



The New Testament
John Wycliffe

¶

Pickering

1848



ye evangeliie of Ieron

30. cr.

A pe by gynnys gelbas ye
lborde patis goddis sole,
and ye lborde lbas at god a
god lbas ye lborde vis lbas
in pe bigynnyngge at god/
alle yngis ben made by hym/
and lbyg onten hym is ma-
de nouȝt/ yat yng yat is
made in hym lbas hyst/ and
ye hyst lbas ye hyst of men/
and ye hyst styncep in dirke-
ness, i dureness compre-
henden or taken, not it a
man lbas sente ew god: to
whom ye name lwas soon/
vis man came into lbituel
lynge: yat he shulde bere
lbituellynge of ye hyst: yat alle
men schulden bueue by hym he
lwas not ye hyst, but yat he shulde
bere lbituellynge of ye hyst: it lwas
verrey hyst ye whiche hysteney eche
man comyng into vis woorde,

pe evangeliie of Ieron
In ye bygynnyngel was ye
lborde vatis goddis lone
and ye lborde was at god a
god was ye lborde viss has
in ye bigynnyngel was at god
alle yngis ben made by hym
atid lby yonten hym is ma
de nouȝt vat yng pat is
made in hym was hys and
ye lyf has ye hys of men
and ye hys stynnyng in dirke
henden or taken not it a
man has sente to god to
lynge man came into lbutiel
lbutiel yng yat he shulde bere
men shulden bueue of ye hys pat alle
was not yet hit but yat he shulde
bere lbutiel yng yat he shulde
veray hys ylwhiche hys teney eche
man conyng into ys lborde/



Bible - N.T. & Eng. (Wycliffe.) (1848.)

The New Testament in English translated by John Wycliffe

Circa Mcccxxx



Now first printed from a contemporary Manuscript
formerly in the Monastery of Sion Middlesex late
in the Collection of Lea Wilson F.S.A



Printed at Chiswick by Charles Whittingham for
William Pickering Piccadilly London
Mccccxlviii



Preface.



THE Manuscript from which the following *Version in English of the New Testament* is now for the first time printed, was formerly in the collection of the late Lea Wilson, Esq. of Norwood, and is thus described by him in the Catalogue of his Bibles and Testaments.

MANUSCRIPTS. No. I.

“**The New Testament.** MS. Super membr.
4to. forma major. Circa 1380.

“The translation of this beautiful volume is *not* that usually known as Wickliffe’s. In the Historical Account of the Saxon and English Versions, prefixed to the Rev. H. H. Baber’s edition, p. lxix, he says, ‘Though all these MS. lay claim to the title ‘of Wiclif’s English Version of the Bible, yet there ‘are a few amongst them which differ so materially ‘from the rest, as to warrant the assertion, that we ‘enjoy two ancient English translations of the Scrip-

Preface.

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‘ betwixt these versions, than that which arises from
‘ the circumstance of their being made from one
‘ common original, the Latin vulgate; but in general
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‘ so numerous and so striking, that it is most clear,
‘ that the author of the later translation not only
‘ saw, but copied very freely from that which had
‘ been previously completed.’

“ Judging from the greater rudeness of the language, I conceive this to be the earlier: and I think it very probable that it was Wickliffe’s first attempt, and subsequently revised and polished by himself or his disciples; which would account for the ‘features of resemblance’ above remarked. If this opinion be correct, it leaves with him the whole merit of first translating the Scriptures into English.

“ The Volume is beautifully written, and the initial letters of each Book and Chapter are illuminated. There are no prologues. It ends, ‘ here
‘ endip þe apocalips Blessed be þe holy trinitie Amē.’ It has been in the possession of Reynolds, Bishop of Norwich, 1670, as appears by his autograph on the first page, ‘ Ed. Reynolds. Ex dono D. Gulielmi Simonson. Coll: Merton Socii.’ On the reverse of the last leaf is engrossed as follows—

“ Good M^r. Confesso^r of Sion w^h his brethren.

“ Dame Anne Danvers Widowe Sūtyme Wyffe to
Sr Willm Danvers knyght (hoofe Soule god aſſoyle)
hathē

Preface.

hathe gevyn this p̄sent Booke vnto mastre confessor
and his Bretherne encloosed In Syon entendingyng
therby not oonly the hono^r laude and preyse to al-
myghty god but also that she the moore tenderly
may be cōmytted vnto the mercy of o^r lord god by
the hoōly demerytes of mastre confessor and his
Bretherne aforseid. Which she hertly defyrethe. and
specyally to remembre the lyves and the soulys of
suche p̄sons hoose names heeafter be wryten

“ The good astate of Dame Anne Danvers.

Thoms	Itm̄ p̄ aiabz Ioh̄is pury
Willm	hir childeyne
Anne	alyve
Alys	Willi Danvers milit ^s
Isabell	Joh̄is } filior ^s ei ^s Joh̄is } defunctor ^s margarete } frūor ^s ei ^s Joh̄is } Thome } margarete langford.

“ The aforseid Dame Anne Danvers hathe dely-
verd this booke by the hond^s of her son Thoms
Danvers on myddellent funday. In the viij yeere of
the reigne of kyng Henry the Eytethe. In the
yeere of o^r lord god a m fyve hundred and seven-
teene.

Deo ḡcias.

“ Mr. Thomas Duffus Hardy, the keeper of the
Records in the Tower, says the MS. is of the time

Preface.

of Richard II. or Henry IV. and therefore certainly coeval with Wickliffe. The volume measures $10\frac{1}{4}$ inches by $7\frac{1}{2}$. The Acts of the Apostles follows the four Gospels; then the Epistles of James, Peter, John and Jude; those by S. Paul, and the Apocalips concluding the book.

“ * * This is supposed to be the earliest version of the New Testament in the English language.”

Mr. Wilson under the head of the two next MSS. in his Collection, Nos. 2 and 3, says in reference to the foregoing No. 1, “ The following specimens from chance openings of the volume, will shew the difference between the two versions.”

No. 1. Luke Ch. 8. Nos. 2 and 3.

Forsoþe þer was a floc of many
hoggis leſowyng in an hil/
and þei preyeden hym y^e he
schulde suffre hem forto entre
into hem/ and he suffrid hem.
þerefore þe deuelis wenten
oute fro þe man: & entriden
into hoggis/ & wiþ birre þe floc
wete hedelynge into þe lake
of water: and is stranglid.

And þere was a floc of many
swyne leſowyng in an hil/
and þei prateden hȳ þat bee
schulde suffre hem to entre
ito hem/ and he suffrid hem.
fro y^e man & entridē in to y^e
swyne and wiþ a bire þe floc
wente hedlynge into þe pool

Ch. 20.

And it is done in one of þe
dayes: hym techyng þe puple
in þe temple and euangeliȝ-
ynge.

And it was doon in oo of þe
dayes whanne hee tautȝte þe
peopple in þe temple & þe bide
þe gospel.

Preface.

No. 1.

Ch. 21.

Nos. 2 and 3.

Forsoþe he bisholdynge siȝe
hem̄ pat senten her ȝiftis into
he tresorie riche men. forsoþe
he siȝeȝ sum litil pore widowe
tendynge two mynutis or fer-
þingis.

And hee biheeldet saiz he riche
men̄ pat castiden here ȝiftis
in to he tresorie/ but hee saþ
also a litil pore widowe cast-
inge tweye ferþingis

Mr. Wilson had with much care prepared a transcript, and passed it through the press to the end of the Gospels.

Some reasons should perhaps be here offered why our Title page entitles this “Wiccliffe’s version, now first printed,” there being already two imprints bearing the name, that of Lewis, 1731, reprinted by Mr. Baber in 1810, and “The Wiccliffe version” of Bagster’s Hexapla.

Besides the parallel passages given in the above extracts from Mr. Wilson’s Catalogue, a more extended comparison of Mr. Baber’s imprint, usually termed Wiccliffe’s version, with the corresponding text of our copy,* will still further shew that while there is sufficient resemblance to connect them together, they are so far from identical, that a very considerable difference exists, and being, as is evidently the case, equally translations from one original, namely, the

* Take also, as immediately at hand to every reader, the specimen in the preface to Dr. Johnson’s Dictionary.

Preface.

Vulgate, this difference is the more remarkable, and certainly justifies Mr. Wilson's decision, that "this translation is *not* that usually known as Wiccliffe's." So also comparison with the version employed by Mr. Bagster in his Hexapla, there given as the Wiccliffe text, and which is taken from a MS. formerly in the collection of the Duke of Sussex, but subsequently possessed by Mr. Wilson, shows at once the same difference and resemblance. The subjoined, being the commencement of S. Mark's Gospel, may serve as a specimen of that version,

"**T**he bigynnyng of þe gospel of ihu ēt he lone of god· as it is writun in Isaie he profete/ lo I sende myn aungel bi- for hi face· þat schal make redi hi weye biforn bee/ þe vois of a crier in desert· make ze redi he weye of he lord· make he hise papis rizt/ Ioon was in desert/baptisynge and prechynge þe baptism of penaunce in to remyssiou of synnes/ and al þe cuntré of judee wenten out to hym· and al men of Jerusalem/ and þei weren baptised of hym in þe flū Jordan· and know- lechiden her synnes/”

Of these several versions, for it is evident that ours is not the same with either of the above, it only remains to inquire which is the earliest, and then to determine to whom belongs the merit of such *earliest* translation of the New Testament into English.

An accurate and careful investigation of each, can alone *settle* the question of priority of the versions, and this is not the place to attempt it; but some few grounds for a conclusion may be indicated.

The

Preface.

The writing of the MS. itself, which at that period is so nearly uniform, *fixes* it to the time of either Rich. II. or Hen. IV., or about 1380, and contemporary with Wicliffe. (The language of this version is, as has been stated above, “ruder,” that is, it is older.) The orthography varies; so much so, that the same word is spelt quite differently in even two following lines, marking the unformed and uncertain state of the language.* Moreover, a kind of interpretation, or running gloss, not found in the other versions, accompanies many words in this; the second word, or rendering, being of a more simple character: some words are paraphrased, others are explained.†) Many words indeed, besides those termed sacred, are not translated at all, but the Latin is retained; others again are literally translated, that is, the idea is transferred, and rendered, not, as obtained afterwards, and as is found in the other versions, by the formation of a word out of the Latin, but by giving the English equivalent, or com-

* We think that the various spelling of the same word in MSS. of this period may be accounted for by the transcribers living in different districts, and conforming each to the prevailing rule of his own division. There is still extant a Northumbrian version of the Gospels, which illustrates this adherence to a provincial orthography; besides which there was no uniform standard, and many words were evidently written according to their sound.

† Take as an instance of this gloss, not found in the other versions, the words *proselite* and *filateries*; after the first we find, in a parenthesis, “þat is a convertide to ȝour ordre,” and after the second, “þat ben smale scrowis.”

Preface.

pound equivalent, of the original, and this often-times in a very striking manner. On the other hand, a closer adherence to the words of the original, the Vulgate, is sometimes maintained at the cost even of idiom and correctness. Again, there are evident errors in this version, and corrections in the others which mark this as the earliest. The prologues of S. Jerome are added to all the other versions, but are not found with this.

Now upon all the particulars indicated above, which manifestly bespeak a first attempt, and on the internal evidence of the language, no hesitation can be felt in deciding that Mr. Baber's reprint from Lewis, and the text of the Hexapla, are each of them later than the following version ; the language at their date had then become more fixed, and we must not fail to remember that in all transcripts at that period the transcriber did not scruple to change or modernize an obsolete word so as to suit it to his own day.

With respect to the other question proposed, to whom belongs the merit of this, the earliest translation into English of the New Testament, Mr. Wilson's remark that it remains with Wicliffe, appears correct. Mr. Baber in his "Historical Account," pp. 68-72, may be considered to have settled the point, and the sum of the arguments is here given in his own words. "Some authors have "doubted whether Wiclif ever translated the Scriptures.

Preface.

“ tures. When Hus, a martyr to Wiclif's principles, and one nearly his contemporary, speaks of such a production; when amongst the accusations brought against the reformer by Knyghton, “ this pious labor seems in the opinion of this author to be his highest offence; when Wiclif in one of his homilies mentions the severe usage he met with because he dared to enable the people at large to read in their own tongue the revealed word of God; and when in every list given of his works by his numerous biographers, mention is always made of his having translated the Scripture into English, every doubt upon this point must, one would think, for the future vanish.”

Mr. Baber says, “ John de Trevisa, who flourished towards the end of the fourteenth century, enjoys the reputation in the estimation of some men of letters of having produced an English translation of the Bible; but his title to this fame has hitherto eluded all attempts I have made to trace it.” It may however be considered to rest solely on the authority of Caxton, who, in the Preface to the Polychronicon of Higden, translated by this same John de Trevisa, and the most popular book in that age, says, that he also translated the Holy Scriptures; but no part of such translation is known to exist, and it is thought that the translation ascribed to him consisted only of texts painted on the walls of the chapel at Berkeley Castle, and the church at

Preface.

Berkeley, where Trevisa was Chaplain and Vicar, and where he died about thirty years after Wicliffe.

It may be added that no copy of an English version of the entire New Testament of a date anterior to Wicliffe is known.

It is not however meant to be asserted either that Wicliffe was alone and unassisted in this great work, or that he did not make use of such materials for his version as he had at hand ; it is certain that he received assistance from others, and it is probable that he gathered together the various portions of versions already made. It only needs this most natural explanation to reconcile with the fact that he first produced the entire version, many matters as to which there need at no time have been much controversy. When More, for example, says that Wicliffe's translation was needless, as there was one before his days, we may readily allow it, so far as portions of the Bible, and in particular as respects the Gospels. We quite allow the extent and importance of the labors of Nicholas de Hereford, and we think it even probable that he rendered direct assistance to Wicliffe in his version. We may even admit that there were translations in use and authorized by the Church. Fox himself, though for quite another purpose, in the dedication of Archbishop Parker's Gospels to Queen Elizabeth, freely allows this. And we are told that Archbishop Arundel, in his funeral sermon for Ann, Queen of Richard II. " did avouch that she had all
" the

Preface.

“the four Gospels in the vulgare tongue with divers
“expositions of the same.”

There being then two (or more) distinct versions in English of the Bible and Testament, or portions of them, extant, it is easy to understand how the later and improved version came to be attributed to Wicliffe, rather than the earlier and more uncouth, though the latter agrees far better with the style and orthography of his acknowledged writings, as may be seen by even a cursory comparison with his Homilies and the Trialogus. And this later and clearer version having been thus given to Wicliffe, it may be well believed that the older and more homely renderings of the other occasioned the inference that it was much before his time, so that Archbishop Usher even places it in the year 1290,* although the very rapid mutation of the English language at the period in question would amply account for the difference between the two versions, even had they followed more nearly than they did the one to the other. As an illustration of the rapidity with which the English language was then developing itself, we might compare, see Baber, 67, the translations of Richard Rolle, the hermit of Hampole, who died

* Mr. Westwood, *Palæog. Sacra*, tells us that from a collation by the late Rev. T. Symonds, he found that the Bodleian MS. Fairfax, No. 2, considered by Archbishop Usher to have been written at the close of the thirteenth century is of the Wycliffite period, agreeing with the Arundel MS. 108, and the Lambeth MS.

Preface.

in 1349, with either of the versions mentioned, the utmost interval between them being twenty-five or thirty years.

We think then that we have here the earliest version in English of the entire New Testament; that which followed, though at long interval, the Saxon, connecting itself, it may be, as by succession, with the translation of St. John's Gospel which occupied the last hours of the Venerable Bede; and also that this is the true translation of Wicliffe, that very translation which gave occasion to the Bill brought into the Parliament of 13 Rich. II. (1390) for the purpose of suppressing it, but which was rejected through the influence of the Duke of Lancaster, John of Gaunt, Wicliffe's chief patron, who solemnly declared, "We will not be the dregs of all. Seeing "other nations have the Law of God, which is the "law of our faith, written in their own language, "I will maintain our having this law in our own "tongue, against those, whoever they be, who first "brought in this Bill." That success it was, which encouraged Wicliffe's followers, and another, and in some respects a more correct translation followed, attributed to Wicliffe's curate, Purnay or Purvay, and it is this version which has hitherto been published as that of Wicliffe.* Transcripts or copies were how-

* "Of whose translation (i. e. Wicliffe's) *no* part has hitherto been published." *Palæographia Sacra.* Title, Early Engl. Biblical MSS.

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Preface.

ever so rare that according to the registry of William de Alnewick, Bishop of Norwich in 1420, the price of one of Wicliffe's Testaments, for so they were all called, was not less than 4 marks and 40 pence, or 2*l.* 16*s.* 8*d.* equal to about 40*l.* of our day.*

For the first time, then, is the reproach of Fabricius removed, (*Mirum est apud Anglos eam, i. e. versionem Wiclititanam, tam diu neglexisse*) so far at least as respects the printing of the New Testament; and this version, so interesting from the circumstances under which it was made, and its connection with one of the great names of our country, so curious a monument of the language at that period,† of so much philological importance, illustrating, as it does, the formation of our own mother tongue, and exhibiting it in its transition state, and also so valuable, as showing incidentally, and therefore the more surely, how certain questions of theology were regarded by him whom we term our earliest reformer, and what was, in his day, and by him, con-

* It is not a little singular that though printing was introduced into England in 1474, no English Bible or Testament was printed till 1526, and then at a foreign press, viz. Tyndal's 4to New Testament at Cologne, and his 12mo at Antwerp. The constitutions of Archbishop Arundel in the Convocation at Oxford (1408) forbidding the translation of Holy Scripture into English, and the reading of "any book of this kind composed lately in the time of John Wicliffe, or since his death," were not only enforced at the time but long perpetuated.

† Fabricius, speaking of the Wicliffe version, continues "linguae causâ in pretio esse debeat." Bibl. Lat. med. et infr. acta vol. 5, p. 321.

Preface.

sidered the most authentic as a standard, and, as it were, an original text—this,—the earliest translation of the Testament into English, is now printed for the first time, and it is believed with that scrupulous accuracy which is the first and most needful, though very humble requisite, for passing such a volume through the pres.

London,
March, 1848.

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fla-
ted
ru-
ful,
1 2

The Order of the Books.



Atheu

Mark

Luke

Joon

he dedis of he apostlis

he pistel of James

he firste pistel of petre

he secounde pistel of petre

he firste pistel of Joon

he secounde pistel of Joon

he yridde pistel of Joon

he pistel of Jude

he pistel to romayns

he firste pistel to corrinheis

he secoude pistle to corrinheis

he pistel to galahais

he pistel to ephesies

he pistel to philipenses

he pistel to colocenses

he firste pistel to tessalonicenses

he secounde pistel to tessalonicenses

he firste pistel to tymothe

he secounde pistel to tymothe

he epistel to tyte

he pistel to philomon

he pistel to ebrues

he apocalips



Matheu



Ere bigynnes he gospel of mathew · The C^m i^m
booc of he generacion of ihū crīst he sone
of dauid he sone of abraham/ Abraham
gendride (or bigate) Isaac/ Isaac for-
sohe bigate Jacob· Jacob forsohe bigate
Judas & his breheren/ Judas forsohe
bigate Phares and Zaram of thamar/
Phares forsohe bigate Esrom/ Esrom
forsohe bigate Aram/ Aram forsohe bigate Amynadab/ Amyna-
dab forsohe bigate naason/ Naason forsohe bigate Salmon/
Salmon forsohe bigate booz ofraab/ Booz forsohe bigate obeth
of ruth/ Obeth forsohe bigate iesse/ Jesse forsohe bigate dauyd
he kyng/ Dauyd forsohe he kyng: bigate salamon of hat (wom-
man) þ^r was uries wiſſ/ Salomon forsohe bigate roboam/ Ro-
boam forsohe bigate abias/ Abias forsohe bigate asa/ Asa for-
sohe bigate iosaphath/ Josaphath forsohe bigate Ioram/ Io-
ram forsohe bigate osias/ Osias forsohe bigate Joathan/ Joa-
than forsohe bigate achaz/ Achaz forsohe bigate ezechie/ eze-
chie forsohe bigate manasses/ Manasses forsohe bigate amon/
Amon forsohe bigate iosias/ Josias forsohe bigate Jeconyas
and his breheren: into the transmygracion of babiloyne/ and
aſtir he transmygracion of babiloyne: Jeconyas bigate sa-
latiel/ Salatiel forsohe bigate zorobabel/ zorobbel forsohe
bigate abiud/ Abyud forsohe bigate eliachym/ Eliachym for-
sohe bigate azor/ Azor forsohe bigate sadoch/ Sadoch forsohe
bigate achym/ Achym forsohe bigate elyud/ elyud forsohe bi-
gate eliazar/ eliazar forsohe bigate mathan/ mathan forsohe
bigate iacob/ Iacob forsohe bigate Joseph he he bonde o-

Preface.

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hathe

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"The good astate of Dame Anne Danvers.

Thoms	Itm p ^r aīabȝ Iohīs pury
Willm	Isabelle
Anne	Elizabeth } vxor' ei ^s
Alys	Willi Danvers milit ^a
Isabell	Johīs } filior ^r ei ^s Johīs } defunctor ^r margarete Johīs } frūor ^r ei ^s Thome } margarete langford.

"The aforseid Dame Anne Danvers hathe delyverd this booke by the hond^r of her son Thom̄s Danvers on myddellent sunday. In the viij yeere of the reigne of kyng Henry the Eytethe. In the yeere of o^r lord god a m fyve hundred and seventeen.

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And þere was a floc of many swyne leſowyng in an hil/ and þei praieden h̄y þat hee schulde suffre hem to entre ito hem/ and he suffrid hem. & so he deuelis wenten out fro y^e man & entridē in to y^e swyne and wiþ a bire he floc wente hedlynge into he pool & was drenchid.

Ch. 20.

And it is done in one of he dayes: hym techyng he puple in he temple and euangelizynge.

And it was doon in oo of he dayes whanne hee tautzte he people in he temple & þchide he gospel.

Preface.

of Richard II. or Henry IV. and therefore certainly coeval with Wickliffe. The volume measures $5\frac{1}{4}$ inches by 7*1*. The Acts of the Apostles follows the four Gospels; then the Epistles of James, Peter, John and Jude; those by S. Paul, and the Apocalips concluding the book.

“ * * This is supposed to be the earliest version of the New Testament in the English language.” Mr. Wilson under the head of the two next MSS. in his Collection, Nos. 2 and 3, says in reference to foregoing No. 1, “ The following specimens of chance openings of the volume, will shew the difference between the two versions.”

No. 1. Luke Ch. 8. Nos. 2 and 3.
eþer was a floc of many
leſotwyngē in an hil/
preyeden hym y' he
ſuffre hem forto entre
/and he ſuffride hem.
he deuelis wenten
be man: & entriden
is/ & wiþ birre he floc
elynge into þe lake
and is stranglid.
And þere was a floc of many
ſwyne leſetwyngē in an hil/
and hei praieden hym þat bee
ſchulde ſuffre hem to entre
ito hem/ and he ſuffrid hem.
fro y' man & entridē in to y'
ſwyne and wiþ a bire he floc
wenten hedlynge into þe pool

Ch. 20.
one in one of þe And it was doon in oo of þe
echyng þe purple dayes whanne bee tautzþe þe
and euangeliȝ. peopple in þe temple & þichide
þe gospel.

Preface.

No. 1. Ch. 21. Nos. 2 and 3.
Forsoþe he biholdyngē ſize
hem þat ſenten her ziftis into
þe tresorie riche men. forſoþe
he ſize & ſum litil pore widowe
ſendyngē two mynutis or fer-
pingis:

And hee biheeld & ſaiȝ þe riche
men þat caſtiden here ziftis
in to þe tresorie/ but hee ſay
also a litil poore widowe caſ-
inge tweye ferþingis

Mr. Wilson had with much care prepared a transcript, and passed it through the press to the end of the Gospels.

Some reasons should perhaps be here offered why our Title page entitles this “ Wicliffe’s version, now first printed,” there being already two imprints bearing the name, that of Lewis, 1731, reprinted by Mr. Baber in 1810, and “ The Wicliffe version” of Bagster’s Hexapla.

Besides the parallel passages given in the above extracts from Mr. Wilson’s Catalogue, a more extended comparison of Mr. Baber’s imprint, usually termed Wicliffe’s version, with the corresponding text of our copy,* will still further shew that while there is sufficient resemblance to connect them together, they are so far from identical, that a very considerable difference exists, and being, as is evidently the case, equally translations from one original, namely, the

* Take also, as immediately at hand to every reader, the specimen in the preface to Dr. Johnson’s Dictionary.

Preface.

Vulgate, this difference is the more remarkable, and certainly justifies Mr. Wilson's decision, that "this translation is *not* that usually known as Wicliffe's." So also comparison with the version employed by Mr. Bagster in his Hexapla, there given as the Wicliffe text, and which is taken from a MS. formerly in the collection of the Duke of Sussex, but subsequently possessed by Mr. Wilson, shows at once the same difference and resemblance. The subjoined, being the commencement of S. Mark's Gospel, may serve as a specimen of that version,

"**T**he bigynnyng of he gospel of ihu ēt he sone of god· as it is writun in Isaie he profete/ lo I sende myn aungel bi- for þi face· hat schal make redi þi weye before thee/ he voix of a crier in desert· make ze redi he weye of he lord· make he bise pabis rīȝt/ Ioon was in desert/baptisynge and prechynge he baptism of penaunce in to remyssiou of synnes/ and al he cuntrē of judee wenten out to hym· and al men of Jerusalem/ and hei weren baptised of hym in he flū Jordan· and know- lechiden her synnes/”

Of these several versions, for it is evident that ours is not the same with either of the above, it only remains to inquire which is the earliest, and then to determine to whom belongs the merit of such *earliest* translation of the New Testament into English.

An accurate and careful investigation of each, can alone *settle* the question of priority of the versions, and this is not the place to attempt it; but some few grounds for a conclusion may be indicated.

The

Preface.

The writing of the MS. itself, which at that period is so nearly uniform, *fixes* it to the time of either Rich. II. or Hen. IV., or about 1380, and contemporary with Wicliffe. (The language of this version is, as has been stated above, “ruder,” that is, it is older.) The orthography varies; so much so, that the same word is spelt quite differently in even two following lines, marking the unformed and uncertain state of the language.* Moreover, a kind of interpretation, or running gloss, not found in the other versions, accompanies many words in this; the second word, or rendering, being of a more simple character: some words are paraphrased, others are explained.†) Many words indeed, besides those termed sacred, are not translated at all, but the Latin is retained; others again are literally translated, that is, the idea is transferred, and rendered, not, as obtained afterwards, and as is found in the other versions, by the formation of a word out of the Latin, but by giving the English equivalent, or com-

* We think that the various spelling of the same word in MSS. of this period may be accounted for by the transcribers living in different districts, and conforming each to the prevailing rule of his own division. There is still extant a Northumbrian version of the Gospels, which illustrates this adherence to a provincial orthography; besides which there was no uniform standard, and many words were evidently written according to their sound.

† Take as an instance of this gloss, not found in the other versions, the words profelite and filateries; after the first we find, in a parenthesis, “þat is a convertide to ȝour ordre,” and after the second, “þat ben smale scrowis.”

Preface.

pound equivalent, of the original, and this oftentimes in a very striking manner. On the other hand, a closer adherence to the words of the original, the Vulgate, is sometimes maintained at the cost even of idiom and correctness. Again, there are evident errors in this version, and corrections of the others which mark this as the earliest. The prologues of S. Jerome are added to all the other versions, but are not found with this.

Now upon all the particulars indicated above, which manifestly bespeak a first attempt, and the internal evidence of the language, no hesitation can be felt in deciding that Mr. Baber's report from Lewis, and the text of the Hexapla, are earlier than any of them later than the following version; the language at their date had then become more fixed, and we must not fail to remember that in all transcripts at that period the transcriber did not scruple to change or modernize an obsolete word so as to suit it to his own day.

With respect to the other question proposed, whom belongs the merit of this, the earliest translation into English of the New Testament, Mr. Wilson's remark that it remains with Wicliffe, appears correct. Mr. Baber in his "Historical Account," pp. 68-72, may be considered to have settled the point, and the sum of the arguments is here given in his own words. "Some authors have doubted whether Wiclif ever translated the Scripture

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Preface.

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Preface.

"tires. When Hus, a martyr to Wyclif's prin-
"ciples, and one nearly his contemporary, speaks
"of such a production; when amongst the accusa-
"tions brought against the reformer by Knyghton,
"this pious labor seems in the opinion of this au-
"thor to be his highest offence; when Wyclif in one
"of his homilies mentions the severe usage he met
"with because he dared to enable the people at
"large to read in their own tongue the revealed
"word of God; and when in every list given of
"his works by his numerous biographers, mention
"is always made of his having translated the Scrip-
"ture into English, every doubt upon this point must,
"one would think, for the future vanish."

Mr. Baber says, "John de Trevisa, who flourished
"towards the end of the fourteenth century, enjoys
"the reputation in the estimation of some men of let-
"ters of having produced an English translation of
"the Bible; but his title to this fame has hitherto
"eluded all attempts I have made to trace it." It
may however be considered to rest solely on the
authority of Caxton, who, in the Preface to the
Polychronicon of Higden, translated by this same
John de Trevisa, and the most popular book in
that age, says, that he also translated the Holy Scrip-
tures; but no part of such translation is known to
exist, and it is thought that the translation ascribed
to him consisted only of texts painted on the walls
of the chapel at Berkeley Castle, and the church at

Preface.

Berkeley, where Trevisa was Chaplain and Vicar, and where he died about thirty years after Wicliffe.

It may be added that no copy of an English version of the entire New Testament of a date anterior to Wicliffe is known.

It is not however meant to be asserted either that Wicliffe was alone and unassisted in this great work, or that he did not make use of such materials for his version as he had at hand; it is certain that he received assistance from others, and it is probable that he gathered together the various portions of versions already made. It only needs this most natural explanation to reconcile with the fact that he first produced the entire version, many matters as to which there need at no time have been much controversy. When More, for example, says that Wicliffe's translation was needless, as there was one before his days, we may readily allow it, so far as portions of the Bible, and in particular as respects the Gospels. We quite allow the extent and importance of the labors of Nicholas de Hereford, and we think it even probable that he rendered direct assistance to Wicliffe in his version. We may even admit that there were translations in use and authorized by the Church. Fox himself, though for quite another purpose, in the dedication of Archbishop Parker's Gospels to Queen Elizabeth, freely allows this. And we are told that Archbishop Arundel, in his funeral sermon for Ann, Queen of Richard II. "did avouch that she had all
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Preface.

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Preface.

"the four Gospels in the vulgare tongue with divers expositions of the same."

There being then two (or more) distinct versions in English of the Bible and Testament, or portions of them, extant, it is easy to understand how the later and improved version came to be attributed to Wicliffe, rather than the earlier and more uncouth, though the latter agrees far better with the style and orthography of his acknowledged writings, as may be seen by even a cursory comparison with his Homilies and the Trialogus. And this later and clearer version having been thus given to Wicliffe, it may be well believed that the older and more homely renderings of the other occasioned the inference that it was much before his time, so that Archbishop Usher even places it in the year 1290,* although the very rapid mutation of the English language at the period in question would amply account for the difference between the two versions, even had they followed more nearly than they did the one to the other. As an illustration of the rapidity with which the English language was then developing itself, we might compare, see Baber, 67, the translations of Richard Rolle, the hermit of Hampole, who died

* Mr. Westwood, *Palæog. Sacra*, tells us that from a collation by the late Rev. T. Symonds, he found that the Bodleian MS. Fairfax, No. 2, considered by Archbishop Usher to have been written at the close of the thirteenth century is of the Wycliffite period, agreeing with the Arundel MS. 108, and the Lambeth MS.

Preface.

in 1349, with either of the versions mentioned, the utmost interval between them being twenty-five or thirty years.

We think then that we have here the earliest version in English of the entire New Testament; that which followed, though at long interval, the Saxon, connecting itself, it may be, as by succession, with the translation of St. John's Gospel which occupied the last hours of the Venerable Bede; and also that this is the true translation of Wycliffe, that very translation which gave occasion to the Bill brought into the Parliament of 13 Rich. II. (1390) for the purpose of suppressing it, but which was rejected through the influence of the Duke of Lancaster, John of Gaunt, Wycliffe's chief patron, who solemnly declared, "We will not be the dregs of all. Seeing "other nations have the Law of God, which is the "law of our faith, written in their own language, "I will maintain our having this law in our own "tongue, against those, whoever they be, who first "brought in this Bill." That success it was, which encouraged Wycliffe's followers, and another, and in some respects a more correct translation followed, attributed to Wycliffe's curate, Purnay or Purvay, and it is this version which has hitherto been published as that of Wycliffe.* Transcripts or copies were how-

* "Of whose translation (i. e. Wycliffe's) *no* part has hitherto been published." *Palæographia Sacra*. Title, Early Engl. Biblical MSS.

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Preface.

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Preface.

ever so rare that according to the registry of William de Alnewick, Bishop of Norwich in 1420, the price of one of Wycliffe's Testaments, for so they were all called, was not less than 4 marks and 40 pence, or 2*l.* 16*s.* 8*d.* equal to about 40*l.* of our day.*

For the first time, then, is the reproach of Fabricius removed, (*Mirum est apud Anglos eam, i. e. versionem Wiclitinanam, tam diu neglexisse*) so far at least as respects the printing of the New Testament; and this version, so interesting from the circumstances under which it was made, and its connection with one of the great names of our country, so curious a monument of the language at that period,† of so much philological importance, illustrating, as it does, the formation of our own mother tongue, and exhibiting it in its transition state, and also so valuable, as showing incidentally, and therefore the more surely, how certain questions of theology were regarded by him whom we term our earliest reformer, and what was, in his day, and by him, con-

* It is not a little singular that though printing was introduced into England in 1474, no English Bible or Testament was printed till 1526, and then at a foreign press, viz. Tyndal's 4to New Testament at Cologne, and his 12mo at Antwerp. The constitutions of Archbishop Arundel in the Convocation at Oxford (1408) forbidding the translation of Holy Scripture into English, and the reading of "any book of this kind composed lately in the time of John Wycliffe, or since his death," were not only enforced at the time but long perpetuated.

† Fabricius, speaking of the Wycliffe version, continues, "linguae causâ in pretio esse debeat." *Bibl. Lat. med. et infr. etatis*, vol. 5, p. 321.

Preface.

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The Order of the Books.



Atheu
Mark
Luke
Joon

þe dedis of þe apostolis
þe pistel of James
þe firsle pistel of petre
þe secounde pistel of petre
þe firsle pistel of Joon
þe secounde pistel of Joon
þe þridde pistel of Joon
þe pistil of Jude
þe pistil to romayns
þe firsle pistel to corrinheis
þe secoude pistle to corrinheis
þe pistel to galapeis
þe pistel to ephesies
þe pistel to philipenses
þe pistel to colocenses
þe firsle pistel to tessalonicenses
þe secounde pistel to tessalonicenses
þe firsle pistel to tymothe
þe secounde pistel to tymothe
þe epistel to tyte
þe pistel to philomon
þe pistil to ebrues
þe apocalips

Matheu



Ere bigynes he gospel of mathew · The C^m ith
booc of he generacion of ihū crif̄t he sone
of dauid he sone of abraham/ Abraham
gendride (or bigate) Isaac/ Isaac for-
sohe bigate Jacob· Jacob forsohe bigate
Judas & his breheren/ Judas forsohe
bigate Phares and Zaram of thamar/
Phares forsohe bigate Esrom/ Esrom
forsohe bigate Aram/ Aram forsohe bigate Amynadab/ Amyna-
dab forsohe bigate naason/ Naason forsohe bigate Salmon/
Salmon forsohe bigate booz ofraab/ Booz forsohe bigate obeth
of ruth/ Obeth forsohe bigate iesse/ Jesse forsohe bigate dauyd
he kyng/ Dauyd forsohe he kyng: bigate salomon of þat (wom-
man) þ^r was uries wiſſ/ Salomon forsohe bigate roboam/ Ro-
boam forsohe bigate abias/ Abias forsohe bigate asa/ Asa for-
sohe bigate iosaphath/ Josaphath forsohe bigate Ioram/ Io-
ram forsohe bigate oſias/ Oſias forsohe bigate Joathan/ Joa-
than forsohe bigate achaz/ Achaz forsohe bigate ezechie/ eze-
chie forsohe bigate manasses/ Manasses forsohe bigate amon/
Amon forsohe bigate iosias/ Josias forsohe bigate Jeconyas
and his breheren: into the transmygracion of babiloyne/ and
astir he transmygracion of babiloyne: Jeconyas bigate sa-
latiel/ Salatiel forsohe bigate zorobabel/ zorobabel forsohe
bigate abiud/ Abyud forsohe bigate eliachym/ Eliachym for-
sohe bigate azor/ Azor forsohe bigate sadoch/ Sadoch forsohe
bigate achym/ Achym forsohe bigate elyud/ elyud forsohe bi-
gate eliazar/ eliazar forsohe bigate mathan/ mathan forsohe
bigate iacob/ Jacob forsohe bigate Joseph he housbonde of
B marye/

Matheu

marye/ of whiche (marie) ih̄c is borne : þat is clepide cr̄
¶ And so alle generacōns from abraham til to dauyd :
fourtene generacōns/ and fro dauyd til to he transmygracōn
of babyloynē : ben fourtene generacōns/ and fro he transmygracōn
of babyloynē til to cr̄ist : ben fourtene generacōns/ soþe he generaþon of cr̄ist was þus/ whanne marie his m̄
was spouside to Joseph : before þat þei shulden come to geþe
sche is founden hauyng in wombe of he holy gos̄t/ Joseph
housbond whan he was a iuste man (or riȝtful) . & wolde
þuplische hirte (or leede hir forþer) wolde pryuely forsake
þowly hym þenkyng þes þingis . lo he aungel of he lorde
peride in sleep (or swenene) to hym seyinge/ Joseph þe son
dauyd nyl þou drede : to take marie hi wif/ forsoþe þat þa
þat is borne in hirte : is of he holy gos̄t/ and sche schal be
sone: and þou schalt clepe his name Jesus/ for he schal mi
saaf: fro here synnes/ forsoþe al þis þing was done þa
schulde be fulfilde þat þing þat was seyde by he prophete i
nge/ lo a virgyn schal haue in wombe . & sche schal bere a son
and his name schal be clepide emanuel þat is interpreteide
expounyde god wiþ us/ þowly Joseph ryȝtynge up fro sle
dide as he aungel of he lord comaundide hym: & took
wif/ and he knewe hir not . til sche hadde borne hir firſte
goten sone: & clepide his name ih̄c/

Cm 2^m



Herfore whanne ih̄c was borne in bethlem of Iudea
in he dayes of kyng heroude: lo kyngis or (wisemen)
camen fro he este to irl̄m seyinge/ where is he þat
is borne: kyng of iewes/ forsoþe we haue seen he
sterne in he este . & we comen forto worship hym/ þowly kyng
heroude berynge is turblide: and al irl̄m wiþ hym/ and
gederynge togedir alle he prynces of prilis & scribis of
puple enqueride of hem: where cr̄ist schulde be borne/ and he
seiden to hym/ In bethlem of Iudea/ so forsoþe it is wryten
he prophete/ & þou bethlem þe lande of Iudea . þou art me
lea

Matheu

leaste in he prynces of Iuda/ for of hee a duke schal gone oute:
hat schal gouerne my puple of isrl/ hanne heroude pruely he
kyngis clepide to hym/ bisily lernyde of hem· he tyme of he
sterre hat apperide to hem/ and he sendyng hem into bethlem·
seyde/ go zee & are zee bisily of he childe· and whā zee hane
sounden· telle azen to me· hat I comynge wortschip hym/ he
whiche whanne hei hadden herde he kyng· wenten awey/ and
lo he sterre· he which hei sizen in he este· wente before hem·
til hat it comynge· stode aboue where he childe was/ forsohe
hei seinge he sterre· ioyeden wiþ a ful greet ioye/ and hei en-
trynge he hous· sounden he childe· wiþ marie his modir/ and
hei fallynge doun· worschipedē h̄y/ and here tresours open-
yde· hei offerden to hym ziftis· golde· encens· & myr/ and an-
swere taken in sleep· hat hei schulden not turne azen to he-
roude· hei ben turnyde by anoher weye into here cuntrē ¶ And
whanne hei hadden gone awey· lo he aungel of he lorde· ap-
peride in sleep to ioseph/ rise vp· and take he childe & his modir·
and flee into egypte· & be thou here· til hat I seye to thee/ sohely
it is to come· hat heroude seek he childe for to leese hym/ he
whiche Joseph risynge vp· took he childe & his modir by
nyȝt· & wente into egypte/ and was here til he dep of heroude/
hat it schulde be fulfilde· hat hing hat was seyde of he lorde
by he prophete· seyinge/ fro egypte I haue clepide my sone/
hanne heroude seinge hat he was scornyde (or deceyued) of he
kyngis was gretely wroþe/ and he sendyng slowe alle he
children hat weren in bethlem & in alle he ēdis of it· fro two
zeer age and wiþinē· aftir he tyme hat he had souȝte oute of
he kyngis/ hanne it was fulfilde hat hing hat was seyde by
Jeremye he prophete· seyinge/ a voyce is herde an hize· we-
pynge & myche weþlynge· rachel weþynge hice sones· & sche
wolde not be comfortide· for hei ben not/ sohely heroude
deade· lo he aungel of he lorde apperide in sleep to Joseph in
egipte seyinge/ rise vp & take he childe & his modir· and go in-
to he lande of isrl/ for hei hat souȝten he lise of he childe· ben
deade

Matheu

deade/ þe whiche Joseph rylyngge vp: took þe childe & his
dir: & came into þe lande of isrl:/ forsoþe he berynge þa
chelaus regnyde in Jude for heroude his fadir: dredde fo
go þidir/ and he monestide in sleep: wenete into þe partie
galilee/ and he comþe dwelte in a cytee þat is clepide i
areth/ þat it schulde be fulfilde þat þing: þat is seyde by þ
phetes forwhyn: he schal be clepide of nazareth//

C^m 3^m **M** the ilke dayes came ioon baptist · prechynge
deserte of Jude seyng/ do ȝee penaunce: for
kingdom of heuenes schal nyȝ (or comenyȝ)/ for
his is he of whom it is seyde by psaie þe prophet
voyce of a cryinge in desert/ make ȝee reedy þe weyes of
lorde: make ȝee rȝtful þe payes of him/ forsoþe þat ilke i
hadde cloþe of þe heres of camels: and a girdel of skyn abo
his leendis/ soþely his mete weren locustis & hony of þe wo
panne ȝrm wente ouþe to hym · & al Judee · & al þe c
tre abouþe iordan: & þei weren ȝtenyde of hym in Jordane
knowelechynge here synnes/ soþely he seyng many of þe p
risees & of saduceis comyng to his baptym: seyde to hem/ g
eracōns of neddris: who schewide to þou · for to flee þe wi
to comyng/ þersore do ȝee worhi fruytis of penaunce: and i
ȝee seye wiþinne þou· we haue þe fadir abraham/ soþely I s
to þou· forwhyn god is myȝty to reyse vp of þes stones· he for
of abraham/ for nowe þe are is putte to þe roote of þe tr
soþely every tree þat makþ not good fruyte: schal be ki
doun: & schal be sente into þe fir/ forsoþe I cristen þou
water into penaunce: forsoþe he þat is to come astir me ·
strenger han I/ whos schoon I am not worhi to beere/ he sch
baptise (or cristen) þou in þe holy goost & fir/ whos wenewyn
cloþ: in his hande/ and he schal fully clense his floor: & sch
gedir his corne into his berne: but þe chaffes he schal brenn
wiþ fir vnquenchable (or þat never schal be quenchide) han
iþc came fro galilee into iordan to Ioon: forþo be cristen

Matheu

dc/ he whiche Joseph rylyngge wpt/ took he childe & his me-
t came into he lande of istl/ forsohe he berynge hat ar-
aus regnynde in Jude for heroude his fadir/ dredde for n-
dir/ and he monestide in sleep/ wente into he parties of
ee/ and he comyge dwelte in a cytee hat is cleypide naz-
eth/ hat it schulde be fulfilde hat hing/ hat is seyde by pro-
phete forwhyn/ he schal be cleypide of nazareth//

So the ilke dayes came ioon baptist/ prechynge in
deserte of Jude seyng/ do zee penaunce/ for he
kingdom of heuenes schalnyz (or comenyz)/ forsohe
bis is he of whom it is seyde by psalme he prophete/ a
of a cryinge in desert/ make zee reedy he weyes of he
make zee rizful he paxes of him/ forsohe hat ilke ioon
clove of he heres of camels/ and a girdel of skyn about
ndis/ sohely his mete weren locustis & honys of he wood/
irlm wente oute to hym/ & al Judee/ & al he cum-
ute iordan/ & hei weren clynyde of hym in Jordan/
echynge here synnes/ sohely he seyng many of he pha-
of saduceis comyng to his baptym/ seyde to hem/ gen-
of nedoris/ who schewide to you/ for to flee he wrap-
inge/ perfore do zee worhi fruytis of penaunce/ and nyl
wipinne you/ we haue he fadir abraham/ sohely I say-
orwhyn god is myzy to reyse up of hes stones/ he stony-
am/ for nowe he are is putte to he roote of he tree/
ery tree hat makih not good fruyte/ schal be kute
schal be sente into he fir/ forsohe I cristen you in
penaunce/ forsohe he hat is to come astir me/ is
n I/ whos schoon I am not worhi to beere/ he schal
risten) you in he holy goost & fir/ whos wenetoyng
ne into his berne/ but he chaffes he schal brenne/
encheable (orhat never schal be quenchide) hanne
galilee into iordan to Ioon/ forto be cristenyde
of

Matheu

of hym/ sohely ioon forbed hym/ seyng/ I owe forto be cris-
tenyde of pee/ and you comest to me/ forsohe ihū answerynges/
seyde to hym/ suffre now/ forsohe it bicomeh vs to fulfile/ al
riztwesness/ hanne (Ioon) lette hym (or leste hym)/ forsohe ihū
cristenyde/ seyze wpon anone fro he water/ and lo heuenes ben
openyde to hym/ and he size he spirit of god comyng dounne as
aculuer/ and comyng upon hym/ and lo a voyce fro heuenes/
seyng/ his is my louede sone/ in whiche I hauede pleside to
me//

Hanne ihū was ledde into desert/ of a spirit/ that he C^m 4
schulde be temptide of he deuyl/ and whanne he had
fastide fourty dayes and fourty nytis/ aftirwarde he
hungride/ and he tempter comyng nyz/ seyde to
hym/ zif you be goddis sone/ seye hat hes stonyes be made looues/
he whiche answeryng/ seyd to hym/ it is written/ a man lyued
not in breed al one/ but in every worde hat comeþ forþ fro he
mouþ of god/ hanne he deuyl tooke hym into an holy cytee/
and sette hym on he pynacie of he temple & seyde to hym/ zif
you be goddis sone/ sende hee dounne/ sohely it is written/ for
to his aungels he comandide of pee/ and hei schulen take hee
in handis leste parauenture you hirte hi foote at a stoon/ este-
sone ihū leih to hym/ it is written you schalt not tempte he lord
hi god/ estesone he deuyl toke hym into a sulhize hil/ & schewide
to hym alle he rewmes of he worlde/ & he glorie of hem/ and
seyde to hym/ alle hes hingis I schal ziu to pee/ zif you fallynge
dounne schalt worschip me/ hanne ihū seyde to hym/ go satthanas/
forsohe it is written/ you schalt worschip he lorde hi god/ and
to hym al one you schalt serue/ hanne he deuyl leste hym/ and
lo aungels camen nyz/ and serueden to hym **I** Sohely whanne
ihū had herde hat ion was taken/ he wente in galilee/ and he
cyte of nazareth lette/ he came and dwellide in he cytee of ca-
pharnaum/ bisidis he see/ in he endis of zabulon & neptalm/
hat it schulde be fulfilde hat hing hat was seyde by psalme he
prophete/

Matheu

prophete/ he lande of Zabulon & he lande of neptalym
weye of he see · ouer iordan of galilee of heben men · he
ple hat dwelte in dirkenesses: size a greet lizt/ and men syt
in he cuntry of schadowe of deh: lizt is sprungen to hem/
hens ih̄c bigan for to preche · and seye do zee penaunce:
soþe he kyngdom of heuenes schal come nyȝ/ soþely ih̄c w
yngē bisidis he see of galilee: size two breberen· symount
is clepide petre & andrew his broþer: sendynge a nette i
he see/ forsoþe hei weren fischers · & he leyde to hem/ co
zee astir me: and I schal make zou to be made fischers of m
and anone here nettis forsaken: hei sueden hym/ and he goi
forþe fro he place: size two ober breberen · James of zebe
& Joon his broþer · in he schippe wiþ zebede here fadir: i
kyngaezen (or beetynge) herennettis/ and he clepide hem/ soþ
anone he nettis forsaken & he fadir: hei sueden hym/ and
enuyrounde al galilee techynge in he synagogis of hem
prechynge he gospel of he kyngdom · & helynge al sorowe
ache: and al seekenesse in he puple/ and his oppynyon (or fam
wente into al syrie/ and hei offerden to hym alle (men) hau
euyl: taken wiþ dyuerse sorowis & tormentis/ and hem
hadden deuylis & lunatik men · & men in palesie · and he hel
hem/ and here sueden hym many cumpanyes of galilee & of
capoly · & of irl̄m & of Judee & of biȝonde iordan//

C^m 5

J H̄c forsoþe seinge he cumpanyes: wente vp into
hil and whanne he hadde sette: his disciplis
men nyȝ to hym/ and he openynghe his mouȝ: tauȝ
hem seyinge/ blesſide be he pore in spirit: for
kyngdom of heuene is heren/ blesſide be mylde (men): for
schulen welde he erþe/ blesſide be hei hat mournen: for
schulen be comfortide/ blesſide be hei hat hungren & hrist
riȝt wesnelle: for hei schulen be fulſilde/ blesſide be mercyt
(men): for hei schulen getemercy/ blesſide be hei hat ben of cle
verte: for hei schulen se god/ blesſide be peesible (men) for
schulen

Matheu

þerter he lande of zabolon & he lande of neptalm /
þerter he see / ouer iordan of galilee of heven men / he
dwelle in dirkenesse: size a greet lizt / and men hym
cuntrie of schadowe of deþ: lizt is sprungen to hem / in
is ih̄e bigan for to preche / and seye do zee penaunce: so
he kyngdom of heuenes schal come nyȝ / soþely ih̄e had
bisidis he see of galilee: size two breberen / hymount pat
clepide petre & andrew his brother: sendyng a nette into
forsohē hei weren fischers / & he seyd to hem / come
astir me: and I schal make you to be made fischers of men/
anone here nettis forsaken: hei sueden hym / and he goingt
fro he place: size two oþer breberen / James of zebede
on his brother / in he schippe wiþ zebede here fadir: ma-
cazen (or beetynge) heren nettis / and he clepide hem / soþely
he nettis forsaken & he fadir: hei sueden hym / and ih̄e
ounde al galilee techynge in he synagogis of hem / &
unge he gospel of he kyngdom / & helynge al sorowe (or
andalsekenesse in he puple / and his oppnyon (orfame):
into al syrie / and hei offerden to hym alle (men) haþge
aken wiþ dyuerse sorowis & turmentis / and hem hat
deuylis & lunatik men & men in palestie / and he heide
id here sueden hym many cumpanyes of galilee & of de-
& of irl̄m & of Judee & of bizonde iordan//

He forsoþe seinge he cumpanyes: wente up into an
hil and whanne he hadde settet his discipulis ca-
men nyȝ to hym / and he openyng his mouȝ: tauȝte
hem seyinge / blesſide be he pore in spirit: for he
is heuene is heren / blesſide be mylde (men): for hei
ide he erþe / blesſide be hei pat mournen: for hei
omfortide / blesſide be hei pat bungren & bristen
/ for hei schulen be fulfilde / blesſide be mercysful
schulen getemercy / blesſide be hei pat ben osciene
schulen se god / blesſide be peſſible (men) for hei
schulen

Matheu

schulen be clepide he lones of god / blesſide he hei hat suffren
persecucion for riztwesnesse: for he kyngdom of heuenes is
heren / zee ben blesſide whanne men schulen curse you & pur-
sue zow / & schulen seye al euyl azenes you / lizinge / for me /
ioyze zee (wypine forþe) / & glade zee (wyboute forþ): for zout
mede is plenteuous in heuenes / forsoþe so hei hane pursuede &
prophetis: hat weren before ¶ zee ben salte of he erþe / hat zif
he salte schal vanysche aweye: wherin schal it be saltide / to no
þing is it worþi ouer: no but hat it be sente outh / & desoulide
of me / ¶ zee ben lizte of he worlde / a cyte putte on an hize
hil / may not be hid / neþer (men) tenden a lanterne & putten it
vndir a buschel / but on a candilstik: hat it ȝyue lizt / to alle
hat ben in he hous / so schyne zoure lizte bisore men: þe hei se
zoure good werkis / & glorise zoure fadir hat is in heuenes //
¶ Myl zee gesse (or deme): hat I came to vndo (or distruye) he
lawe or he prophetis / I came not to vndo he lawe: but to ful-
fille it / forsoþe I seye to you treuþe / til heuene & erþe passe:
one I (hat is he leeste letter) / or a title / schal not passe fro he
lawe: til alle þingis be done / before he hat vndoþ (or brekeþ)
one of hes leste maundementis / & techyþ þus men: schal be cle-
pide he leste in he kyngdom of heuenes / forsoþe his hat doþ
& techyþ: schal be clepide grete in he kingdom of heuenes //
¶ forsoþe I seye to you / but zif zoure riztwesnesse be more
plenteuous: han of scribis & pharesees: zee schul not entre
into he kyngdom of heuenes / ¶ zee hane herde hat it is seyd
to olde men: þou schalt not flee / forsoþe he hat sleeþ: schal be
gilty of doom / but I seye to you / that eueryche hat is wroþe
to his brother: schal be gilty of doom / forsoþe he that schal seye
to his brother racha (hat is a worde of scorne): schal be gilty of
counseyl / soþely he hat schal seye fool (hat is a worde of dis-
pysyng): schal be gilty of he fir of heille / before zif þou
offerist hi zifte at he auter / & here schalt byþenke hat hi brother
hat sumwhat azenes bee: leeue here hi zifte bisore he auter /
& go firste & be recounseylide (or accorde) to hi brother / and
hanne

Matheu

panne you compyng: schalt offre hi zift/ be you consenty
to hi aduersarie soone· he while you art in he weye wiþ h
lestie parauenture hi aduersarie take pee to he domesma
he domesman take pee to he mynystre· & you be sente into
soune/ treuly I seye to pee · you schalt not go þens: til
zit he laste serþing ¶ zee hane herde for it was seyde to
men · you schalt [not] do leccherie/ forsoþe I seye to you·
whi every man hat seþ a womman for to coueyte hit: not
hat done leccherie wiþ hire in his herte/ hat zif hiȝt rizt
schlaundre pee· pulle it outh & cast it fro pee/ for it spedih to
hat one of hi membres perische: þan all hi body go into hel
and zif hiȝt rizthande schlaundre pee · kutte it awey & cas
te a pee/ for it spedih to pee hat one of hi membres perische
þat al hi body go into helle/ forsoþe it is seyde/ who e
ut, al leeue his wile: ȝue he to hire a libel· (hat is a litle bo
þer lat prig·) soþely I seyeto you hat every man that schal le
þis wile · outaken cause of fornicacion: he makiþ hir to do
þerrie/ and he that weddiþ he forsaken wiþ: doiþ auouter
¶ estune zee hane herde/ hat it was seyde to olde men: i
schalt not forswere/ soþely to he lorde you schalt zelde
þex/ forsoþe I seye to you · to not swere on al maner · ne
þe heuene· for it is the crone of god · neþer by erþe· for i
þe stooþ of his feet · neþer by ȝrlym· for it is a cytee of a g
kyng· neþer you schalt swere be þin heed· for you mayst
make one heer whist or blacke/ but be ȝoure worde · zhe ȝ
nay nay/ forsoþe hat is more han his: is of euyl/ ¶ zee ha
herde hat it is seyde/ iȝe for iȝe: toþe for toþe/ but I seye
you: to not azendonde euyl/ but zif any schal smyte pee in
rizt cheek: ȝue to hym & he toþer/ and to hym hat wole stry
wiþ pee in doom· & take awey hi coote: leeue you to hym &
ouer cloþ/ and who euer constreyneþ pee a housande paas
go þou wiþ hym oþer/ to hym forsoþe hat ariþ of pee ȝue· a
turne þou not awey fro hym · hat wole borowe of pee/ ¶
hane herde hat it is seyde/ you schalt loue hiȝt neþebore · a
hi

Mattheu

amme hem conunge: schalt offer v. vñt he han comynge
 oþm amerlacie froune: he whiche thou art in he meye wyllyng
 & paramentace þin amerlacie reuer hys to te dementis:
 somelun take her to te myngfylle & thou he founre morþ
 treuly I seye to her: thou schalt nat go hene: til þu
 he laste serving ¶ þer hane derde fur it was syng to alle
 n: thou schalt [not] do lechhemme: I seye to þou: for
 curty man hat seey a tounman for to conȝer her: and he
 done lecherie wiþ her in his hende: þat g̃t him upþ
 undre her: pulle it ouþe & calle it the her: for it spredeth
 one of þi membres perische: þan all þi body go into helle/
 & he rythande schlaundre her: knotte it away & calle it
 for it spedip to hee hat one of þi members perische
 al þi body go into helle/ forsoþe it is syng who ent
 erþt his wile: syue he to hire a lidel: þat is al hoolde
 ryng: & treuly I seye to þou hat every man that schallere
 a warden cause of fornicacion: he makip hit to do le
 and he that wedip he forsaken wiþ: body summyry/
 and the warden schallere to he forsworne to alde men: þou
 art deuote swete to he lorde thou schalt zelue þis
 quide I seye to þou: to not swere on al maner: neþa
 g̃t hit it is the crone of god: never by erþe: for it is
 a ñs erþ: never by irl̃m: for it is a cyte of a greet
 erþ þan schallere be þin heed: for þou mayst not
 beþ wodor or blocke: but de zoure worde: þe þe
 forþe þat is more þan þis: is of euyl/ ¶ þer hanc
 it is seyde: iſe for iſe: toþe for toþe: but I seye to
 a crenonde cysl: þut zif any schal ampte þee in he
 syue to þym oþe toþer: and to þym þat wole syue
 doðer: & take awey þi coote: leeue þou to þym oþe
 and who euer constreyneþ þee a housande paasis:
 þym oþer: to þym forsoþe þat arþ of þee syue: and
 ot awey fro þym: þat wole borowen of þee/ ¶ þer
 at it is seyde: þou schalt loue þi neizebore: and
 hate

Mattheu

hate þin enemye/but I seye to þou: loue zee zoure enemyes: do
 zee wel to hem þat haten þou: & prey zee for (men) purlyng
 þou falsely chalengyng þou: þat zee be he fones of zoure fadir
 þat is in heuenes/ þat makip his sunne to spryne upon good
 & euyl men: and reyneþ vpon iuste men [& uniuste]/ for zif
 zee louen hem þat louen þou: what mede schulen zee haneþ
 wheþer & puplicans done not þis hingþ and zif zee greten
 (or saluten) zoure breþeren onely: what more ouer schulen
 zee doþ/ wheþer & paynymeþ done not þis hingþ before be zee
 parfite: as & zoure heuenely fadir is parfite/take zee heed: leste
 zee done zour riztwesnesse before men: þat zee be fene of hem/
 ellis zee schulen not haue mede at zoure fadir þat is in heuenes/
 þerfor whan þou doist almes: nyl þou synge before þee in a
 trumpe as ypocritis done in synagogis & stretis þat hei ben
 made worshipful of men/ forþoþe I seye to þou: hei hane re
 ceyued here mede/ but þee doinge almes: knowe not þi liste
 hande: what þi rizt hande doþ: þat þin almes be in hidels/ and
 þi fadir þat seey in hidels: schal zilde to þee//



Ed whanne zee schulen preye: zee schulen not be as C^m 6^m
 ypocritis/ þe whiche stondyng louen to preye in
 synagogis: & in corners of stretis: þat hei be seen of
 men/ treuly I seye to þou: hei hane receyued here
 mede/ but whanne þou schalt preye: entre into hi couche/ & þe
 dore schitte: preye hi fadir in hidels/ & hi fadir þat seey in
 hidels: schal zilde to þee/ soþely preying: nyl zee speke myche.
 as heþen men done/ for hei gessen þat hei ben herde: in here
 myche speche/ þerfore nyl zee be made liche to hem/ for zoure
 fadir woot what is nedē to þou: þerfore þat zee aren hym/ for
 soþe þus zee schulen preye/ ¶ Oure fadir þat art in heuenes:
 halowide be þi name/ þi kyngdom come to/be þi wille done: as
 in heuene & in erþe/ zif to vs þis day: oure brede ouer ober sub
 staunce/ and forþue to vs oure dethis: as we forþuen to oure
 dottours/ and leede vs not into temptacion: but delyuer vs fro

Matheu

al euyl amen/ (hat is so be it) forsoþe zif zee schulen forȝy
men here synnes. And zoure heuenely fadir schal forȝy
zou zoure trespassis/ soþely zif zee schulen not forȝyue to i
neþer zoure fadir schal forȝyue to zou zoure synnes/ but wh
zee fasten: nyl zee be made as ypocritis sorowful/ for hei
ten here faces (oute of kyndely termes): hat hei seeme fa
to men/ treuely I seye to zou: hei hane receyuede here mede
whanne you fasten: annoynt þin hede & wasche þi face· hat
be not seen fastynge to men: but to þi fadir hat is in hidels:
þi fadir hat seeþ in hidels: schal zyue to pee/ ¶ Myl zee
soure to zou tresours in erþe· where ruste & mouȝte distru
and where þeues deluen oute & stelen/ but tresoure zee to
tresours in heuene: where neþer ruste ne mouȝte distruye
where þeues deluen not oute· (or vndirmynen not)· ne sie
forsoþe where þi tresoure is: þer & þin herte is/ þe lanter
þi body· is þin eyȝe: zif þin eyȝe be symples: al þi body scha
liȝtful/ but zif þin eyȝe be waywarde: al þi body schal be di
ful/ perfore zif þe lizte hat is in pee· be dirkenessis: howe g
schulen þe ilke dirkenessis ben/ ¶ Roman may serue to
lordis/ forsoþe ouþer he schal hate the toon & loue he toþer:
þer he schal susleyne he toon & dispise he toþer/ zee mowne
seruet god & richessis/ perfore I seye to zou: hat zee be not i
to zout liȝt what zee schulen ete: ouþer to zoure body wiþ w
zee schulen be cloþide/ wher zoure liȝt is not more han met
zoure body more han cloþ/ biholde zee he sleinge foulis o
eire· for hei sownen not ne repen· neþer gederen into berr
and zoure fadir of heuene feedip hem/ wher zee ben not m
worþe han hei/ soþely who of zou henkyng may putte to
stature one cubite/ and of cloþinge what ben zee besye/ bihol
zee he lilies of he feelde: how hei waren/ hei traueylen
neþer spynnen/ trewely I seye to zou· for whi neþer salou
in al his glorie was coueride as one of þes/ for zif god cloþ
þus he heþ of he feelde hat to day is· & to morowe is sente i
þe fourneys: how myche more zou of litil seiþ/ perfore

Matheu

euyl amen (hat is so be it) forsoye zif zee schulen forzyue
men hette synnes. And zoure heuenely fadir schal forzyue to
zoure truelassis lohely zif zee schulen not forzyue to men
zoure fadir schal forzyue to zou zoure synnes/but whanne
zou: nyl zee be made as ypocritis sorowful/for hei put
face (oute of kyndely termes): hat hei seeme fasyng
truely I seye to zou: hei hane receyued heremedē/but
hou fastist: anoynte bin hede & wasche hi face: hat hou
seen fasyng to men: but to hi fadir hat is inhibels/and
hat leyp in hidels: schal zyue to hei/ ¶ Nyl zee te-
to zou tresours in erthe: where ruste & mouzte distroych:
deues deluen oute & sielen/ but tresoure zee to zou
in deuene: where neþer ruste ne mouzte distroych:
deues deluen not oute (or vndirmynen not): ne sielen
wðete hi tresoure is: þer & bin bette is/ þe lanterne of
is þin eyze: zif þin eyze be symple: al hi body schal be
but zif þin eyze be waywarde: al hi body schal be dñe-
fere zif he lizte hat is in hei: be drikeneßis: howe gret
he ike drikeneßis ben/ ¶ Roman may serue to two
fadir ouer he schal hate the toon & loue he toher/ou-
er al duffynye be toon & dispise he toher/ zee mowne not
o god & richesse hisfore I seye to zou: hat zee be not blis-
tis what zee schulen ete: ouer to zoure body wiþ what
ulen be clohide wher zoure liſt is not more han mete: &
odys more han cloohys bisholde zee þe fleinge foulis of he
hei sownen not ne repen: neþer gederen into bernes:
zadir of heuenye feedis hem/wher zee ben not more
in hei/ lohely who of zou henkyng may putte to his
e cubite: and of clohinge what ben zee besye: bisholde
es of þe feelde: howe hei waren/ hei traueylen not:
nen/ trewely I seye to zou: for whi neþer salomon
rie was coueride as one of þes/ for zif god clohide
if he feelde hat to day is: & to morowe is sente into
how myche more zou of litil feisys hisfore nyl
zee

Matheu

zee be bisie seyninge/ what schule we ete: or what schulen we
drynke: or wiþ what schulen we be coueride: forsoye heþene
men seeken alle þes þingis/ treuly zoure fadir woot hat zee
bane nedē to alle þes þingis/ þersore seeke zee firste þe kyngdom
of god & his riztwesness: and alle þes þingis be caste to zou/
þersore nyl zee be bisie into þe morowe/ for þe morowe day:
schal be bisie to it self: lohely it sufficiþ to þe day: his malice//

Myl zee deme: hat zee be not demede/ for in what c-
dome zee demen: zee schulen be demede/ and in
what mesure zee meten: it schal be meten to zou/
but what seekst thou a festu (or a litil mote) in þe yze
of hi broþer: and thou seest not a beem in þin owne yze/ or what
maner seyssie thou to hi broþer: broþer suffre hat I caste ouþe
a festu fro þin yze: and lo a beem is in þin owne yze/ ypocrate
caste ouþe firste þe beem of þin yze: and hanne thou schalt se
forto caste ouþe þe festu of þe eyze of hi broþer// ¶ Nyl zee
zyue holy þing to houndis: neþer tende zee zoure margaritis
(or precious stoones) bisore swyng: leste parauenture: hei de-
soule hem wiþ here feet/ and leste houndis turnyde togedit: alto
breke zou/ are zee & it schal be zounen to zou/ seeke zee & zee
schulen fynde/knocke zee: & it schal be openyde to zou/ for eche
hat arisþ: takisþ: and he hat sekisþ: sindisþ/ and it schal be openyde:
to a man knockyng/ ouer who of zou is a man: whom zif his
sone are breed: wher he schal dresse to hym a stoon: ouer zif he
schal are a fische: wher he schal dresse to hym a serpent: het-
fore zif zee whanne zee ben euyl men: hane knowen for to zine
good þingis zounen to zoure sones: how myche more zoure fadir
hat is in heuenes: schal zyue good þingis to men aringe hym/
þersore alle þingis: whateuer þingis zee wolens hat men done
to zou: and do zee to hem/ forsoye þes þingis (ben) þe lawe &
prophetis/ entre zee by þe streyte zate/ for hat zate hat ledisþ to
perdicōn (or dampnation): is brode & þe weye large: and here
ben many hat entren bi it/ how streyte is þe zate & narow þe
weye

Matheu

deade/ he whiche Joseph rylyngge vp: took he childe & his mo-
dir: & came into he lande of isrl/ forsohe he berynge hat ar-
chelaus regnyde in Jude for heroude his fadir: dredde for to
go hidir/ and he monestide in sleep: wente into he parties of
galilee/ and he compye dwelte in a cytee hat is clepide naz-
areth/ hat it schulde be fulfilde hat hing· hat is seyde by pro-
phetes forwhyp: he schal be clepide of nazareth//

C^m 3^m



M the ilke dayes came ioon baptist · prechyng in
deserte of Jude seyngē/ do zee penaunce: for he
kingdom of heuenes schal nyȝ (or comenyȝ)/ forsohe
his is he of whom it is seyde by ysaiē he prophete/ a
voyce of a cryinge in desert/ make zee reedy he weyes of he
lorde: make zee rȝtful he payes of him/ forsohe hat ilke ioon
hadde clope of he heres of camels: and a girdel of skyn aboute
his leendis/ sohely his mete weren locustis & honys of he wood/
hanne ȝrm wente oute to hym· & al Judee · & al he cun-
tre aboute iordan: & hei weren clynyngde of hym in Jordan ·
knowelechyng here synnes/ sohely he seyngē many of he pha-
risees & of saduceis comyng to his baptym: seyde to hem/ gen-
eracōns of neddris: who schewide to zou· for to flee he wrap
to comyngē/ perfore do zee worhi fruytis of penaunce: and nyl
zee seye wipinne zou· we haue he fadir abraham/ sohely I seye
to zou· forwhyp god is myȝty to reyse vp of hes stones· he stones
of abraham/ for nowe he are is putte to he roote of he tree/
sohely every tree hat makȝ not good fruyte: schal be kute
doune · & schal be sente into he fir/ forsohe I cristen zou in
water into penaunce: forsohe he hat is to come aftir me· is
strenger han I/ whos schoon I am not worhi to beere/ he schal
baptise (or cristen) zou in he holȝ goost & fir/ whos wenewynge
cloþ: in his hande/ and he schal fully clense his floor · & schal
gedir his corne into his berne: but he chasses he schal brenne·
wih fir vnquenchable (or hat never schal be quenchide) hanne
ihe came fro galilee into iordan to Ioon: forto be cristenye

of

Matheu

of hym/ sohely ioon forbed hym: seyinge/ I owe forto be cristenye of þee: and þou comest to me/ forsoþe ihū answerynge: seyde to hym/ suffre now/ forso it bicomēþ vs to fulfille: al riȝtweſneſſe/ þanne (Iooñ) leſte hym (or leſte hym)/ forſoþe ihē cristenye: ſteyze up anone fro þe water: and lo heuenes ben openyde to hym/ and he ſiȝe þe ſpirit of god comynge dounē as a culuer: and comynge upon hym/ and lo a voyce fro heuenes: ſeyinge/ þis is my louede ſone: in whiche I hauede pleside to me//

Thanne ihē was ledde into desert · of a ſpirit: that he C^m 4 ſchulde be temptide of þe deuyl/ and whanne he had fastide fourty dayes and fourty niȝts: aftirwarde he hungride/ and þe tempter comynge nyȝ: ſeyde to hym/ ȝif þou be goddis ſone: ſey þat þeſ ſtones be made looues/ þe whiche answerynge: ſeyd to hym/ it is written/ a man lyueþ not in breed al one: but in euery worde þat comeþ forþ fro þe mouþ of god/ þanne þe deuyl tooke hym into an holy cytee: and ſette hym on þe pynacle of þe temple & ſeyde to hym/ ȝif þou be goddis ſone: ſende þee dounē/ sohely it is written/ for to his aungels he comandide of þee: and þei ſchulen take þee in handis leſte parauenture þou hirte þi foote at a ſoon/ esteſone ihē ſeij to hym/ it is written þou ſchalt not tempte þe lord þi god/ eſteſone þe deuyl tooke hym into a fulhize hil · & ſchewide to hym alle þe rewmes of þe worlde · & þe glorie of hem: and ſeyde to hym/ alle þeſ ſyngis I ſchal ſiue to þee: ȝif þou ſallynge dounē ſchalt worship me/ þanne ihē ſeyde to hym/ goſathanas/ forſoþe it is written/ þou ſchalt worship þe lord þi god: and to hym al one þou ſchalt ſerue/ þanne þe deuyl leſte hym · and lo aungels camen nyȝ: and ſerueden to hym ¶ Sohely whanne ihē had herde þat ion was taken: he wente in galilee/ and þe cyte of naȝareth leſte: he came and dwelide in þe cytee of ca‐pharnaum · biſidis þe ſee · in þe endis of ȝabulon & neptalm: þat it ſchulde be fulſilde þat þing þat was ſeyde by þſaye þe propheſe/

Matheu

prophete/ þe lande of zabolon & þe lande of neptalym· þe
weye of þe see· ouer iordan of galilee of heben men· þe pu-
ple þat dwelte in dirkenesses· size a greet lizt/ and men sytting
in þe cuntry of schadowe of deþ· lizt is sprungen to hem/ fro
þens ih̄c bigan for to preche· and seye do ȝee penaunce· for
soþe þe kyngdom of heuenes schal come nyȝ/ soþely ih̄c walk-
ynge bisidis þe see of galilee· size two breþeren· symount þat
is clepide petre & andrew his broþer· sendyng a nette into
þe see/ forsoþe þei weren fischers· & he seyde to hem/ come
ȝee aftir me· and I schal make you to be made fischers of men/
and anone here nettis forsaken· þei sueden hym/ and he goinge
forþe fro þe place· size two oþer breþeren· James of zebedes
& Ioon his broþer· in þe schippe wiþ zebede here fadir· ma-
kyng azen (or beetynge) heren nettis/ and he clepide hem/ soþely
anone þe nettis forsaken & þe fadir· þei sueden hym/ and ih̄c
enuyrounde al galilee techynge in þe synagogis of hem· &
prechynge þe gospel of þe kyngdom· & helynge al sorowe (or
ache)· and al seekenesse in þe puple/ and his opynyon (or fame)·
wente into al syrie/ and þei offerden to hym alle (men) hauȝge
eyl· taken wiþ dyuerse sorowis & turmentis/ and hem þat
hadden dewylis & lunatik men· & men in palestie· and he helide
hem/ and here sueden hym many cumpanyes of galilee & of de-
capoly· & of irl̄m & of Judee & of bizonde iordan//

C^m 5



He forsoþe seinge þe cumpanyes· wente vp into an
hil and whanne he hadde sette· his disciplis ca-
men nyȝ to hym/ and he openyng his mouȝ· tauȝte
hem seyinge/ blesſide be þe pore in spirit· for þe
kyngdom of heuene is heren/ blesſide be mylde (men)· for þei
schulen welde þe erþe/ blesſide be þei þat mournen· for þei
schulen be comfortide/ blesſide be þei þat hungren & þristen
riztwesnesse· for þei schulen be fulfilde/ blesſide be mercysful
(men)· for þei schulen getem mercy/ blesſide be þei þat ben of clene
verte· for þei schulen se god/ blesſide be peesible (men) for þei
schulen

Matheu

phete/ he lande of zabolon & he lande of neptalmyn/ þe of he see / ouer iordan of galilee of heben men / he þe at dwelte in dirkenesses: size a greet lizt/ and men syting cuntre of schadowe of deþ: lizt is sprungen to hem/ to ih̄c bigan for to preche / and seye do zee penaunce: for he kyngdom of heuenes schal come nyȝ / soþely ih̄c wall bisidis he see of galilee: size two breþeren / symount þat pide petre & andrew his brother: sendyng a nette into e / forsoþe hei weren fischers / & he leyde to hem/ come stir me/ and I schal make zou to be made fischers of men/ none here nettis forsaken: hei sueden hym/ and begainge fro he place: size two ober breþeren / James of zebeder in his brother / in he schippe wiþ zebede here fadir: ma azen (or beetynge) herennetts/ and he clepide hem/ soþely he nettis forsaken & he fadir: hei sueden hym/ and ih̄c ounde al galilee techyng in he synagogis of hem / & nge he gospel of he kyngdom / & helynge al sorowe (or indalseekenesse in he puple/ and his oppynyon (or fame): into al syrie/ and hei offerden to hym alle (men) dawȝe iken wiþ dyuerse sorowis & turmentis/ and hem hat deuylis & lunatik men / & men in palestie/ and he helide þere sueden hym many cumpanges of galilee & of deȝ / & of irl̄m & of Judee & of bizonde iordan//

Ih̄c forsoþe seinge he cumpanges: wente vp into an hil and whanne he hadde settē: his discipulis ca men nyȝ to hym/ and he openyng his mouȝ: tauȝte hem seyinge/ blesſide be he pore in spirit: for he ſheuene is heren/ blesſide be mylde (men): for hei de he erþe/ blesſide be hei þat mournen: for hei omfortide/ blesſide be hei þat hungren & bristen / for hei schulen be fulſilde/ blesſide be mercysful iſchulen getemercy/ blesſide be hei þat ben of clene schulen se god/ blesſide be peſſible (men) for hei schulen

Matheu

schulen be clepide he sones of god/ blesſide be hei þat suffren persecucion for riȝtwesnesse: for he kyngdom of heuenes is heren/ zee ben blesſide whanne men schulen curse zou & purfue zow / & schulen seye al euyl azenes zou / lizinge / for me / ioyze zee (wihine forþe) / & glade zee (wihoute forþ): for zour mede is plenteuous in heuenes/ forþope so hei hane pursuede & prophetis: þat weren before ¶ zee ben salte of he erþe/ þat zif he salte schal vanysche aweye: wherin schal it be saltide/ to no þing is it worhi ouer: no but þat it be sente oute / & defoulide of mē / ¶ zee ben lizte of he woride/ a cyte putte on an hiȝe hil / may not be hid/neþer (men) tenden a lanterne & putten it vndir a buschel / but on a candilstik: þat it zyue lizt / to alle þat ben in he hous/ so schyne zoure lizte bisore men: þr̄ hei se zoure good werkis / & glorifie zoure fadir þat is in heuenes// ¶ Myȝ zee gesse (or deme): þat I came to vndo (or distruye) he lawe or he prophetis/ I came not to vndo he lawe: but to fulfille it/ forsoþe I seye to zou treuhe / til heuene & erþe passe: one I (þat is he leeste letter) / or a title / schal not passe fro he lawe: til alle þingis be done/ þerfore he þat vndoþ (or brekeþ) one of hes leste maundementis / & techiȝ þus men: schal be ciepide he leste in he kyngdom of heuenes/ forsoþe his þat doþ & techiȝ: schal be clepide grete in he kingdom of heuenes// ¶ forsoþe I seye to zou / but zif zoure riȝtwesnesse be more plenteuous / þan of scribis & pharesees / zee schul not entre into he kyngdom of heuenes/ ¶ zee hane herde þat it is seyd to olde men: þou schalt not see/ forsoþe he þat sleepþ: schal be gilty of doom/ but I seye to zou / that eueryche þat is wroþe to his brother: schal be gilty of doom/ forsoþe he that schal seye to his brother racha (þat is a worde of scorne): schal be gilty of counseyl / soþely he þat schal seye fool (þat is a worde of dispysyng): schal be gilty of he fir of helle/ þerfore zif þou offerist hi zifte at he auter / & þere schalt byþenke þat hi brother þat sumwhat azenes bee: leeue þere hi zifte bisore he auter / & go firſte & be recounseylide (or accorde) to hi brother/ and þanne

Matheu

hanne you comynge: schalt offre hi zift/ be you consentyn
to hi aduersarie soone: he while you art in he weye wiþ hyr
lest parauenture hi aduersarie take hee to he domesman:
he domesman take hee to he mynystre: & you be sente into pr
soune/ treuly I seye to hee: you schalt not go þens: til hi
zilde he laste serbing ¶ zee hane herde for it was seyde to ol
men: you schalt [not] do lecherie/ forsoþe I seye to you: so
whi euery man hat seþ a womman for to coueyte hir: now
hat done lecherie wiþ hire in his herte/ hat zif hi rizt y
sclaundre hee: pulle it oute & caste it fro hee/ for it spedih to þ
hat one of hi membres perische: han all hi body go into helle
and zif hi rizthande schlaundre hee: kutte it awey & caste
fro hee/ for it spedih to hee hat one of hi membres perisch
hat hat al hi body go into helle/ forsoþe it is seyde/ who eu
schal leeue his wife: zyue he to hire a libel: (hat is a lilit book
forsakyng): soþely I seye to you hat euery man that schalleu
his wife: outaken cause of fornicacion: he makih hir to do le
cherie/ and he that weddih he forsaken wiþ: doiþ auoutery
¶ estione zee hane herde/ hat it was seyde to olde men: he
schalt not forswere/ soþely to he lorde you schalt zelde hi
opes/ forsoþe I seye to you: to not swere on al maner: nehi
by heuene: for it is the trone of god: neher by erþe: for it
he stool of his feet: neher by irlan: for it is a cytee of a gre
kyng: neher you schalt swere be hi heed: for you mayst no
make one heer whiþ or blacke/ but be zoure worde: zhe zhe
nay nay/ forsoþe hat is more han his: is of euyl/ ¶ zee hanc
herde hat it is seyde: iþe for iþe: toþe for toþe/ but I seye to
you: to not azenstronde euyl/ but zif any schal smyte hee in hi
rizt cheek: zyue to hym & he toþer/ and to hym hat wole stryv
wiþ hee in doom: & take awey hi coote: leeue you to hym & hi
ouer cloþ/ and who euer constreyneh hee a housande paasise
go you wiþ hym oþer/ to hym forsoþe hat ariþ of hee zyue: an
turne you not awey fro hym: hat wole borowe of hee/ ¶ zee
hane herde hat it is seyde: you schalt loue hi neizebore: an
hat

Matheu

hate þin enemye/but I seye to þou· loue ȝee ȝoure enemys· do
ȝee wel to hem þat haten þou· & prey ȝee for (men) puruyng
þou falsely chalengyng ȝou· þat ȝee be he lones of ȝoure fadir
þat is in heuenes/ þat makiþ his sunne to spryne upon good
& euyl men· and reynþ upon iuste men [& uniuuste]/ for ȝis
ȝee louen hem þat louen ȝou· what mede schulen ȝee haneþ
wheþer & puplicans done not his þingþ and ȝis ȝee greten
(or saluten) ȝoure breþeren onely· what more ouer schulen
ȝee doþ wheþer & paynyme done not his þingþ before be ȝee
parfite· as & ȝoure heuenely fadir is parfite/take ȝee heed· leſie
ȝee done ȝour riȝtweſtneſſe biſore men· þat ȝee be ſene of hem/
ellis ȝee schulen not haue mede at ȝoure fadir þat is in heuenes/
þerfor whan þou doſte almes· nyl þou ſyngi biſore þee in a
trumpe as ypocritis done in synagogis & ſretis þat þei ben
made wortchipful of men/ forſoþe I seye to þou· þei hane re-
ceyuede here mede/ but þee doinge almes· knowe not hi liſte
hande· what hi riȝt hande doþ· þat þin almes be in hidels/ and
hi fadir þat ſeeþ in hidels· ſchal ȝilde to þee//



¶d whanne ȝee schulen preye· ȝee schulen not be as C^m 6^m
ypocritis/ þe whiche ſtondyng louen to preye in
synagogis· & in corners of ſretis· þat þei be ſeen of
men/ treuly I seye to þou· þei hane receyuede here
mede/ but whanne þou ſchalt preye· entre into hi couche/ & þe
dore ſchitte· preye hi fadir in hidels/ & hi fadir þat ſeeþ in
hidels· ſchal ȝilde to þee/ ſobely preying· nyl ȝee ſpeke myche·
as heþen men done/ for þei geſſen þat þei ben herde· in here
myche ſpeche/ þerfore nyl ȝee be made liche to hem/ for ȝoure
fadir woot what is nede to þou· biſore þat ȝee aren hym/ for-
ſoþe þus ȝee schulen preye/ ¶ Dure fadir þat art in heuenes·
halowide be hi name/ þikyngdom come to/be hiwille done· as
in heuene & in erþe/ ȝis to vs his day· ȝoure brede ouer oþer ſub-
ſtaunce/ and forȝue to vs oure dettis· as we forȝuen to oure
dottours/ and leede vs not into temptation· but delyuer vs fro

Matheu

al euyl amen/ (hat is so be it) forsohe zif zee schulen forzyue to
men here synnes. And zoure heuenely fadir schal forzyue to
zou zoure trespassis/ sohely zif zee schulen not forzyue to men.
neþer zoure fadir schal forzyue to zou zoure synnes/ but whanne
zee fasten: nyl zee be made as ypocritis sorowful/ for hei put-
ten here faces (oute of kyndely termes): hat hei seeme fastynge
to men/ treuely I seye to zou: hei hane receyuede here mede/ but
whanne þou fastist: anoynte þin hede & wasche þi face. hat þou
be not seen fastynge to men: but to þi fadir hat is in hidels/ and
þi fadir hat seþ in hidels: schal zyue to þee/ ¶ Nyl zee tre-
soure to zou tresours in erþe· where ruste & mouȝte distrueþ:
and where þeues deluen oute & stelen/ but tresoure zee to zou
tresours in heuene· where neþer ruste ne mouȝte distrueþ· &
where þeues deluen not oute· (or vndirmynen not)· ne stelen/
forsohe where þi tresoure is: þer & þin herte is/ þe lanterne of
þi body: is þin eyȝe: zif þin eyȝe be symple: al þi body schal be
liztful/ but zif þin eyȝe be waywarde: al þi body schal be dirke-
ful/ perfore zif þe lizte hat is in þee· be dirkenessis: howe greet
schulen þe ilke dirkenessis ben/ ¶ Roman may serue to two
lordis/ forsohe ouþer he schal hate the toon & loue þe toþer: ou-
þer he schal susteyne þe toon & dispise þe toþer/ zee mowne not
serue to god & richessis/ perfore I seye to zou: hat zee be not bisie
to zour liȝt what zee schulen ete: ouþer to zoure body wiþ what
zee schulen be cloþide/ wher zoure liȝt is not more han mete: &
zoure body more han cloþys biholde zee þe fleinge foulis of þe
eire· for hei sownen not ne repen· neþer gedeten into bernes:
and zoure fadir of heuene feediy hem/ wher zee ben not more
worþe han heiȝ sohely who of zou henkyng may putte to his
stature one cubiteȝ and of cloþinge what ben zee besyeȝ biholde
zee þe lilies of þe feelde: how hei waren/ hei traueylen not:
neþer spynnen/ trewely I seye to zou· for whi neþer salomon
in al his glorie was coueride as one of þes/ for zif god cloþide
þus þe hey of þe feelde hat to day is· & to morowe is sente into
þe fourneys: how myche more zou of litil seþys þersore nyl
zee

Matheu

zee be bisle seyinge/ what schule we ete · or what schulen we
drynke· or wiþ what schulen we be coueride· forsoþe heþene
men seeken alle þes þingis/ treuly zoure fadir woot hat ȝee
bane nede to alle þes þingis/ perfore seeke ȝee firſte he kynghom
of god & his riȝtweiſneſſe· and alle þes þingis be caste to ȝou/
perfore nyl ȝee be bisle into he morowe/ for he morowe day·
ſchal be bisle to it ſelf/ ſobely it ſufficiþ to he day· his malice//

Myl ȝee deme· hat ȝee be not demede/ for in what dome ȝee demen· ȝee schulen be demede/ and in what meſure ȝee meten· it ſchal be meten to ȝou/ but what feſt you a festu (or a litl mote) in he yze of hi broþer· and you feſt not a beem in hi own yze/ or what maner ſeyſte you to hi broþer · broþer ſuffre hat I caſte ouſe a festu fro hi yze· and lo a beem is in hi own yze/ ypocrite· caſte ouſe firſte he beem of hi yze· and hanne you ſchalt ſe forto caſte ouſe he festu of he eyze of hi broþer// ¶ Mil ȝee ȝyue holy þing to houndis · neuer ſende ȝee zoure margaritis (or preſcious ſtoones) biſore ſwypin· leſte parauenture· hei deſoule hem wiþ here feet/ and leſte houndis turnyde togadir· alto breke ȝou/ are ȝee & it ſchal be ȝouen to ȝou/ ſeeke ȝee & ȝee ſchulen fynde/knocke ȝee· & it ſchal be openyde to ȝou/ for eche þat arisþ· takisþ/ and he þat ſekisþ· ſindisþ/ and it ſchal be openyde· to a man knockynge/ oþer who of ȝou is a man · whom ȝif his ſone are breed· wher he ſchal drefſe to hym a ſloon· oþer ȝif he ſchal are a fische· wher he ſchal drefſe to hym a ſerpent· perfore ȝif ȝee whanne ȝee ben euyl men· hane knowen for to ȝiue good þingis ȝouen to zoure ſones· how myche more zoure fadir hat is in heuenes· ſchal ȝyue good þingis to men aringe hym· perfore alle þingis· whateuer þingis ȝee wolē hat men done to ȝou· and do ȝee to hem/ forſoþe þes þingis (ben) he lawe & prophetis/ entre ȝee by he ſreyte ȝate/ for hat ȝate hat ledisþ to perdicōn (or dampnacion)· is brode & he weye large· and þere ben many hat entren bi it/ how ſreyte is he ȝate & narow he weye

Matheu

wey hat ledij to liis: and her ben fewe hat synden it/ ¶ Per-
seyue & flee fro false prophetis · he whiche comen to you in
cloþinges of sheep: but wiþinne hei ben rauyschyng wolues/
of here fruytis zee schulen knowe hem/ wheþer men gederen
grapis of hornes: or figis of breteris/ so every good tree: makij
good fruytis/ soþely an euyl tree: makij euyl fruytis/ a good
tree may not make euyl fruytis: neþer an euyl tree make good
fruytis/ every tree hat makij not good fruyte: schal be kutte
doune & schal be sente into he fyr/ þerfore of here fruytis zee
schulen knowe hem/ not eche man hat seij to me lorde lorde·
schal entre into he kyngdome of heuenes: but he hat doij he
wille of my fadir hat is in heuenes · schal entre into he kyng-
dome of heuenes/ many schulen seye to me in hat day · lorde
wheþer we hane not propheciede in hi name · & hane caste ouþe
deuylis in hi name: & hane done many vertues in hi name;
and hanne I schal knoweleche to hem for I knewe you never:
departe awey fro me · zee hat wirchen wickednesse/ þerfore
eche man hat hereby þes my wordis & doij hem: schal be made
liche to a wise man · hat habildide his hous vpon a stoon/
and reyne came doune · & floodis camen · & windis blewen &
ruscheden into hat hous: and it fel not doune · for it was
founded on a stoon/ and every man hat heris þes my wordis
& doij hem not: is lyche to a man fool · hat habildide his
hous on grauel (or sonde) and reyne came doune · & floodis
camen · & wyndis blewen · and hei hurleden into hat hous · &
it fel doune · & he fallynge doune þerof was greet/ ¶ And it
is made whanne ih̄ hadde endide þes wordis: he cumpanyes
wondreden on his techynge/ soþely he was techynge hem as
(aman) haþyng poter: and not as he scribis of hem & he pha-
riseis//

Forsyfe

Matheu

wey hat ledip to lisi: and her ben fetwe hat synden it/ ¶ Da-
cyue & flee fro false prophetis · he whiche comen to zou in
loinges of sheep: but whinne hei ben raupschyng woulos/
ſ here fruytis zee Schulen knowe hem/ wheþer men geden
apis of hornes: or ligis of bretis/ so every good tree: makiþ
od fruytis/ soþly an euyl tree: makis euyl fruytis/ a good
e may not make euyl fruytis: neþer an euyl tree make good
ytiſ/ every tree hat makiþ not good fruyter: schal be kutt
ne & schal be sente into he fyr/ þerfore of here fruytis/ in
ulen knowe hem/ not eche man hat seþ to me lorde lorde
I entre into he kyngdome of heuenes: but he hat doþ he
e of my fadir hat is in heuenes · schal entre into he kyng-
e of heuenes/ many Schulen seye to me in hat day/ lode
er we hane not propheciede in hi name · & hane caste out
is in hi name: & hane done many vertues in hi name/
anne I schal knoweleche to hem for I knewe you never
te awey fro me · zee hat wirchen wickednesse/ þerfor
man hat hereþ hes my wordis & doþ hem: schal be made
o a wise man · hat habildide his hous upon a stoon/
yne came doun: & floodis camen: & windis blewen &
ben into hat house: and it fel not doun: for it was
d on a stoon/ and every man hat heris hes my wordis
hem not: is lyche to a man fool · hat habildide his
grauel (or sonde) and reyne came doun: & floodis
& wyndis blewen · and hei hurleden into hat house &
me · & he fallynge doun: þerof was greet/ ¶ And it
whanne ihc hadde endide hes wordis: he cumpaines
on his techynge/ soþly he was techynge hem as
uyng power: and not as he scribis of hem & he pha-

Forslope

Matheu

Forslope whanne ihc had comen doun fro he hil: ¶ On 8^m
many cumpanyes folowiden hym/ and lo a leprous
man comynge: worshipide hym seyinge/ lorde zif
hou wolte: hou mayste make me clene/ and ihc
boldynge forþ he hande: touchide hym seyinge/ I wole · be
you made clene/ and anone: he lepre of hym was clenched/ and
ihc seþ to hym: seye hou to no man/ but go schewe hou to
pristis: and offre hou ziste pat moyles comaundide · into wyt-
nessyng to hem/ soþly whanne he had entride into caphar-
naum: centurion eyzed to hym preyinge hym & seyde/ lorde
my childe liþ in he hous sick on he palesse: and is euyl tur-
mentide/ and ihc seþ to hym/ I schal come & Ischal heele hym/
and centurio answeringe: seþ to hym/ lorde I am not worþi-
þ you entre vndir my roof: but onely seye by worde · & my
childe schal be heelide/ for whi & I am a man ordeynede vndir
power: hauyng vndir me knyztis/ and I seye to his: goo: and he
goþ/ and to another: come hou: & he comeþ/ and to my seruaunt:
do hou his þing: and he doþ/ soþly ihc herynge hes þyngis:
wondride: & seyde to men supyng hym/ treuely I seye to you · I
fonde not so greet seþ in ist: soþly I seye to you · hat manye
schulen come fro he este · & weste · & Schulen teste wiþ abraham &
ysaac & iacob: in he kyngdom of heuenes/ forslope he sones of he
rewme Schulen be caste oute: into vntmore dickenessis/ þere schal
be weppinge · & beetynge to gedir osteþ/ and ihc seyde to centu-
rio/ go: and as hou hast bileued: be it done to þee/ and he childe
was helide fro hat houre/ ¶ And whanne ihc hadde comen
into he hous of symount petre: he size his wifes modir liggyng
& schake wiþ feueres/ and he touchide hir hande · & he feuer
leste hir/ and sche roost & seruyde hem/ soþly whanne he euen-
yng was made: hei brouȝten to hym manye hauyngs deuylis/
and he caste oute spritis by worde · & helide alle hauyngs yuel:
hat it schulde be fulsilde · hat þing hat was seyde by yslaye he
prophete · seyng/ he took oure infirmitees: and bare seeke-
nessis/

Matheu

nessis/ sohely ihē seinge manye cumpanyes aboute hym/ bali
disciplis go ouer he water/ and one scribe (or a man of law)
comynge to: seyde to hym/ mayster I schal sue ȝee whidir
þou schalt go/ and ihē seyde to hym/ foris hane dichis (or
rowis) & briddis of he eyre hane nessis: but mannes sone
not wher he reste his heed/ sohely another of his disciplis se
to hym/ lorde suffre me to go firsfe & birie my fadir/ forsohe
seyde to hym/ sue þou me: & lete deade men birie here de
men/ and ihū steyzinge into a litil schippe: his disciplis sue
hym/ and lo a greet styrnge was made in he see: so hat he
schippe was hilide wiþ wawis: but he slepte/ and his disci
camen nyȝ to hym: and reylden hym seyinge/ lorde sauwe
me perischen/ and ihē seyde to hem/ what ben ȝee of litil
agaste/ hanne he risyng comaundide to he wyndis & he
and a greet peesiblenesse is made/ forsohe men wondred
seying/ what maner (man) is (he) his: for he wyndis &
obeschent to hym: and whanne ihē had comyn ouer he wat
into the cuntree of men of genazareth: two men hauyng
deuelis runnen to hym goinge oute fro biriels (ful feerse
wickide): so hat noman myȝte passe by he weye/ and lo
crieden seyinge/ what to vs & to hee ihū: he sone of god: he
þou comen hidir bisore he tyme: for to turmente vs/ sohel
flocke (or droue) of many swyn hoggis lesowynge: was i
ser fro hem/ but he deuelys preyeden him: seyinge/ zit þ
castist vs oute hens: sende vs into he droue of hoggis/ and
seih to hem/ go ȝee/ and hei goinge oute: wenten into swyn
and lo in a greet birre: al he droue wenten hedelynge into
see: & hei ben deade inwatis/ forsohe he herdis fledden awry
and comynge into he cytee: tolden alle þes þingis: and of he
hat hadden he sendis/ and lo al he cytee wenten aȝens ihē
metynge hym/ and hym sene hei preyeden hat he schulde pa
fro here coostis//

Matheu

neffis/sohely ihc seinge manye cumpanyes aboute hym: badis
disciplis go ouer he water/ and one scribe (or a man of lawe)
comynge to: seyde to hym/ mayster I schal sue thee whidir eart
hou schalt go/ and ihc seyde to hym/ foris hane dichis (or be-
owis) & briddis of he eyre hane nestis: but mannes sone he
ot wher he restis his heed/ sohely another of his disciplis seyde
hym/ lorde luffte me to go firsfe & virie my fadir/ forsohe ihc
seyde to hym/ sue you me: & lete deade men virie here deade
en/ and ihc steyzinge into a litil schippe: his disciplis warden
m/ and lo a greet styringe was made in he see: so hat he ihc
ippe was hilide wiþ wawis: but he slepte/ and his disciplis
ien nyȝ to hym: and reyseden hym seyinge/ lorde laue vs:
verischen/ and ihc seyde to hem/ what ben zee of litil schi-
pe/ hanne he risynge comaundide to he wyndis & he see:
a greet peesiblenesse is made/ forsohe men wondreden:
g/ what maner (man) is (he) his: for he wyndis & he
ben to hym: and whanne ihc had comyn ouer he water:
he cuntree of men of genazareth: two men hauyng
s runnen to hym goinge oute fro birtiels/ ful seere (or
ne): so hat noman myȝte passe by he weye/ and lo hei
seyinge/ what to vs & to hee ihc: he sone of god/ haſ
men hidir before he tyme/ for to turmente vs: sohely (or
droue) of many swyng hoggis lesowyng: was not
hem/ but he deuelys preyden him: seyninge/ if you
s oute hens: sende vs into he droue of hoggis/ and he
em/ go zee/ and hei goinge oute: wenten into swyng/
a greet birre/ al he droue wenten hedelynge into he
ben deade in watriſ/ forsohe he herdis fledden aweye:
nge into he cytee/ tolden alle heis hingis: and of hem
in he fendis/ and lo al he cytee wenten azens thā:
v̄m/ and hym sene hei preyden hat he schulde passe
sis//

And

Matheu

Mod ihc goinge vp into aboot: passide ouer he water C- 9-
& came into his cytee/ and lo hei offredento hym a
man sikk in paleſie: liggyng in a bedde/ forsohe ihc
seinge he seip of hem: seyde to he man sikk in paleſie/
sone haue you triste: hi synnes ben forzouen to pee/ and lo
summe of he scribis seyden wiþinne hem self/ his blasphemē/
and whanne ihc had seen here houȝtis: he seyde/ wherto penke
zee euyl hingis in zoure hertis/ what is liȝter to seye· pi synnes
ben forzouen to pee: oper to seye· rise you & walke/ forsohe
hat zee wite· hat mannes sone haþ power to forȝue synnes
in erþe: hanne he seyde to he sikk man in paleſie/ rise vp·
hous/ sohely þe cumpanyes seeinge: dreddeng glorifieden god:
hat zaue suche power to men/ and whanne ihc passide þens:
he sike a man sittynge in a tolboþe: matheu by name/ and he
seyde to hym/ sue you me/ and he risynge: folowide hym/
and it is done hym syttinge at he mete in he hous: lo many
puplicans & synful men comynge: saten at he mete wiþ ihc &
his disciplis/ and pharisees seinge: seyden to his disciplis/ whi
etip zoure mayster wiþ puplicans & synful men: and ihc
berynge: seyde a leche is not nedē to men hat faren wel: but
to men hauyng euyl/ sohely zee goinge: lerney what it is· I
wole mercy & not sacrifice/ forsohe I came not to clepe riȝtful
men: but synful men/ **H**anne he disciplis of Ioon camen
nyȝ to hym seyinge/ whi we & pharisees fasten ofte: but hi dis-
ciplis fasten not: and ihc seyde to hem/ wheþer he sones of he
spouse (or housbonde) mowne weyle (or mourne) how longe
he spouse is wiþ hem: sohely dayes schulen come· whanne he
spouse schal be taken awey fro hem: and hanne hei schulen
faste/ sohely no man sendis in a medelynge of rude (or newe)
cloþ: into an olde clooþ: & a worse kuttyngē is made/ neþer
men senden newe wijn into olde hotels (or wijn vessells)/ elles
he wijn vessells ben broken· & he wijn is sched oute: and he
wijn

Matheu

wijn vessels perischen/ but men senden newe wyne into newe
wijn vessels: and bohe ben kepte/ ¶ Ihū spekyng þes þingis
to hem: lo one prynce came to · & wortchipide him · seyinge/
lorde my douȝter is now deade · but come þou & putte þin
hande vpon hit: and sche schall lyue/ and ih̄c risyng fuede hym
& his disciplis/ and lo a womman hat suffride þe flure (or ren-
nyng of blood) twelue zeer: came to byhynde · & touchide þe
hemme of his cloob/ sohely sche seyde wiþinne hit self/ zif I
touche onely þe clothes of hym: I schal be saaf/ and ih̄c turnyde
& seinge hire: seyde douȝter hane þou triste: þi seih þab made
þee saaf/ and þe womman was made saaf fro þat houre/ and
whanne ih̄c came in to þe hous of þe prynce · & fize mynstreis
& þe cumpayne makynge noysse: he seyde go zee aweye/ for þe
wenche is not deade: but sleipþ/ and hei scorneden hym/ and
whanne þe cumpayne was caste oute: he entride in & helde hire
hande/ and þe wenche roos vp/ and his fame wente oute into
al þe lande/ ¶ And ih̄u passyng þens: two blynde men fueden
hym · cryinge & seyninge/ þou sone of dauyd: hane mercy of vs/
sohely whanne hei camen hoom: þe blynde men camen nyȝ
to hym/ and ih̄c seih to hem/ what wolен zee þat I do to zowȝ
and hei seyden lorde: þat oure eyzen ben openyde/ and ih̄c
seyde/ bileue zee: þat I may do þis þing to zowȝ hei seyn/
sohely (or zhe) lorde/ þanne he touchide her eyzen: seyninge vp
zoure seih: be it done to zou/ and þe eyzen of bohe · ben open-
yde/ and ih̄c pretenyde to hem: seyninge/ se zee þat no man
wite: but hei goinge oute: defameden hym þourȝ al þat lande/
¶ Sohely hei gone oute: lo hei offreden to hym a doumbe
man hauyng a deuyl/ and whanne he deuyl was caste oute:
þe doumbe man spac/ and he cumpaines wondriden seyninge/
it apperide neuer so in isrl: but he pharisees seyden/ in þe
prince of deuylis he casliȝ oute deuylis/ and ih̄c cumpasside
aboute alle cytees & castels techyng in synagogis of hem · &
prechynge þe gospel of þe kyngdom helynge alle langwischynge
(orache): and al seekenesse/ forsohe ih̄c seyngi þe cumpaines ·
hadden

Matheu

hadden reuye on hem: for hei weren traueylide & liggyng as schepe not hauyng a scheperde/ hanne he leyde to his discipulis/ soþely þer is myche riþ corne/ but fewe werkemen/ þerfore preye ȝee þe lorde of þe riþ corne/ þat he sende werkemen into his riþ corne//



12d þe twelue discipulis gederide to gedir: he ȝyue to hem power of vndene spiritis· þat hei schulden caste hem oute: and þat hei schulden heele alache & al sekenesse/ þes ben he names of twelue apostolis/ þe firste Symount þat is clepide Petre & Andrewe his broþer· Philip & Bartholomeu· James of zebede & ioon his broþer· Thomas· & Matheu puplican· & James alphei & Tadee· Symount canarie & Judas scarioþ: he whiche bitrayede crist/ Ihc sente þes twelue: comaundynge to hem & leyinge/ go ȝee not into þe wey of heþen men· & entre ȝee not into þe cytees of samaritans: but rather go ȝee to þe scheep of þe hous of isrt· þat perischiden/ Soþely ȝee goinge: preche leyinge/ for he kyngdom of heuenes schal neyze/ heele ȝee seeke men· vpreyse ȝee deade men· clense ȝee mesels· easie ȝee oute deuelis/ frely ȝee hanis taken· frely ȝyue ȝee/ nyl ȝee welden golde never siluer in ȝoure girdels: not a scrippe in þe weye· never two cootis· never schoon· never zerde/ for a werkeman is worhi his mede/ into what euer cytee or castel ȝee schulen entre· ariþ who herinne is worhi· & here dwelle ȝee til þat ȝee gone oute/ forsoþe ȝee entrynge into an hous· grete ȝee (or salute ȝee) it· leyinge pees to þis hous/ and soþely ȝif þat hous be worhi· ȝoure pees schal come on it/ forsoþe ȝif þat hous be not worhi· ȝoure pees schal turne azen to you/ and who euer schal nat receyue ȝou· never here ȝoure wordis· ȝee goinge forþ fro þat hous or cytee· smytþ awewe þe dusie fro ȝoure feet/ trewely I leye to ȝou· it schal be more suscitable to he lande of men of sodom & gemor in þe day of iugement· þan to þat cytee/ lo· I sende ȝou as scheep: in þe mydel of wolves/ þerfore

D

be

Matheu

be zee war (or wise bisore ·) as serpentis: and symple as
douues/forslope be zee war of men/for hei schulen take zou in
counseylis: and hei schulen beete zou in here synagogis/ and
to presidentis (or mayres) & to kyngis · zee schulen be ledde
for me: into witneslynge to hem & heben men/ but whanne
hei schulen take (or bitraye) zou: nyl zee henke how or what
ping zee speken/forslope it schal be zouen to zou in hat houre:
what zee schulen speke/ for it ben not zee hat speken: but þe
spirit of zoure fadir hat spekeh in zou/ soþely þe broher schal
take þe broher into deþ: & þe fadir þe sone/ and sones schulen
rise azenes fadir & modir: and schulen torment hem by deþ/
and zee schulen be in hate to alle men: for my name/ forslope
þe hat schal dwelle stille vnto þe ende: his schal be saaf/soþely
whanne hei schulen pursue zou in his cytee: flee zee into ano-
þer/ treuly I seye to zou · zee schulen not ende þe cytees of
istrl: til hat mannes (sonne) come/ þe disciple is not aboue his
mayster: ne þe seruaunt · aboue his lorde/ zif hei hane clepide
þe housbonde man (or fadir of meyne) belzebub: how myche
more his housholde meyne/ perfore drede zee not hem/ for
noþing is coueride (or hid): hat schal not be schewyde/ and
no þing is pryuey hat schal not be wiste/ þat þing hat I seye
to zou in dirkenessis: seye zee in þe lizte and preche zee vpon
roues · þat þyng þat zee heren in ere/ and nyl zee drede hem
þat sleen þe body: trewely hei moune not flee þe soule/ but
tayer drede zee hym þat may leese soule & body into helle/
wheþer two sparowis ben not folde for one halpenye · & one
of hem schal not falle on þe erþe · with outen zoure fadir/
forslope alle þe heres of zoure heede ben nowmbride/ perfore
nyl zee drede: zee ben better þan many sparowis/ perfore euery
man hat schal knoweleche me bisore men: and I schal knowe-
leche hym bisore my fadir þat is in heuenes/ soþely þe hat schal
denye me bisore men: & I schal denye hym bisore my fadir þat
is in heuenes/ ¶ Nyl zee deme þat I came to sende pees into
þe erþe · I came not to sende pees into þe erþe: but swerde/
soþely

Matheu

sohely I came not* to departe a man azenes his fadir · & he [^{* Sic in MS.]}
douzter azenes hit modir · & he sones wiſ azenes hire houſ-
bondis modir/ and he enemyes of a man: (ben) his homely
meyne/ he hat loueh fadir or modir more þan me: is not wor-
þi of me/ and he hat loueh sone or douzter ouer me: is not
worþi of me/ and he hat takeþ not his crosse & sueþ me: is not
worþi of me/he hat findiþ his soule (hat is temporal liſf):schal
leese it/ and he hat leesep his soule (þat is his liſf) for me: schal
fynde it/ he hat receyueþ zow: receyueþ me/ and he hat re-
ceyueþ me:receyueþ him þat sente me/he hat receyueþ a pro-
phete · in he name of a prophete: schal take þe mede of a pro-
phete/ and he hat receyueþ a iuste man:schal take þe mede of
a iuste man/ and whoeuer ȝyueþ drynke to one of þes leeste:
a cuppe of colde water onely · in he name of a disciple: treuly
I seye to zow: he schal not leese his mede//

Mnd it is done whanne ih̄c hadde endide: he com- C^m 11^m
aundyng to his twelue disciplis: passide fro þens:
for to teche & preche in he cytees of hem/fforsohe
whanne Ioon in bondis hadde herde he werkis of
christ: he sendyng two of his disciplis · seyde to hym/ art thou
he hat art to come: or we abiden another: and ih̄c answet-
ynge: seyde to hem/zee goinge telliþ azen to Ioon: þo þingis
hat zee hane herde & seen/blynde men seen·crokide men wan-
dren · mesels bene made clene · deesse men heren · deade men
risen azen · pore men ben taken to prechynge of he gospel · (or
ben made kepers of he gospel/) and he is blesſide: þat schal
not be sclaunderide in me/ sohely hem goyinge aweyes: Ih̄c
bigan forto seye of Ioon to he cumpanyes/ what þing wenten
zee oute forto see in deserte: wheher a reed wawide wiþ
wynde: but what þing wenten zee oute for to see: wheher a
man cloþide wiþ koste þingis: lo hei þat ben cloþide wiþ koste
þingis: ben in houſis of kyngis/ but what þing wenten zee
oute to see: wheher a prophete: þe I seye to zow: & more
þan

Matheū

þan a prophet/ for his is he of whom it is written/ lo I sende
myn aungel bisore hi face/ þat schal make ready þe weye bi-
sore þee/ treuely I seye to you þer roos none more han Joon
baptist/ amonge children of wymmen/ forsoþe & he þat is laste
in þe kyngdom of heuenes/ is more han he/ soþely fro þe dayes
of Joon baptist til now/ þe kyngdom of heuenes suffriþ
strengthe (or violence) & violent men rauschen it/ for alle
prophetis & he lawe til Joon baptist prophecieden/ and ȝis zee
wolen receyuer he is helie þat is to come/ he þat hab eris of
þerynge/ here he/ but to whom schal I gesse his generacion
liche/ it is liche to children sittynge in a chepyng/ þe whiche
tryinge to here peiris· seyn/ we hane sungen to you/ and zee
hane not lippide (or daunsidē)/ we hane mournyd to you/
and zee hane not weylide/ soþely Joon came· neþer etyngē
ne drynckyngē/ and hei seyn he hab a deuyl/ þe sone of man
came etyngē & drynkyngē/ and hei seyn/ lo a man deuouter
(or gloton) & drynker of wijn/ & frende of puplicans & synful
men/ and wiþdom is iustifiede of herē sones/ ¶ þanne ih̄c dy-
gan to seye reproue to cytees/ in whiche ful manye vertues
of hym ben done/ for hei diden not penaunce/ Wido to þee
corozaym· wo to þee bethsayda/ for ȝis þe vertues þat ben
done in you· hadden ben done in tyre & sydon· sumtyme hei
hadden done penaunce in heyre & asche/ neþeles I seye· it
schal be fofter (or leſſe peyne) to tyre & sydon þan to you/ in
þe day of doom/ and you capharnaum· wheþer til into heuenes
þou schalt be reride vp/ þou schalt go doun til into helle/ for
ȝis þe vertues þat ben done in þee· hadden ben done in sodom·
parauenture hei schulden hane dwellide til into his day/ ne-
þeles I seye to you· for to þe lande of sodom it schal be fofter
(or leſſe peyne) in þe day of doom· þan to þee/ I knowe leche
to þee fadir lorde of heuene & erþe· for you hast hidde þes
þingis fro wise men & war (or worldly slyze men)/ and hast
schewide hem to litil men/ so fadir· for whi· so it was plesyngē
bisore þee/ alle þingis ben taken to me· of my fadir/ and no
man

Matheu

man knowisþ he sone: no but he sadir/ ne any man knewe he
sadir no but he sone: and to whom he sone wolde schewe/
¶ Alle zee þat traueylen & ben chargide: comeþ to me: & I
schal refresche (or fulfille) þou/ take zee my zok vpon þou: &
lerne zee of me: for I am mylde & meke in herte: & zee schulen
synde reste to þoure soulis/ for my zok is swete (or softe): and
my charge lizte (or esp)//

Mþat tyme ih̄c wente by cornes on he saboth day/ C^m 12^m
forsoþe his disciplis hungryng: bygunnen to plucke
eris of corne & to ete/ soþely pharesees seynge: sey-
den to hym/ lo hi disciplis done þat þing þat is not
leuesful to hem: for to do in sabotis/ and he seyde to hem/ whe-
þer zee hane red what dauyd dide whanne he hungride: & hei
þat weren wiþ hym: how he entride into he hous of god: & ete
loues of propostion (or puttynge forþ): he whiche loues was
not leuesful to hym to ete: never to hem þat weren wiþ hym:
no but to prissis onely/ or wheþer zee hane not red in he lawe:
for in sabotis· prissis in he temple desoulen he sabotis: & hei
ben wiþouten grete synnes: soþely I seye to þou: for his is
more þan he temple/ forsoþe zif zee wisten what is his: I
wole mercy & not sacrifice: zee schul never hane condempnyde
innocentis/ treuely mannes sone is zhe lord: of he saboth/
and whanne he passide þens: he came into he sinagoge of hem
and lo a man hauyng a drie hande: & hei areden hym seyinge/
zif it is leuesful to heele in he saboth: þat hei schulden accuse
hym/ soþely he seyde to hem/ who schal be a man of you þat
þab one scheep: & zif it schal falle doun into a dyche in he sa-
botis: wheþer he schal not holde: and liste it vp: how myche
more is a man better þan a scheep: and so it is leuesful to do
good in he saboth/ þanne he seyde to he man/ stretche forþe
þin hande/ and he strauzte forþ: and it is restoryde to helpe:
as he toþer/ forsoþe he pharisees goinge ouþe· maden a coun-
seyl azenes hym: how hei schulden leese hym/ soþely ih̄u wit-
ynge:

Matheu

ynge· wente awey hens/ and many sueden hym· and he helide
hem alle/ and he comaundide to hem· þat þei schulden not
make hym opyn (or knowen)· þat þat þing schulde be fulfilde·
þat was seyde by psaie he prophete· seyinge/ lo my chosen
childe whom I hane chosen· my derlynge · in whom it hab
wel pleside to my soule/ I schal putte my spirit on hym· and
he schal telle doom to heben men/ he schal not stryue ne crie·
neþer any man schal heere his voyce in stretis/ he schal not
breke to gedir a schaken reed · & he schal not quenche smo-
kyng flare· til þat he caste oute doom to victorye & heben men
schulen hope in his name/ þanne a blynde man & a doumbe
hauyng a deuyl · was offride vp til hym/ and he heelide hym·
so þat he spac & fize/ and alle he cumpanyes wondriden & sey-
den · wher his be he lone of dauyd· but he pharisees herynge·
seyden/he his castiþ not oute fendis· no but in belzebub pryncie
of fended/ soþely ih̄c witynge here pouȝtis· seyde to hem/ eche
kyngdom departide azenes hym self· schal be desolate (or dis-
confortide)/ and eche cytee or hous departide azenes itselv·
schal not stonde/ and zif sathanas caste oute sathanas· he is
departide azenes hymself/ perfore how schal hys kyngdom
stonde· and zif I in belzebub caste oute deuylis· in whom (or
whos myȝte) zoure sones casten oute· perfore þei schul be
zoure domesmen/ forsohe zif I in he spirit of god caste oute
fendis· perfore þe kyngdom of god is comen into zou (or
amonge zou)/ oþer how may any man entre into he hous of
a stronge man · & hanne he schal rausche his hous/ he
hat is not wiþ me· is azenes me/ and he hat gederiþ not to
gedir wiþ me· scateriþ abrood/ perfore I saye to zou al synne
& blasphemye· schal be forȝouen to men · but he spirit of blas-
phemye· schal not be forȝouen/ and who euer schal seye a worde
azenes mannes sone· it schal be forȝouen to hym/ forsohe he
hat seye a worde azenes he holy god· it schal not be forȝouen
to hym · neþer in his worlde ne in he toþer/ oþer make zee he
tree

Matheu

c. wente awey hens/ and many sueden hym: and he helide
alle/ and he comaundide to hem: hat hei schulden not
e hym opyn (or knowen). hat hat hing schulde be fulfilde
was leyde by psaie he prophete: seyng/ lo my chosen
e whom I hane chosen: my derlynge · in whom it hat
leside to my soule/ I schal putte my spirit on hym: and
al teile doom to heben men/ he schal not sryue ne crie:
any man schal heere his voyce in stetis/ he schal not
to gedir a schaken reed · & he schal not quenche smo-
re flare· til hat he caste oute doom to victorye e heben men
n hope in his name/ hanne a blynde man & a dounbe-
ng a deuyl · was offride vp til hym/ and he heelide hym:
he spac & size/ and alle he cumpangies wondriden a ley-
wher his be he lone of daudy/ but he pharisees heryng/
he his castis not oute fendis: no but in belzebul pync-
es/ souely ihc witynge here pouztis: leyde to hem/ eche
im departide azenes hym self: schal be desolate (or di-
ide)/ and eche cytee or hous departide azenes itself:
ot sonnde/ and zif sathanas caste oute sathanas: he is
de azenes hymself/ perfore how schal hys kyngdom
and zif I in belzebul caste oute deuylis: in whom (or
iyzte) zoure lones casten oute; perfore hei schul be
imesmen/ forsope zif I in he spirit of god caste oute
perfore he kyngdom of god is comen into zou (or
zou)/ oþer how may any man entre into he hous of
man · & hanne he schal rauysche his hous/ he
tronge man · & hanne he schal rauysche his hous/ he
wip me: is azenes me/ and he hat gederis not to
ne: scateris abrood/ perfore I saye to zou al synne
& schal be forzouen to men · but he spirit of blas-
nes lone: it schal be forzouen/ and who euer schal seye a worde
irde azenes he holy god: it schal not be forzouen
it in his worlde ne in he toher/ oþer make zee he
tree

Matheu

tree good & his fruyte good: oþer make zee he tree euyl & his
fruyte euyl/ forsohe a tree is knownen of he fruyte/ zee gene-
racon of neddris how mown zee speke goode hingis whanne
zee ben euyl/ souely he mouȝe spekiȝ: of he greet plente of he
herte/ a good man bryngis forȝ good hingis/ of good tresoure/
forsope I seye to zou/ for whi of every ydil worde hat men
speken: hei schulen zilde resounre her of in he day of doom/ for
of hi wordis hou schalt be iustifiede: and of hi wordis hou
schalt be dampnyde/ ¶ hanne summe of hes scribis & phari-
sees answereden to hym: seyng/mayster we wolen se a token
of hee/ he whiche answerynge: seij to hem/ an euyl generacion
and avoutrer: seekis a token/ and token schal not be zouen
to it: no but he token of ionas he prophet/ for as Jonas was
in the wombe of a whalle hre dayes & hre nyztis: so mannes
sone schal be in he herte of he erhe · hre dayes & hre nyztis/
men of nnyng schulen rise in doom wip his generacion & hei
schulen condempne it: for hei diden penaunce in he prechynge
of Jonas/ and lo heere more han Jonas/ he queen of he south
schal rise in doom wip his generacion & schal condempne it:
for sche came fro he endis of he erhe: for to heere he wisdom
of salamon/ & lo heere (is) more han salamon/ forsohe whanne
an vnclene spirite schal go oute fro a man: he goij bi drye
places seekyng and he findis not/ hanne he seij/ I schal turne
azen into myn hous: fro whens I came oute/ & he comynge
syndis it voyde: clenside wip besemes · & mayde fayre/ hanne
he goij & takis seuene oþer spiritis wip hym/ worse hanne hym-
self · and hei entrynge in dwelle here/ and he laste hingis of
hat man ben made worse han he former/ so it schal be into his
wertie generacion/ ¶ zit hym spekyng to he cumpangies of
purple: lo hys modir & his breheren stoden wip oute forȝ: se-
kyng for to speke to hym/ souely sum man seyde to hym/ lo hi
modir and hi breheren stonde wip oute: sekyng hee/ and he
answeryng to he man seyng to hym: seij/ who is my modir:
his

Matheu

his disciplis: seyde/ lo my modir • & my breberen/ tre
whoeuer doþ þe wille of my fadir þat is in heuenes: he i
broþer & syster & modir//

Cm 13^m

Sa þat day ih̄c goinge ouate of he haus: satte bi
he see/ and manye cumpanyes of puple ben gedre
to hym: so þat he steyzinge up into a boote/ sati
al he cumpayne stood in he brinke/ and he spa
hem many þingis in parablis: seyng/ lo he þat sowiþ/ [• Sic in MS.]
ouate to lome his seed/ and he while he sowiþ: summe sel
visidis he weye/ and broidis of he erþe* camen: and eten h
sowely over (seedis) selden into stony places: where þei h
den not myche erþe and anone þei ben sprungen up: for
hadden not deynesse of he erþe/ sowely he sunne sprunge
þei swaleden (or brennten for heete) • & for þei hadden
root þei drienden up/ forsoþe over (seedis) sellen amo
hornes: & he hornes weren up/ and strangeliden hem/ but o
hundride folde • & another sixty folde • & another hritty folde
þat hab eris of herynge: here he/ and disciplis comynge
seyden to hym/ whi spekist thou in parablis to hem/ þe whi
answerynge: seith to hem/ for to zou it is zouen for to kno
þe mysterie (or pryuete) of he kyngdom of heuenes: but i
not zouen to hem/ for it schal be zouen to hym þat hab: and
schal haue plente/ treuly who þat hab not: þat þing þat ha
seen to haue/ schal he taken away fro hym/ before I speke
hem in parablis/ for þei seinge seen not • & þei herynge her
not neþer vndirfondon: þat þe prophecie of glaye seyng
fulilde in hem/ wiþ herynge zee schulen here: & zee schul
not vndirfondon/ and zee seing schulen see: & zee schulen i
se/ for þe herte of his puple is infastide • and þei herden g
uously wiþ eris: & þei hane closide þer yzen: þat sumtyme
seen wiþ yzen: & wiþ eris heren: & vndirfondon in herte: &
þe to gedre tarynges: & I heele hem/ forsoþe þaure yzen þ
se

Matheu

disciplis: seyde/ lo my modir · & my bretheren/ trewh
oruer doth he wille of my fadir hat is in heuenes: he is my
brother & sister & modir//

Gat day ih̄c goinge oute of he hous: satte biddis
pe see/ and manye cumpanyes of puple ben gedenide
to hym: so hat he steyzinge vp into a boor· satte/ i
al he cumpanye stood in he brinke/ and he spac to
many hingis in parablis: seyng/ lo he hat sowid: god
to some his seed/ and he while he sowid: summe felde
is he weye/ and beiddis of he erþe* camen: and eten hem
over (seedis) felden into stonye places: where hei had
not mycbe erþe and anone hei ben sprungen vp: for hei
ben not deynesse of he erþe/ soþely he summe sprunge vp:
waleden (or brennen for heete) · & for hei hadde not
hei drienden vp/ forsoþe over (seedis) setten amoge
s: & he hornes weren vp/ and strangeliden hem/ but oþer
s) felden into good lande: and zauen fruyte· summe in
ide folde · & another sixty folde · & another hertty folde/ he
þ erþis of herynge/ here he/ and disciplis comynge in
to hym/ whi spekist thou in parablis to hem/ þe whiche
yng: leith to hem/ for to zou it is zauen for to knowe
terie (or prouete) of he kyngdom of heuenes: but it is
in to hem/ for it schal be zauen to hym hat hab: and he
ue plente/ treuly who hat hab not: hat hing hat he is
aue· schal be taken away fro hym/ perfore I speke to
parablis · for hei leinge seen not · & hei herynge been
vndirstonden: þat he propheetie of glaþe seyng be
hem/ wiþ herynge zee schulen here: & zee schulen not
onde/ and zee leing schulen see: & zee schulen not
ette of his puple is infattide · and hei herden gre
xes · & hei bane closide þer yzen: hat sumtyme pa
n · & wiþ erþis heren · & vndirstonden in herte · & hei
ternydes · & I heele hem/ forsoþe zoure pȝen hat
seen

Matheu

scen ben blesside: and zoure eris þat heren/ forsoþe I seye
treuhe to þou/ for many prophetis & iuste men coueytiden to
se ho hingis þat zee seen: & hei sizen not/ and to here he hingis
þat zee heren: and hei herden not/ perfore here zee he parable
of he sowynge (man) · eche þat herih he worde of he rewme &
vndirstondih not: he yuyl spirit comeþ and rauyschip þat· þat
is sowen in his herte: his is þat is sowen in his herte: his is
þat is sowen bisidis he weþ/ soþely he þat is sowen on he stoon:
his it is þat hereþ he worde of god · & anone wiþ ioy takih it/
forsoþe he hab no root in hym self: but it is temporal · (þat is
it lastih not but a litil tyme) · forsoþe tribulacion and persecu
cion made for he worde: anone he is sclaundride/ but he þat
is sowen in hornes: is his þat herih he worde · & he bisynesse
of his worlde · & he fallenesse of richessis: strangeliþ he worde:
and it is made wiþouten fruyte/ but he þat is sowen into
good lande: is his þat herih he worde · & vndirstondih &
bringih forþ fruyte/ and soþely sum makih an hundriþ folde·
treuly another sixty folde · forsoþe another hertty folde/
G Another parable ih̄c put forþ to hem: seyng/ þe kingdom of
heuenes is made liche to a man · þat sewe good sede · in his
feelde/ but whanne men slepten: his ennemys came · & sewe
aboue darnel (or cockel) · in he mydel of wheat: and wente
awey/ soþely whanne he erþe hadde growen & made fruyte:
hanne þe darnels (or cokklis) appereden/ forsoþe he seruauntis
of he housbonde man · comynge nyȝ: seyden to hym/ lorde
wher thou hast not sowen good seed in hi feelde: wher of hanne
hab it darnel (or cokkle)? and he seiy to hem/ þe man ene
mey: hab done his hing/ treuely he seruauntis seyden to hym/
wolte thou we go: and gaderen hem? and he seyþ/ nay leste
parauentur zee gaderynge darnels (or cokkels): drawe vp by
he root to gedit wiþ hem & he wheat/ suffre zee hem boþe·
ware til to ripe corne · & in tyme of riþ corne: I schal seye to
repers/ firste gadir zee to gedit darnels (or cokkels) & bindih
hem to gedit in knyckchis (or smale bundels) · for to be brentes
E but

Matheu

but gadir ȝee wheet into my berne/ Another parable ih̄c putte
forȝ to hem: seyinge/ he kyngdom of heuenes is lijk to a corne
of seneney · he whiche a man takyng: sewe in his feilde/ he
whiche treuely is leste of alle seedis/ but whanne it haþ waren:
it is most of alle wortis/ & is made a tree: so hat briddis of he
eyre comen & dwellen in bowis (or braunchis) herof/ ¶ Ano-
ther parable ih̄c spac to hem/ he kyngdom of heuenes is lijk to
sourdouȝ · he which taken: a womman hid in þre mesures of
mele: til it were al sourdowide/ ih̄c spac alle þes þingis in pa-
rablis to he cumpanyes of puplis: and he spac not to hem
wihouten parablis · hat it schulde be fulflide hat þing hat is
seyde by he prophete: seyinge/ I schal open my mouȝ in pa-
rablis: I schal bulke oute (or telle oute) · hid þingis fro ma-
kynge of he worlde/ hanne he cumpanyes leste: he came into
an hous/ and hys disciplis camen nyȝ to hym· seyinge expoune
to vs he parable of darnels (or cockels) of he felde/ he whiche
answerynge: seiy/ he hat sowiȝ good seed: is mannes sone/
sohely he feelde: is he worlde/but he good seed: þes ben sones
of he kyngdom/ darnels (or cockels): forsohe þes ben euyl
sones/ but he enemye hat sowiȝ hem: is he fende/but he ripe
corne: is he endynge of he worlde/ sohely he repers: ben aum-
gels/ herfore as darnels ben gederide to gedir & brennte in
fir: so it schal be in he endynge of he worlde/ mannes sone
schal sende his aungels: & hei schulen gedir of his rewme alle
sclaunderers: and hem hat done wickidnesse/ and hei schulen
sende hem: into he chymney of fir/ her schal be wepynge and
betynge togedir of teþ/ hanne iusle men schulen shyne as he
sunne: in he rewme of here sadir/ he hat haþ eris of herynge
here he/ ¶ he kyngdom of heuenes is lijk to tresour hid in a
feilde/ he whiche a man hat syndiȝ: hidȝ/ & for ioye of it he
goiȝ & selliȝ alle þingis hat he haþ: and bieȝ he ilke feelde/
¶ Estesone he kyngdome of heuenes is lijk to a man mar-
chaunt: seekyng good margaritis/ sohely one precious mar-
garite founden: he wente & selde alle þingis hat he hadde and
bouȝte

Matheu

adir zee wheet into my berne/ Another parable ihc putt
to hem: seyinge/ he kyngdom of heuenes is ljk to a corn
ency/ he whiche a man takyng: sewe in his seede he
treuely is leste of alle seedis/ but whanne it hath warm
est of alle wortis/ & is made a tree: so hat briddis of hi
omen & dwellen in bowis (or braunchis) herof/ ¶ An
parable ihc spac to hem/ he kyngdom of heuenes is ljk to
uz/ he which taken: a womman hid in pre mesures of
til it were al sourdowide/ ihc spac alle hes pingis in pa
to be cumpanyes of puplis: and he spac not to hem
ten parablis/ hat it schulde be fulfilide hat hing pat is
y he prophete: seyinge/ I schal open my mouf in pa
I schal bulke oute (or telle oute) · hid hingis fro ma
of he worlde/ hanne he cumpanyes leste: he came into
s and hys disciplis camen nyȝ to hym· seyinge expoune
e parable of darnels (or cockels) of he felde/ he whiche
nge: seiy/ he hat sowiȝ good seed: is mannes son
e feilde: is he worlde/ but he good seed: hes ben sonis
ngdom/ darnels (or cockels): forsoye hes ben euȝ
it he enemys hat sowiȝ hem: is he fende/ but he ripe
he endynege of he worlde/ soþely he repers: ben au
fore as darnels ben gederide to gedir & brennte in
schal be in he endynege of he worlde/ mannes sonis
e his aungels & hei schulen gedir of his rewme alle
rs: and hem hat done wickidnesse/ and hei schulen
into he chymney of fijr/ her schal be wepynge and
gedir of teep/ hanne iuste men schulen shyne as he
e rewme of here sadir/ he hat hab eris of hertinge
he kyngdom of heuenes is ljk to tresour hid in a
iche a man hat syndis/ hidis/ & for ioye of it he
alle hingis hat he hab: and dieþ he ilke seede/
e kyngdome of heuenes is ljk to a man mar
ing good margaritis/ soþely one precious mar
: he wente & selde alle hingis hat he hadde and
bouȝte

Matheu

douȝte it/ ¶ Este he kyngdome of heuenes is ljk to a nette
sente into he see: and of al kynde of fylches gederynge/ he
whiche whanne it was fulfilde· men leedyng eute· & settyn
disidis he bryanke· clensiden he good into here vessels: but hei
senten eute he euȝ/ so it schal be in he endynege of he worlde/
Aungelis schulen go eute· & schulen departe euȝ men· fro he
mydel· of iuste men: and hei schulen sende hem into he chym
ney of fijr/ here schal be wepynge & betynge togedit of teep/
hane zee vndirstonde alle hes pingis/ hei seyn to hym/ zhe/
he seip to hem/ herfore every writer tauȝte in he kyngdome
of heuenes: is ljk an housbondeman· hat bryngis forþ of his
tresour: newe hingis and olde/ ¶ And it is done whanne ihc
hadde endide hes parablis: he passide fro hens/ and he comyng
into his cuntry: tauȝte hem in here synagogis: so hat hei
wondriden & seyden/ wher of to hym his wisdom & vertues/
whether is not his he sone of a smyth (or carpenter)/ wher his
modir be not seyd marie· & his breheren James & Joseph &
Symount & Judas/ and his sistris: wher hei alle ben not at
vs/ herfore wherof to hym: alle hes pingis/ and so hei weren
sclaunderide in hym/ forsoye ihū seyde to hem a prophet is
not wiȝ oute worship: no but in his owne cuntry· & in his
owne hous/ and he dide not here many vertues: for he vnb
leue of hem//

Hat tyme heroude tetrarchs hat is pryncie of he C^m 14^m
furþe parte· herde he fame of ihū: and seyde to his
children/ his is Jon baptist/ he hab risen fro deade:
and herfore vertues wirchen in hym/ forsoye he
roude heelde Joon· & bonde hym· & putte hym into prisounie:
for herodias he wife of his brother/ for Jon seyde to hym/ it is
not bileyeful to hee: for to haue hir/ and he willynge to flee
hym· dredde he puple: for hei hadden hym as a prophet/ for
soye in he day of heroudis birþe· he douȝter of herodias lepte
in he mydil: and pleside to heroude/ wherfore wiȝ an oþe he
bihizte

Matheu

bihizte for to ȝyue to hyr: what euer ȝyng sche had aride of hym/ and sche before monestide (or warnyde) of hir modir: seij/ ȝiue you to me hidir: he heede of ion baptist in a dische/ and he kyng was sorowful for he oþe· and for hem hat saten to gedir at he mete: he comaundide to be ȝouen/ & he sente: & bishedide Ioon in he prisoun/ and his heve is brouzze to in a dische · & it is ȝouen to he wenche · & sche bare it to hit modir/ and his disciplis comen to · token hys body & bryeden it/ and hei comynge: tolden to ihū/ ¶ he whiche ȝing whanne ih̄c had herde: he went fro hens in a boot into deserte place bisidis/ and whanne he cumpanyes of puple hadden herde: hei folowiden hym & on þere feete fro cytees/ and ih̄c goinge outhate a greet multitude of puple · & hadde reuþe on hem: & heelide he sikk men of hem/ soþely he euenyng maad: his disciplis camen nyȝ to hym: seyng/ he place is deserte: and he houre haþ not* passide/ leese he cumpanyes of puple · þat hei goinge into castels · bigge metis to hem/ forsoþe ih̄c seyde to hem: hei hane not neede/ ȝyue ȝee hem for to ete/ hei answeriden/ we hane not here: no but syue looues & two fylchis/ he whiche seyþ to hem/ brynge ȝee hem hidir to me/ and whanne he hadde com-aundide he cumpanyes for to sitte on he heþ · syue looues & two fylchis taken: he biholdynge into heuenes · blesside brake & ȝauȝ to his disciplis/ soþely he disciplis ȝauen to he cumpanyes/ and alle eten & weren fulfilde/ and hei token he relifes of broken gobitis (or metis) · twelue cofyns ful/ forsoþe he nowmbre of men etynge: was syue housande of men · out ta-ken wymmen & litil children/ ¶ And anone ihū compellide (or comaundide) he disciplis for to go into a boot · & go bïsde hym ouer he see: til þat he leste he cumpanyes/ and he cumpanyes leste: he steyzed up into an hil al one for to preye/ soþely he euenyng made: he was here al one/ soþely he boot in he mydel see: was þrown wiþ wawis/ forsoþe he winde was contrarie/ but in he furþe wakinge of he nyȝt: he came to hem walkynge vpon he see/ and hei seinge hym walkynge

[* Sic in MS.]

vpon

Matheu

te for to zyue to hyr: what euer hyng sche had aride of
and sche bisore moneslode (or warnyde) of hire modir:
sive you to me hidir: he heede of ion baptist in a diche/
e kyng was sorowful for he oþe· and for hem hat saten
it at he mete: he comaundide to be zouen/ & he sente: i
de Joon in he prisounē/ and his hede is brouȝt to ma
· & it is zouen to he wenche· & sche bare it to hit modir/
s disciplis comen to · token hys body & birpeden it/ and
nyngē: tolden to ihū: ¶ he whiche hing whanne ihē had
he went fro hens in a boot into deserte place biðdis/
hanne he cumpaynes of puple hadden herde: hei folow
m & on here feete fro cytees/ and ihē goinge oute size a
ultitude of puple · & hadde reuþe on hem: & heelide he
n of hem/ soþely he euenyng maad: his disciplis camen
ym: seyinge/ þe place is deserte: and he houre had not
leſe he cumpaynes of puple · hat hei goinge into cas
ge metis to hem/ forsoþe ihē seyde to hem: hei hane
c/ zyue zee hem for to ete/ hei answeriden/ we hane
no but fyue looues & two fyschis/ he whiche seyf to
nge zee hem hidir to me/ and whanne he hadde com
he cumpaynes for to sitte on he bey · fyue looues &
is taken: he bisholdynge into heuenes · blesſide brat
his disciplis/ soþely he disciplis zauen to he cumpa
alle eten & weren fulſilde/ and hei token he relies
gobitis (or metis) · twelue cofyns ful/ forsoþe þe
ſ of men etyngē: was fyue houſande of men · outtis
ien & litil children/ ¶ And anone ihū compellide
hei disciplis for to go into a boot · & go before
hee: til hat he leste he cumpaynes/ and he cum
yngē made: he was here al one for to preye/
ee: was hrowen wiþ wawis/ forsoþe he winde
but in he furþe wakinge of he nyȝt: he came to
upon he see/ and hei seinge hym walkyng
upon

Matheu

þpon he see: weren diſtourblide seyinge/ for it is a fantum/ and
for drede hei cryeden/ and anone ihē spac to hem: seyinge/
haue zee triste/ I am: nyl zee drede/ soþely petre answeryng:
seyde/ lorde þif you art: comaunde me for to come to hee upon
he wattris/ and he seyf come you/ and petre goinge doune fro
he boot: walkide on he wattris for to come to ihū/ treuly he
seyngē a ſtronge wynde: was aferde/ and whanne he bigane
for to be drenchide: he criede seyinge/ lorde make me ſaaf/
and anone ihē holdynge forþ he hande: cauȝte hym: and ſeip
to hym/ you of litil ſeip: whi hast you doutide/ and whanne
he hadde ſteyzede up into he boot: he winde ceſide/ soþely hei
hat weren in he boot: camen & worſhipeden hym seyinge/
verreyly you art goddis ſone/ ¶ And whanne he had paſſide
ouer he see: hei camen into he lande of genezar/ and whanne
men of þat place had knownen hym · hei ſenten into al þat cun
tre: & hei offreden to hym alle hauynge euyl/ and hei preyeden
hym hat hei ſchulde touche ouper he hemme of his cloþinge/
and whoeuer toucheden: ben made ſaaf//



Hanne ſcribis & pharisees camen nyȝ to hym fro C^m 15^m
irl̄m: seyinge/ whi hi disciplis ouerpaffen (or bre
ken) he tradicioouns (or statutis) of eldre men/ for
hei waschen not handis: whanne hei eten breed/
soþely he answerynge: ſeip to hem/ and whi breken zee he
maundement of god: for zoure tradicōn/ for whi god ſeyde/
honoure hi fadir & hi modir/ & he hat curſey fadir or modir:
die he by deþ/ but zee ſeyn/ who euer ſchal ſeye to fadir or
modir: what euer zifte is of mee: it ſchal proſite to hee/ and
he haþ not worſhipide his fadir or his modir: & zee hane
made he maundement of god boyde (or ydil) for zoure tradi
cōn/ ypocritis yſaie he propheete prophecieſe wel of zou · ſey
inge/ his puple honoureþ me wiþ lippis: forſoþe here herte is
far fro me/ treuely hei worſhipen wiþ oute cauȝe: techyngē
he doctrynes and maundementis of men/ and he cumpaynes
ot

Matheu

of puple clepide togedir to hym: he seyde to hem/ here zee &
vndirstonde/ not þat þing þat entriþ into he mouþ defouliþ a
man/ but þat þing þat comeþ forþ fro he mouþ defouliþ a
man/ ¶ hanne his disciplis comynge nyȝ: seyden to hym/
þou wost þat his worde herde: pharisees ben sclauderideþ
and he answerynge seip/ euery plauntynge· whiche my fadir
of heuene haþ not plauntide: schal be drawen vp bi he root/
suffre zee hem/ þei ben blynde: & leders of blynde men/ soþely
ȝif a blynde man ȝife leedynge to a blynde man: boþe fallen
down into he dicke/ petre forsoþe answerynge· seyde to hym/
expoune to vs þis parable/ and he seyde/ zit & zee ben wiþ
outen vndirstondynge/ wher zee vndirstonden not· þat alle
þing þat entriþ into he mouþ: goþ into he wombe · & is sente
oute into he goinge/ but ho þingis þat comen forþ fro he mouþ
gone oute of he herte/ and ho þingis: defoulen a man/ for of
he herte gone oute euyl þouȝtis· mansleingis· auoutries· for-
nycacōns· þestis· false witnessis· blasphemys/ þes þingis it
ben þat defoulen a man soþely for to ete wiþ handis not was-
chen: defouliþ not a man/ ¶ And ih̄c gone fro þens: wente
into he parties of tyre & sydon/ and lo a womman of canane: gon
oute of he coołis: criede seyninge to hym/ lorde he sone of daugd
haue mercy of me/ my douzter is euyl traueylide of a dey়l/
he whiche answereide not to hire a worde/ and his disciplis ca-
men to: preyeden hym seyninge/ leue þou hire: for sche criþ
astir vs/ forsoþe he answerynge seip/ I am not sente: no but
to he scheep of he hous of iſt̄l þat perischiden/ but sche came &
worschipide hym seyninge/ lorde helpe me/ he whiche answerynge:
seip/ it is not for to take he breed of sones: and sende
to houndis/ and sche seyde/ þe lorde for whi & litil whelpis
eten of he crummes: þat fallen doun fro he borde of here
lordis/ hanne ih̄c answerynge: seip to hire/ a þou womman:
hi seip is greet/ be it done to þee as þou wolte/ and hire douz-
ter was heelide: fro þat houre/ ¶ And whanne ih̄c had passide
þens: he came bisidis þe see of galilee/ and he steyzinge into

an

Matheu

uple clepide togedir to hym: he leyde to hem/ here zet
sonde/ not hat þing þat entriþ into he mouþ desouliþ
but þat þing þat comeþ forþ fro he mouþ desouliþ a
¶ hanne his disciplis comyng e nyȝ: seyden to hym
oste þat his worde herde: pharisees ben scalaundred/
answerynge seih/ every plauntyng/ whiche my fadir
ene haþ not plauntide: schal be drawen up bi he root/
ee hem/ þei ben blynde: & leders of blynde men/ soþe
lynde man zife leedyng to a blynde man: boþe fallen
into he diche/ petre forsoþe answerynge/ seyde to hym/
ne to vs his parable/ and he leyde/ zit & zee ben wiþ
ondirsondynge/ wher zee vndirsonden not/ þat alle
entriþ into he mouþ: goþ into he wombe: & is sente
to he goinge/ but ho þingis þat comen forþ fro he mouþ
te of he herte/ and ho þingis: desoulen a man/ for of
gone ouþe euyl pouztis: mansleingis: auoutries: for
s: heftis: false witnessis: blasphemys/ þes þingis it
desoulen a man soþely for to ete wiþ handis not wa
souliþ not a man/ ¶ And ih̄c gone fro hens: wente
rties of tyre & sydon/ and lo a woman of canane: gon
coostis: criede seyng to hym/ lorde he sone of dauid/
cy of me/ my douzter is euyl traueylide of a deuyl/
answeride not to hire a worde/ and his disciplis ca
leyeden hym seyng/ leue you hire: for sche criþ
cloþe he answerynge seih/ I am not sente: no but
of he hous of ist þat perischiden/ but sche came &
hym seyng/ lorde helpe me/ þe whiche answere
t is not for to take he breed of sones: and sende
ind sche seyde/ zhe lorde for whi & litil whelpis
mimes: þat fallen dounne fro he borde of here
ih̄c answerynge: seih to hire/ a bou woman:
be it done to þee as you wolte/ and hire douz
- fro þat houre/ ¶ And whanne ih̄c had pastide
iſſidis þe see of galilee/ and he steyzinge into
an

Matheu

an hil satte here/ and manye cumpanyes camen nyȝ to hym:
hauyng wiþ hem manye doumbe men & crokide feble &
blynde: and manyoper/ and þei castiden hem dounne at his feet/
and he helide hem/ so þat þe cumpanyes wondriden/ seinge
doumbe men spekyng/ & crokide goinge/ blynde men seinge.
and þei magnyfieden god of isti/ ¶ Soþely ih̄c his disciplis
gaderide togedir: leyde I haue reuþe of he cumpayne of ye
puple: for nowe he hridde daye þei dwellen stille wiþ me/ &
þei hane noþing þat þei schulden etc/ and I wole not leeue hem
faþyng: leste þei saylen in he waye/ and he disciplis seyn to
hym/ þerfore wher of so manye looues to vs in desert: þat we
fulfile so greet a cumpayne of puple/ and ih̄c seih to hem/ how
many looues hane zee/ and þei seyden seuene: and a fewe
smale fisches/ and he comaundide to he cumpayne: þat þei
schulden sitte to meeþe upon he erþe/ and he takyngе seuene
looues & he fisches/ & doinge þankyngis: brake & zaue to his
disciplis: and disciplis zauen to he puple/ and alle eten &
weren fulfile/ and þei token þat þat was ouer of relises:
seuene lepis ful/ forsoþe þei þat eten/ weren fourre housande
of men: wiþouten litil children & wymmen/ & he cumpayne
of puple leste: he steyzede up into a boot/ & came into he
coostis of magedon//



Md pharisees & saduceis temptyng came nyȝ to C^m 16^m
hym/ and preyeden hym for to schewe to hem a to
ken fro heuene/ and he answerynge: seih to hem/
þe euenyng made: zee seyn/ it schal be cleer for he
heuene is lijk to reed/ and the morowe: to day tempest/ for
heuene schyneþ heuy (or sorowful)/ þerfore zee hane knoweto
deme wisely þe face of heuene: but zee mowe not wite þe to
kenes of tymes/ þe euyl generacon & auouter: sekiþ a token/
and a token schal not be zauen to it: no but þe token of Jonas
þe prophet/ and hem forsaken: he wente away/ ¶ And whanne
þys disciplis camen ouer þe see: þei forzaten for to take looues/
þe

Matheu

þe whiche seyde to hem/ biholde ȝee & bewar : of þe sourdo
of pharisees & saduceis/ and þei houzten amonge hem: & s
inge/ for we hane not taken looues/ forsoþe ih̄c witynge: se
to hem/ what þenken ȝee amonge þou of litil leib: for ȝee ha
not looues / ȝit ȝee vndirstaneden not neþer hane mynde
syue looues into syue housande of men & how manye cofyns ȝ
tooken/ treuly neþer of seuene looues to fourre housande of me
and how many of leepis ȝee tooken/ why vndirstonde ȝee no
for I seyde not to þou of breed / be ȝee war of þe sourdowz
pharisees & of saducees/ þanne þei vndirstanoden / þat he sey
not to be war of sourdowz of looues: but of þe techynge of ph
risees & saducees/ ¶ Soþely ih̄c came into þe parties of cesar
of philip/ and aride his disciplis/ seyng/ whom seyn men
be mannes sone / and þei seyden/ summe ion baptist/ oþ
seyden helie: but oþer Jeremye/ or one of þe prophetis/ I
leib to hem/ soþely whom seyn ȝee me to be / Symount pete
answerynge: seyde/ þou art ȝest þe sone of god lyuyng/ fo
soþe ih̄c answeryng: seyde to hym/ blesseide art þou Symoun
bariona (þat is sone of culuer) for deysche & blood schewide ne
to þee: but my fadir þat is in heuenes/ and I seye to þee fo
þou art petre: and vpon his stoon/ I schal bilde my chirche/ an
þe zates of helle schulen not haue myȝte (or strenghe) azene
it/ and to þee I schal ȝyue he keyes of þe kyngdom of heuenes
and what euer þou schalt bynde vpon erþe/ schall be bounden
in heuenes/ and whateuer þou schalt vnbýnde vpon erþe
schal be vnbouneden & in heuenes/ þanne he comaundide to his
disciplis þat þei schulden seye to no man: þat he was cristi/ fr
þat time ih̄c bigane for to schewe to his disciplis/ þat it bi
houed hym go to irl̄m/ & suffre many þingis of þe eldes & o
scribis & prynces of prystis/ and be slayne/ & he þridday ris
azen/ and petre takyng hym to/ bigan for to blame hym/ sey
inge/ fer be it fro þee lorde/ his þyng schal not be to þee/ þe
whiche turnyde/ seyng to petre/ go astir me satanas/ þou
art felaunder to me/ for þou sauorist not (or vndirstondest) þe
þingis

Matheu

hingis þat ben of god: but ho hingis þat ben of men/ ¶ hanne ih̄c seyde to his disciplis/ zif any wole come astir me: denye he hym self: & take his crosse & sue me/ for he þat wole make his soule saaf/ (þat is his liſt) schal leefe it/ forsoþe he þat schal leefe his soule (þat is his liſt) for me: schal fynde it/ soþely what profitib⁹ it to a man · zif he wynne al he worlde: treuly he suffre peyringe of his soule ⁊ or what chaungynge schal a man ȝue for his soule ⁊ for mannes lone is to come in glorie of his fadir wiþ his aungels: and hanne he schal ȝilde to euery man astir his werkis/ treuely I seye to you · here ben summe (of men) stondynge heere: þe whiche schulen not taste deþ til hei seen mannes lone compyng in his kyngdom//

 And astir sire dayes · Ih̄c took & James & Jon his C^m 17^m brother · and ledde hem asidis into an hize hil · & was transfiguride (or turnyde into another lickness) before hem/ and his face schone as þe sunne: forsoþe his clothes weren made white as snowe/ and lo moyse & helie appereden to hem: spekyng wiþ hym/ soþely petre answerynge: seyde to ih̄u/ lorde it is good: vs to be heere/ zif þou wolte: make we heere þre tabernaclis/ to þee one · to moyses one · and one to helie/ zit hym spekyng: lo a lizty cloude: schadowide hem/ and lo a voyce of þe cloude seyninge/ þis is my derworþe lone · in whom I hane wel pleside to me: here zee hym/ and þe disciplis beryng: sellen downe into here facis · and dredden gretely/ and ih̄c came nyȝ & touchide hem: & seyde to hem/ rise vp: nyl zee drede/ forsoþe hei rynginge vp · here yzen sizen no man: no but ih̄c alone/ and hem comyn e doune fro þe mounteyne: Ih̄c comaundide to hem seyninge/ sey ze to no man he vsloune: til mannes lone rise aȝen fro deade// And þis disciplis areden hym seyninge/ what þerfore seyn scribis: þat it bihoueyþ helye firste to come/ and he answerynge seip to hem/ forsoþe helie is to come: and he schal restore alle hingis/ treuely I seye to you · þat helie is nowe comen · & hei knewen hym

Matheu

hym not: but hei diden in hym what euer þing hei wolden/
and so mannes sone is to suffer of hem/ þanne þe disciplis vn-
dirstoden: þat of Ion baptist he had seyde to hem/ ¶ And
whanne he came to þe cumpayne of puple: a man came to hym
foldide on knees bisore hym · seyinge lorde haue mercy on my
sone · for he is lunatik · & suffriþ euyl/ for why ofte tymes he
falliþ into sijr: and ofte tymes into water/ and I offride hym
to þi disciplis: and hei myȝten not heele hym/ Ih̄c answerynge
seijþ/ a you generacōn vnbileuesful (or oute of seijþ) & wey-
warder: how longe schal I be wiþ you · how longe schal I sus-
tre youȝ bryngē zee hym hider to me/ and ih̄c blamyde hem:
and he deuyl wente oute fro hym/ and he childe is heelide fro
þat houre/ þanne þe disciplis camen nyȝ to ih̄u pruely: and
seyden to hym/ whi myȝten not we casten hym outeȝ/ Ih̄c seijþ
to hem/ for zoure vnbileue/ trewely I seye to you · zif zee
schulen haue seijþ as a corne of seneuey: zee schulen seye to his
hil · passe þou hens: and it schal passe/ and no þing schal be
impossible to you/ forsoþe his kinde is not caste oute: no but
by preyinge & fastynge/ ¶ treuely hem lyuyngē togedir in
galilee: Ih̄c seyde to hem/ mannes sone is to be bitrayede into
þe handis of men · & hei schulen flee hym: and he yridde day
he schal rise azen/ and hei ben made ful sory// ¶ And whanne
he came to capharnaum · hei þat token tribute camen to petre·
& seyden to hym/ zoure mayster: papeȝ he not tributeȝ and he
seijþ/ zhe/ and whanne he had entride into an hous: ih̄c came
bisore hym · seyinge/ Symount: what semey to þeeȝ of whiche
takeȝ þe kyngis of erþe tribute (or rente)ȝ of here owne sonnes:
or of aliensȝ and he seyde/ of aliens/ Ih̄c seyde to hym/ her-
fore sonnes ben free/ forsoþe þat we sclauder not hem: go þou
to þe see · and sende an hooc · & take þe ilke fische þat firste
comyȝ up/ and his mouȝ openyde: þou schalt fynde a statere
(þat is a certayne of money/) þou takyngē it: ȝyue to hem for
me & for þee//

In

Matheu

Mā hat houre þe disciplis camen nyȝ to ih̄c: seyinge/ C^m 18^m
who geslīst þou is more in þe kyngdom of heuenes/ and ih̄c clepyng to a litol childe: putte hym in þe
mydil of hem · & seyde/ I seye treuhe to zou · no
but ȝif ȝee schulen be turnyde & made as litol children: ȝee
schulen not entre into þe kyngdom of heuenes/ þerfore who
euer mekiȝ hym as his litol childe: he is more in the kyngdome
of heuenes/ and he hat receyueþ one suche litol in my name:
receyueþ me/ forsoþe who schal sciaundre one of þes leste
smale hat bileuen in me: it spediȝ to hym hat a mylnestone of
assis · be hangide in his necke: and he drenchide into þe dep-
nesse of þe see/ wo to þe worlde for sciaunderis/ treuly it is
nedeþ hat sciaunderis comen/ neheles wo to þe ilke man/ by
whom sciaundre comeþ/ forsoþe ȝif þin hande or þi foot
sciaunderis þee: kitte it of & caste awey fro þee/ it is good to
þee to entre into liȝ feble or crokides/ hanne hauynge two
handes or two feet· to be sente into euerlastynge fijr/ and ȝif
þin eyȝe sciaunderis þee: pulle it ouȝt & caste awey fro þee/ it
is good to þee wiȝ one eyȝe to entre into liȝ: han hauynge
two eyȝen to be sente into þe fijr of helle/ se ȝee hat ȝee dispise
not one of þes litol/ treuly I seye to zou þat þe aungels of
hem in heuenes/ seen euermore þe face of my fadir þat is in
heuenes/ forsoþe mannes lone came for to sauue þat þing þat
perischide/ ¶ what seemeþ to zou · ȝif þere weren to summan
an hundride scheep: and one of hem schal erre: wher he schal
not leefe nyȝt & nyȝe in deserte: & schal go for to seek þat þat
errideþ/ and ȝif it bisalle þat he fynde it: treuly I seye to zou·
for he schal ioye heron: more han on nyȝt & nyȝe þat erred-
en not/ so it is not wille bisore þoure fadir þat is in heuenes:
þat one of þes litol perische/ ¶ forsoþe ȝif þi broþer schal
synne in þee: go þou & reproue hym (or snybbe) bitwix þee &
hym alone/ ȝif he schal her: þou hast wonne þi broþer/ treuly
ȝif he schal not heere þee: take to wiȝ þee one or two þat every
worde

Matheu

worde stonde in þe mouþ of two or þre witnessis/ þat ȝif he
schal not heere hem/ seye þou to þe chirche/ forsoþe ȝif he schal
not heere þe chirche/ be he to þee as an heben man and pupli-
can/ I seye to ȝou treuely· what euer þingis ȝee schulen bynde
upon erþe/ þo schulen be bounden & in heuenes/ and what
euer þingis ȝee schulen vnbýnde upon erþe/ þo schulen be vn-
bounden & in heuenes/ estesone I seye to ȝou· þat ȝif two of
ȝou schulen conse[n]te on erþe of every þing whateuer heis chulen
are/ it schal be done to hem· of my fadir þat is in heuenes/
for where two or þre schulen be gederide in my name· þer I
am in þe mydel of hem/ ¶ hanne petre comynge nyȝ to hym·
seyde/ lorde how ofte schal my broþer synne in me· and I schal
forȝyue hym/ wheþer to feuene tymes/ ih̄c seþ to hym/ I
seye not to þee til feuene sibes/ but til feuenty sibes feuene
sibes/ þerfore þe kyngdom of heuenes is lickenyde to a man
kyng· þat wolde putte resoun wþ his seruauntis/ and whan
he bigan for to putte resoun· one was offride to hym ten þou-
sande of besauntis (or talentis)/ treuely whanne he hadde
not wherof to ȝilde· his lorde comaundide hym to be solde &
his wise & sones· & alle þingis þat he had· and to be payede/
forsoþe þe ilke seruaunt fallynge doun preyede hym seyinge/
haue pacience in me· and alle þingis I schal ȝilde to þee/
soþely þe lorde haunyng mercy of þat seruaunt· leet hym (or
lufftide) · & forȝaue to hym þe dette/ treuely þe ilke seruaunt
gon oute· fonde one of his euen seruauntis· þat auȝte hym an
hundride pens/ and he holdynge hym· stranglide hym seyinge/
ȝilde þat þat þou owist/ and his euen seruaunt· preyede hym
seyinge/ haue pacience in me· and alle þingis I schal quyte
to þee/ forsoþe he wolde not· but wente & sente hym into pri-
soune· til þat he payede al þe dette/ soþely his euen seruauntis
seinge þo þingis þat weren done· gretely hadde forowe/ & þei
camen & tolden to here lorde· alle þingis þat weren done/
hanne his lorde clepide hym· and seyde to hym/ weywarde
seruaunt· I forȝaue to þee al þe dette· for þou preyedest me/
þerfore

Matheu

perfore wher it vihouede not & hee to hane mercy on thin euen
seruaunt: as & I hadde mercy on heey and hys lorde wroþe:
toke hym to tormentours: til he payede al þe dette/ so & my
fadir of heuene schal do to you: zif zee forȝuen not every
man to his brother • of zoure hertis//



¶d it is done whanne ih̄c had endide þes wordes • C^m 19^m
he passide fro galilee & came into he endis of Jude
ouer Jordān/ and manye cumpangys (of men) sue-
den hym: and he helide hem here/ and pharisees
camen nyȝ to hym temptynge hym & seyng/ wher it be
leueful to a man for to leeue (or forsake) his wife: of whateuer
cause/ þe which answerynge: seyng to hem/ hane zee not redde:
for he hat made men at the bygynnyng: male & female he
made hem/ and he seyde/ for his hing a manschal leeue fadir &
modir & he schal cleeue (or drawe) to his wiſſ: & hei schulen
be two in one sleſche/ and so hei ben not now two: but one
sleſche/ perfore a man departe not þat þing þat god enioynede
(or knytte togedir/) hei seyn to hym/ what hanne comaundide
moyses: to ȝyue a litol booc of forsakynge: and to leeue of/ and
he seyng to hem/ for moyses • at þe hardenesse of zoure hertis:
suffride zou forsake zoure wiſſes/ forsoþe at þe bygynnyng
it was not so/ treuely I seye to you • hat who euer leeueþ his
wiſſ • no but for fornycacōn • & weddiþ another: doþ auoutrie/
and he hat weddiþ þe forsaken (wiſſ): doþ auoutrie/his disci-
plis seyn to hym/ zif he cause of a man wiþ a wiſe is so: it
spediy not to wedde/ þe whiche seyng to hem/not alle men taken
þis worde: but to whom it is zouen/sobely þer ben geldyngis:
þe whiche ben þus borne of he modris wombe/ & here ben
geldyngis: þat ben made of men/ and here ben geldyngis:
þat hane geldyde hem self: for þe kyngdom of heuenes/ he
hat may take: take he/ ¶ hanne litol children weren offside
vp to hym þat he schulde putte handis to hem & preye/sobely
his disciplis blameden hem/ but ih̄c seyng to hem/ suffriþ litol
children

Matheu

children come to me: and nyl ȝee forbede hem for to come to
me/for of luche is he kyngdom of heuenes/ and whanne he
had putte to hem handis: he wente hens/ and lo one comyng
to: seij to hym/ gode mayster what of good þing schal I dor
þat I haue euerlastynge lijs/ þe whiche seij to hym/ wþt^a aryst
þou me of gode þing/ þer is one gode god/ for zif þou wolte
entre into lijs/ kepe þe comaundementis/ he seij to hym/
whiche/ trewely ih̄c seyde/ þou schalt not do mansleinge · þou
schalt [not] do auoutrie · þou schalt not do heft · þou schalt
not seye false witnessyng/ worship hi fadir & hi modir: and
þou schalt loue hi neyzebore as hi self/ þe ȝonge man seij to
hym/ I haue kepte alle þes þingis fro my ȝouþe/ what zit
sayleth to me/ ih̄c seij to hym/ zif þou wolte be parfite: go &
selle alle þingis þat þou hast · & ȝyue to poore men · & þou
schalt haue tresoure in heuene: & come · & sue þou me/ forsoþe
whanne he ȝonge man had herde þes wordis: he wente awey
forowful · for he was hauynge many possessionis/ forsoþe ih̄c
seyde to his disciplis/ I seye to ȝou treuþe · for a richeman of
harde schal entre into he kyngdom of heuenes/ and estesone I
seye to ȝou/ it is lizter (or esier) a camel for to passe þourgh
an eedelis yȝe · þan a richeman to entre into he kyngdom of
heuenes/ trewely þes wordis herde: þe disciplis wondriden
gretely seyinge/ who þerfore may be saaf/ forsoþe ih̄c bihold-
ynge: seyde to hem/ anentis men his þing is impossible: but
anentis god alle þingis ben possible/ þanne petre answerynge:
seyde to hym/ lo we forsaken alle þingis & suen þee: what
þerfore schal be to vs/ ih̄c forsoþe seyde to hem/ treuely I seye
to ȝou· þat ȝee þat hane forsake alle þingis & suen me: in re-
generacion (or genderynge azen) whan mannes sone schal
sitte in he feet of his mageste: and ȝee schulen sitte on twelue
feetis · demyng he twelue kynredis of isrl/ and euery man
þat schal forsake hous or breheren or sistren· or fadir or modir·
or wiſ or sones · or feeldis · for my name · he schal take an
hundridesfolde · & schal welde euerlastynge lijs/ forsoþe many
firſte schulen be laſte: and he laſte he firſte// The

Matheu

The kyngdom of heuenes is līk to an houſbonde C^m 20^m
man: þat wente oute firſte erly (or by þe morowe)
to hiſe werkemen into hiſ vynēzerde/ forſoþe þe
couenaunt made wiþ werkemen· of a peny for þe
day: he ſente hem into hiſ vynēzerde/ and he gone oute aboue
þe pridde houre: ſize oþer ſtondyng eþil in þe cheþyngē/ and
he ſeyde to hem/ go & zee into my vynēzerde: and þat þat ſchal
be riȝtful· I ſchal ȝyue to you/ ſohely þei wenten forþ/ for-
ſoþe eftesones he wente oute· aboue þe firſte houre & þe
nynþe: and dide on liche maner/ but aboue þe elleueney
houre he wente oute· & fonde oþer ſtondyng & he ſeyde to
hem/ what ſtonden zee heere eþil al day? þei ſeyn to hym/ for
no man haþ hiȝide vs/ he ſeip to hem/ go zee into my vynē-
zerde/ forſoþe whanne euengyng was made: þe lorde of þe
vynēzerde ſeip to his procuratour/ clepe þe werkemen· ſilde
to hem here hiȝe: bigynnnyng at þe laſte: til to þe firſte/ þer-
fore whanne þei weron comen þat camen aboue þe elleueney
houre: and þei token ſynguler pens (þat is every man a penye)·
treuly & þe firſte comyng: demeden þei weron to take
more/ treuly & þei token echone· by hymſelf a penye/ and
þei takyng grucchiden azen he houſbondemen: ſeyninge/ þeſ
laſte diuen (worche) one houre: and þou haſt made hem euene
to vs· þat hane borne þe charge of þe day & þe heete: and
he anſwerynge to one of hem: ſeyde/ frende: I do þee no
wrongs/ wheþer þou haſte not acordide wiþ me for a penye?·
take þat þing þat is þin: and go/ forſoþe I wole ȝyue & to
þis laſte (man): as & to þee/ wheþer it is not leueſul to me· for
to do þat þat I wole/ wheþer þin yze is wickide for I am
good/ so þer ſchulen be ye laſte men firſte: and þe firſte men
laſte/ for manye ben clepide: but fewe ben chosen/ ¶ And ih̄c
ſteyzinge vp to irl̄m· toke his twelue diſciplis in pruyete· &
ſeip to hem/ lo we gone vp to irl̄m & mannes ſone ſchal be bi-
taken to þe prynces of prifis & ſcribis· & þei ſchulen con-
demayne

Matheu

dempne hym to deþ/ and þei schulen bitake hym to heþene
men: for to be scornyde & scourgide & crucifiede/and he hridde
day he schal rise azen/ þanne he modir of he lones of zebedee:
came nyȝ to hym wiþ hire lones honouryng & aringe sum
þing of hym/ he whiche seyde to hire/ what wolte thou sche
seih to hym/ seye þat þes two my lones fitten: one at hi rizt-
halfe & one at hi listehalfe in hi kyngdom/ forsohe ih̄c answer-
ynge: seyde/ zee witen not what zee aren (or schulen are)/
may zee drynke he cuppe: þat I am to drynke/ þei seyn to
hym/ we motone/ he seih to hem/ forsohe zee schulen drynke
my cuppe: but to sitte at he rizthalfe · or listehalfe is not myn
to ȝyue to ȝou: but to whom it is made reedy of my fadir/ and
he ten herynge: hadden indignacion of he two breheren/ soþely
ih̄c clepide hem to hym: and seih/ zee witen for prynces of
heþen men be lordes of hem: and þei þat ben more haunten
power into hem/ it schal not be so amonge ȝou/ but who euer
wole be made more amonge ȝou: be he ȝoure mynystre/ and
who euer amonge ȝou wole be firste: he schal be ȝoure ser-
uaunt/ as mannes lone came not for to be seruyde · but for to
serue · & for to ȝyue his soule (or liȝ) redempcion for manye/
and hem goinge oute of Jericho: manye cumpanyes of puple
sueden hym/ and lo two blynde men sittynge bisidis he weye
herden þat ih̄c passide: and þei crieden seyinge/ lorde he lone
of dauyd: haue mercy of vs/ forsohe he cumpanye blamyde
hem for to be stille/ and þei crieden more & more: seyinge/
lorde he lone of dauyd: haue mercy of vs/ and ih̄c stode & cle-
pide hem: & seih/ what wolen zee þat I do to ȝou: þei seyn to
hym/ lorde þat oure ȝzen ben openyde/ forsohe ih̄c hauyng
mercy on hem: touchide here ȝzen/ and anone þei sizen & sue-
den hym//

And

Matheu



¶d whanne ih̄c came nyȝ to irl̄m̄ · and came to C^m 21^m
bethfage · to he mount of oliuete · hanne ih̄c sente
his two disciplis · seyinge to hem/ go ȝee into he
castel ȳ is azenes zou · anone ȝee schulen synde a
sche asse tiede · & a colte wiþ hire/ vnynde ȝee · and brynge to
me/ and ȝif any man schal seye to zou any hing · seye ȝee hat
he lordē hāp nede to hem · & anone he schal leeue hem/ treuely
al his was done · hat hat hing · hat was seyde by he prophete ·
schulde be fulfilde · seyinge/ seye ȝee to he douzter of sion/ lo
hi kyng comeþ to hee homely (or mekely) sittynge on an asse &
a fool · (the sone of a beest vndir zok) forsoþe disciplis goinge ·
diden as ih̄c comaundide hem/ and hei brouzten to a sche asse
& he fool · & puttiden here cloþes on hem · & maden hym sitte
aboue/ forsoþe ful myche cumpayne · strewide here cloþes in
he wey/ soþely ober kuttiden braunchis of trees · & strewiden
in he weye/ but he cumpanyes hat wenten bisore & hat sueden ·
crieden seyinge/ Osanna (hat is I preye faue) · to he sone of
daudyd · blesside is he hat comeþ in name of he lordē · osanna
in hiȝest (hingis)/ ¶ And whanne he had entride into irl̄m̄ ·
al he cytee was stredē · seyinge/ who is hiȝ treuely he puplis
seyden/ his is ih̄c he prophete of nazareth of galilee/ and ih̄c
entride into he temple of god · and caste oute of he temple · alle
sellynge & byinge · & he turnyde vpsodounē he bordes of he
chaungers · and he chayers of men sellynge culuers and he
seih to hem/ it is written/ myn hous schal be clepide an hous of
preyer · forsoþe ȝee hane made it a denne of heeues/ and blynde
& crokyde camen nyȝ to hym in he temple · and he helide hem/
forsoþe he prynces of pristis and scribis · seinge he meruey-
lous hingis hat he dide · & children cryinge in temple · & seyinge
osanna to he sone of daudyd · dedeyned & seyden to hym/
herest you what hes seyn/ soþely ih̄c seih to hem/ ȝhe/ wher
ȝee hane not redde· for of he mouȝ of children (hat kunnen not
speec) or of loukyng mylke · you hast made parsite berynge/

Matheu

and hem forsaken: he wente forþ oute of þe cytee into beth-
anye/ and here he dwellyde: and tauȝte hem of þe kyngdom of
god/ ¶ fforsoþe on þe morowe he turnyng aȝen into þe cytee:
hungride/ and he seinge a fijge tree bisidis þe weye: came to
it/ and fonde no þing her inne: no but leeues onely/ and he seij
to it/ neuer be fruyte borne of þee: into wiþ outen/ and anone
þe fijge tree was drieðe by/ and he disciplis seinge: won-
driden seyinge/ how anone drieðe itþ soþely ih̄c answerynge:
seij to hem/ treuely I seye to you · zif zee schulen haue seij as
a corne of seneuey & doute not: not onely zee schulen do of his
fijge tree: but & zif zee seyn to his hil · take þee & caste þee into
þe see: and so it schal be done/ and alle þingis what euer zee
schulen are in preyer bileyng: zee schulen take/ and whanne
he came into þe temple he prynces of pristis & eldremen of þe
purple camen nyȝ to hym techynge · seyinge/ in what power
doist thou þes þingis: and who zaue to thee his powerþ ih̄c an-
swerynge leyde to hem/ and I schal are you aworde · þe
whiche zif zee schulen seye to me: and I schal seye to you in
what power I do þes þingis/ of whens was he baptym of
Joon: of heuene or of menþ & hei houȝten wiþine hem self:
seyinge/ zif we schulen seye of heuene: he schal seye to vs/
whi perfore bileyue zee not to hymþ soþely zif we schulen of
men: we dreden he cumpayne of purple · for alle hadde Joon
as a prophet/ and hei answerynge to ih̄u: seyden/ we witen
not/ and he seij to hem/ never I seye to you: in what power I
do þes þingis/ forsoþe what seemej to youþ summan hadde
two sones/ and he comynge nyȝ to þe firste · seyde/ sone· go for
to wirche þis day: into my vynezerde/ soþely he answerynge:
seij/ I nyl/ forsoþe aftirwarde he streden by penaunce (or for-
þynkinge): wente/ forsoþe he comynge to þe toþer: seyde he
liche maner/ and he answerynge: seij/ lorde I go/ and he
wente not/ who of he two: dide þe faderis willeþ hei seyn to
hym/ þe firste/ Ih̄c seij to hem treuely I seye to you· for pup-
licans & hooris schulen go before you· into þe kyngdom of god/
forsoþe

Mattheu

forsohe ion came to zou in he weye of riztwesnesse and zee bieleueden [not] into hym/ but puplicans & hooris/ bieleueden into hym/ sohely zee seinge· neþer hadden penaunce astirwarde· þat zee bieleueden to hym/ ¶ Heere zee another parable/þer was an housbondeman þat plauntide a vynezerde/and zaue an begge þer aboute · & dafse a pressoure þer inne· and vildide a toure/ & hijride it (or sette to feerme) to erþe tiliers· and wente fer in pilgrymage/ forsohe whanne he tyme of fruytis neþzedde· he sente his seruauntis to he erþe tiliers· þat þei token fruytis of it/ and his seruauntis taken· he erþe tiliers beeten one· another þei sletwen· but another þei stoneden (to deey)/ estesone he sente oþer seruauntis mo þan he firste· and liche maner þei diden to hem/ forsohe at he laste he sente his sone to hem· seyinge/ þei schulen schame (or drede) my sone/ sohely he erþe tiliers seinge he sone· seyden wiþinne hem self/ þis is he eyre/ come zee· flee we hym· and we schulen haue he heretage/ and hym taken· þei castiden out of he vynezerde· and slowen/ þerfore whanne he lord of he vynezerde schal come· what schal be done to he erþe tiliers/ þei seyn to hym/ he schal leese euyl· euylmen · & sette to hijre his vynezerde to oþer erþe tiliers· he whiche schulen zilde to hym fruytis in here tymes/ þic seip to hem/ redde ze neuer in scriptures· he stoon whiche bildinge men reproueden· þis is made into he heed of he corner/ of he lord he his hing is made· & it is merueyplous in oure yzen/ þerfore I seye to zou· for he kyngdom of god schal be taken fro zou· & schal be zoun to a folke· doinge fruytis of it/ and hehat schal falle on his stoon· schal be broken to gedir/ forsohe upon whom it schal falle· it schal to gedir poune hym/ and whanne he prynces of pristis & pharisees hadden herde his parablis· þei knewen þat he seyde of hem/ and þei seekyng to holde hym· dredden þe cumpanyes of puple· for þei hadden hym as a prophet//

And

Matheu

C^m 22^m



¶d ih̄c answerynge: seyde estesones in parablis to
hem · seyinge/ þe kyngdom of heuenes is made lisk
to a man kyng · þat made weddyngis to his sone/
and he sente his seruauntis for to clepe men biden
to þe weddyngis: and þei wolden not come/ estesone he sente
ober seruauntis seyinge/seye ȝee to þe men beden to þe feest · lo
I haue made reedy my mete/ my booris & volatilis ben slayne:
and alle þingis reedy: come ȝee to þe weddyngis/ soþely þei
despiseden (or recken not) and þei wenten awey · one into his
vynezerde: forsoþe anoþer to his marchaundise/ but þe ober
helden his seruauntis & slewen hem: punyschide wiþ kontek/
forsoþe þe kyng whanne he hadde herde: was wroþe/ and his
oosse sente: he loste (or distruyede) þe manquellers and brente
here cytee/ þanne he seij to his seruauntis/ soþely þe weddyngis.
ben reedy: but þei þat weren clepide to þe feest· weren not wot-
hi/ þerfore go ȝee to þe oute goinge of weyes: & whom euer ȝee
schulen synde: clepiþ to þe weddyngis/ and his seruauntis gone
into þe weyes· gederiden to gedir alle þat þei founden: good &
euyl/ and þe weddyngis of men fittyng at þe mete· ben sulſilde/
forsoþe þe kyng entride þat he schulen se men fittyng at þe
mete: and he fize her a man not cloþide wiþ bride cloþes/ and
he seij to hym/ frende how entredist thou hidir · not hauyng
brisde cloþes/ and he was doumbe/ þanne þe kyng seyde to þe
mynystris/ his handes and feete bounden · sende ȝee hym into
þe vttirmore dirkenesses/ here schal be weppynge: & betynge to
gedir of teþ/ forsoþe many ben clepide: but fewe chosen/ þanne
pharisees goinge aweye token counseyl: þat þei schulden take
þū in worde/ and þei senten to hym here disciplis wiþ her-
dians · (þat ben men of heroudis): seyinge/ mayster we witen
þat thou art soþefast & thou techist · in treuþe þe weye of god:
and here is no cure (or charge) to þee of any man/ for thou bi-
holdist not to þe persone of men/ þerfore seye to vs: wheþer it
seemebþ to þee · is it leueful to ȝyue to cesar (or emperour) tri-
bute

Matheu

bute (or rente) I forsohe he wickidnesse of hem knowen. ih̄c seip/ ypocritis what tempten zee me. schewe zee to me he prynte of he money/ and hei offreden (or token) to hym a penny/ and ih̄c seip to hem whos is his ymage. and he wrytyng aboue. hei seyn to hym of cesar/ hanne he seip/ perfore zilde zee to cesar ho hingis hat ben of cesar. and to god ho hingis hat ben of god// ¶ And hei herynge wondriden/ & hym leste. hei wenten awey/ in hat day saduceys hat seyn þer is no risyng azen. camen nyȝ to hym & ariden hym. seying/ mayster moyles seyde/ zif anyman be deade not hauynge a sone. þat his broher wedde his wiſſ. & reple ſeede to his broher/ forſohe ſeuene breheren weren at vs/ and he firſte a wiſſ weddide. is deade/ and he not hauynge ſeed. leſte his wiſſ to his broher/ alſo he ſeconde & he pridde. til he ſeueneþ/ forſohe he laſte of alle. and he womman is deade/ perfore in he riſyng azen. whos wife of he ſeuene ſchal ſche be. for alle hadden hire/ ſobely ih̄c anſwerynge ſeip to hem/ zee erren. neber knowynge he ſcriptures. neber he vertue of god/ forſohe in he riſyng azen neber hei wedden neber ben weddide. but hei ben as aungels of god in heuene/ ſobely of he riſyng azen of deade men zee hane not redde. þat it is ſeyde of he lorde. ſeyinge to þou/ I am god of abraham & god of ysaac. and god of iacob/ he is not god of deade men. but of lyuyng men/ and he cumpanyes of puple herynge. won- driden in his techyng/ forſohe pharisees herynge þat he had putte silence to ſaducees. camen to gedir into one/ and one of hem a techer of he lawe. aride ih̄c temptyng hym/ mayſter. whiche is a greet maundemente in he lawe. ih̄c ſeip to hym/ þou ſchalt loue he lorde þi god of al þin herte. & in alle þi coule. & in al þi mynde. þis is he firſte and he moſie maundement/ forſohe he ſecounde is lijk to þis/ þou ſchalt loue þi neyzeboſe as þi ſelſe/ in þes two maundementis. hangijþ al he lawe & prophetis/ ſobely he pharisees gederide togedit. ih̄c aride hem ſeyinge/ what ſeemeþ it to þou of c̄ſt. whos ſone is he. hei ſeyn to hym of dauyd/ he ſeip to hem/ perfore how in ſpirit clepiþ
dauyd

Matheu

dauyd hym lorde· seyngē/ þe lord seyde to my lorde · sitte o
my rīzhalſe· til þat I putte þin enemys a ſtool of hi ſee
þerfore ȝif dauyd clepiȝ hym lorde· how is he his ſone· an
no man myȝte anſwerē a worde to hym· neþer any man wa
hardy fro þat day · for to are hym more//

C^m 23^m



Hanne ih̄c ſpac to þe cumpañyes of puple · & to hi
diſciplis· ſeyngē/ vpon þe chayre of moyses· ſcribi
& pharisees ſaten (redyngē þe lawe)/ þerfore kep
zee & do zee· alle þingis whateuer þingis hei ſchulen
ſeye to zou· but nyl zee do aftir here werkis/ ſobely hei ſeyn
done not/ ſobely hei bynden to greuous chargis & vnpportable
& þat motiue not be borne and putten into ſchulders of men·
but wiþ here ſynger hei wolen not moue hem/ þerfore he
done alle here werkis þat hei be ſeen of men/ forſoþe hei a
laren here filateries(þat ben ſmale ſcrawis)· and magnyfier
here hemmes/ ſobely hei louen he firſte ſittynge places in ſo
pers · & he firſte chayers in synagogis· and ſalutacons in þe
cheþynge · & to be clepide of men mayſtris/ ſobely nyl zee be
clepide mayſtris· for one is zoure mayſter/ forſoþe alle zee ber
breheren/ and nyl zee clepe to zou fadir on erþe· for one is
zoure fadir þat is in heuenes/ neþer be zee clepide mayſtris·
for one is zoure mayſter cſt/ he þat is more of zou· ſchal be
zoure mynyste/ forſoþe he þat ſchal biȝe hym ſelf· ſchal be
mekide/ and he þat ſchal meke hym ſelf· ſchal be enhaunſide/
ſobely wo to zou ſcribis & pharisees ypocritis· for zee cloſer
þe kyngdom of heuenes biſore men/ ſobely zee entren not· ne
ſuffre men entrynge for to entre/ ¶ Wo to zou ſcribis & pha
riſees ypocritis· þat eten he houses of widowis· in longe
preyer preyinge/ for hiſ þing zee ſchulen take he more doom/
¶ Wo to zou ſcribis & pharisees ypocritis· þat cumpanſen he
ſee & þe lande· þat zee make one proſelite (þat is a conuertide
to zour ordre)/ and whanne he ſchal be made· zee maker
hym a ſone of helle· double more þan zou/ ¶ Wo to zou
blynde

Matheu

blynde leders hat seyn · who euer schal swere by he temple of god· no þing is/ soþely he hat schal swere in he golde of he temple· oþiþ (or is dettoure) to paye it/ zee foolis & blynde/ forsoþe what is more he golde or he temple· hat halowiþ he golde/ and who euer schal swer in he auter· no þing is/ but he hat schal swere in he zifte hat is on he auter· oþiþ it/ blynde men/ forsoþe what is more he zifte· or he auter· hat halowiþ he zifte/ forsoþe he hat swerib in he auter· swerib in it· and in alle þingis hat ben heron/ and he hat swerib in he temple· swerib in it · & in hym hat dwelliþ in he temple/ and he hat swerib in heuene· swerib in he trone of god · & in hym hat littiþ her on/ ¶ Wo to zou scribis & pharisees ypocritis · hat tiken myntte & annet & comyn· and hane leste ho þingis hat ben greouuler (or of more charge) of he lawe· (as) doom & mercy & feiþ/ and þes þingis it behouede (or needide) for to do · & not to leeue hem/ blynde leders · clensyng a knatte· but swolowyng a camel/ ¶ Wo to zou scribis & pharisees ypocrites hat maken clene hat þing of he cuppe & of he plater hat is wiþ outen forþ· forsoþe wiþinne hei ben ful of raueyne & vnclemesse/ þou blynde pharisee · clense firste hat þing of he cuppe & plater · hat is wiþine forþ· hat & hat þing hat is wiþ oute forþ · he made clene/ ¶ Wo to zou scribis & pharisees ypocritis · hat ben lijk to sepulcris made whijt/ he whiche wiþ outen forþ seemen fayre to men· soþely wiþinne· hei ben ful of boones of deade men & al filþe/ so & zee forsoþe wiþ outen forþ apperen iuste to men· but wiþinne zee ben ful of ypocrisse & wickednesse/ ¶ Wo to zou scribis & pharisees ypocritis · hat bilden sepulcris of prophetis· and maken fayre he birls of iuste men· & seyn/ zif we hadden ben in he dayes of oure faderis· we schulden not haue ben here felowis in he blood of prophetis/ and so zee ben in witnellsyng to zoure self· for ze ben he sones of hem hat flosen he prophetis/ and zee fulfillen he mesure of zoure faderis/ zee serpentis fruytis or buriounyngis of eddis (hat fleen here moderis

Matheu

deris): how schulen zee flee fro he dome of helle, þerfore I
sende to þou prophetis & wylemen & scribis (or writers)/ and
of hem zee schulen flee & crucifie: & of hem zee schulen beete
in zoure synagogis: & zee schulen pursue fro cytee into cytee.
þat al he iuste blode come upon you. þat was sched on he
erþe. fro he blood of iuste abel. til he blood of zacharie he sone
of barachie. whom zee flowen bitwile he temple & he auter/
treuely I seye to þou: alle þes þinges schulen come on his
generacion/ Irlm irlm þat sleest prophetis: and stonest hem
þat ben sente to þee/how ofte wolde I gader to gedir hi sones.
as a henne gaderih to gedir hit chykyns vndir hit wengis: and
þou woldist not/ lo zoure hous schal be leste to þou deserte (or
forsaken) forsohe I seye to þou zee schulen not see me fro
hens forþ: til þat zee seyn/ blesse (is) he þat comis in he
name of he lorde//

C- 24^m

And ih̄c gone oute of he temple: wente/ and his discipulis camen nyȝ to hym: þat hei schulden schewe
to hym he bildyngis of he temple/ forsohe he answeryng: seih to hem. se zee alle þes þingis:
treuely I seye to þou/ a stoon schal not be leste heere on a
stoon: he whiche schal not be distruyede/ soþely hym sittynge
on he hil of olyuete. he disciplis camen nyȝ to hym: pryuely
seyinge seye to vs whanne þes þingis schulen be: and what
token of hi comynge & of endyng of he worlde þand ih̄c an-
swerynge: seyde to hem/ se zee þat no man deceyue þou/ many
schulen come in my name seyinge: I am cristi/ and hei schulen
deceyue manye/ soþely zee ben to heere battaylis: & opynyouns
of bataylis/ se zee þat zee be not distourblide/ forsohe it bi-
houerþ þes þingis for to be done: but not zit is he ende/ folc
schulen rise azenes folc: & rewme into rewme: and pestylences
& hungris & erþe mouyngis schulen be by places/ forsohe alle
þes þingis: ben bigynnyngis of sorowis/ hanne hei schulen
bitake þou into tribulacōns: & hei schulen flee þou & zee schulen
be

Matheu

be in haate to alle folkis for my name/ and hanne many schulen be sclauderide & to gedit hitraye (eche oþer): and in hate haue to gedit/ and many false prophetis schulen rise: and deceyue many/ and for wickidnesse schal be plenteuous: þe charite of manye schal ware colde/ forsoþe he hat schal dwelle stable vnto he ende: he his schal be saaf/ and his gospel of kyngdom/ schal be prechide in al he worlde · into witnessynge to alle folkis: and hanne he ende schal come/ þerfore whanne zee schulen se he abhomynaçon of discounforþ hat is seyde of danyel he prophet · stondynge in holy place · he hat reedis vndirstonide/ hanne hei hat ben in Judee: flee hei to moun- teynes/ and he hat (is) in he hous roost: come he not doune to take any þing of his hous/ and he hat is in he feelde: turne not azen to take his coote/ forsoþe wo to wymmen wiþ childe & norischyng: in þo dayes/ forsoþe preyze zee hat zoure sleinge: he not made in wynter or in saboh/ forsoþe hanne schal be greet tribulacón · what maner was not fro he begynnyng of he worlde til now: neþer schal be made/ and no but ȝif he dayes badden ben breggide: al sleysche (hat is mankynde ·) schulde not be made saaf/ but þo dayes schulen be made schorte: for he chosen men/ hanne ȝif any man schal seye to zou · lo heere is ȝest or here: nyl zee bileue/ forsoþe false cristis & false prophetis schulen rise · & hei schulen ȝyue grete tokenes: & wondrys: so hat he chosen be led into errore · ȝif it may be done/ lo I haue bisore seyde to zou . ȝif hei schulen seye to zou · lo he is in deserte: nyl zee gone oute/ lo in pryue chaumbris (or places) he is: nyl zee bileue/ so help as leyte gos oute fro he este · & ap- periþ til into he weste: so schal be in he comynge of mannes sone/ where euer he body schal be: and he eglis schulen be ge- deride hidir/ forsoþe anone astir he tribulacón of he dayes: he sunne schal be made dirke · & he mone schal not ȝyue hir lizt/ and sterres schulen falle doune fro heuene · & he vertues of heuenes schulen be mouede/ and hanne he token of mannes sone schal appere in heuene: and hanne alle he kynredis (or

Matheu

lynagis) of erþe schulen weyle/ and hei schulen se mannes sone
comyng in cloudis of heuene· wiþ myche vertu & mageste/
and he schal sende his aungels wiþ a trumpe and greet voyce·
and hei schulen gedir his chosen fro foure wyndis of heuene·
fro þe hizeste þingis of heuenes· til to þe termes (or endis) of
hem/ lerne ȝee a parable of a fijge tree/ whanne his bowe (or
braunche) is nowetendre & leeues sprungen· ȝee witen þat somer
is nyȝ/ so & ȝee whanne ȝee schulen se alle heþ þingis· wiþ þat
it is nyȝ in he zatis/ trewely I seye to zou· for his generacion
schal not passe· til þat alle þingis ben done/ heuene & erþe schu-
len passe· but my wordis schulen not passe/ forsoþe of he ilke
day & hour no man woot· neþer aungels of heuenes· no but
þe sadir alone/ Forsoþe as it was in he dayes of noe· so schal be
& he comyng of mannes sone/ for as in he dayes before he greet
flood· hei weren etynge & drynkyng· weddyngē & takyngē ta
weddyngē til into þat day· in he whiche noe entride into he
schip/ and hei knewe not til he greet flood came & toke alle men·
so schal be he comyng of mannes sone/ þanne two menschulen
be in he feelde· one schal be taken to· & another leste/ two
(wymmen) schulen be gryndyngē in one querne· one schal be
take to· & he toþer forsaken/ two in one bed· he tone schal be
taken to· & he toþer forsaken/ þerfore wake ȝee· for ȝee witen
not in what houre· zoure lordē is to come/ soþely þat þing wite
ȝee· for zif he housbonde man wiste in what houre he heef were
to come· trewely he schulde wake· & suffre not his houres to be
vndirmyndyde/ and þerfore & ȝee be reedy· for in what houre
ȝee gessen not mannes sone is to come/ who gessast thou is a
trewe seruaunt & prudent (or war)· whom his lordē has or-
deynyd on his meyne· þat he zyue to hem mete in tyme·
blesside is þat seruaunt whom his lordē whan he schal come·
schal fynde so doinge/ trewely I seye to zou· for upon alle his
goodis he schal ordeynne hym/ forsoþe zif he ilke euyl seruaunt
schal seye in his herte· my lordē makih dwellynge (or tary-
inge) to come· & bygynneh to smyte his euene seruauntis· soþely

ȝif

Mattheu

hit he ete and dryncke wiþ drunken lewe men: þe lorde of he
ilke seruaunt schal come in he daye in whiche he hopþ not · &
in houre þat he knowþ not & schal departe hym · and putte hys
parte wiþ ypocritis/ þere schal be wepyng & beetynge togadir
of teey//

THANNE PE KYNGDOM OF HEUENES SCHAL BE LISK TO TEN C^m 25^m
VIRGYNs: PE WHICHE TAKYNG HERE LAUMPIs WENTEN
OUTE METYNGE PE SPOUSE (OR HOUSBONDE): AND PE
SPOUSE (OR WIJF) FOR FYUE OF HEM WEREN FOOLIS: AND
FYUE PRUDENT/ BUT PE FYUE FOOLIS HERE LAUMPIs TAKEN: TOOKEN
NOT OYLE WIÞ HEM/ FORSOHE PE PRUDENT TOOKEN OYLE IN HERE VES-
SELS: WIÞ LAUMPIs/ FORSOHE PE SPOUSE (OR HOUSBONDE) MAKYNGE
DWELLYNGE: ALLE NAPPIDEN & SLEPTEN/ SOHELY AT MYDNYZT A CRIE
WAS MADE: LO PE SPOUSE COMEH: GO ZEE OUTE METYNGE TO HYM/
HANNE ALLE PE VIRGYNs RISEN UP: & ANOURNEDEN HERE LAUMPIs/
SOHELY PE FOOLEs SEYDEN TO PE WISEMEN/ ZISE ZEE TO VS OF ZOURE
OYLE: FOR OUTE LAUMPIs BEN QUENCHIDE/ PE PRUDENT AUNSWER-
YNGE/ LESTE PARAVENTURE IT SUFFICE NOT TO VS & TO ZOU: GO RAHER TO
MEN SELLYNGE: & BYE TO ZOU/ FORSOHE PE WHILE PEI WENTEN FOT TO
BYE: PE SPOUSE COME/ AND HO HAT WEREN REEDY ENTREDEN IN WIÞ
HYM TO PE WEDDYNGIS: & PE ZATE IS SCHITTE/ SOHELY AT PE LASTE: &
PE OVERT VIRGYNES CAMEN SEYINGE/ LORDE LORDE OPEN TO VS/ AND
PE ANSWERYNG: SEIH/ TREWELY I SEYE TO ZOU: I KNOWE NOT ZOU/
AND SO WAKE ZEE & PREYE: FOR ZEE WITEN NOT PE DAY NE PE HOUR/
SOHELY AS A MAN GOING IN PILGRIMAGE CLEPIDE HIS SERUAUNTIS:
AND BITOKE TO HEM HIS GOODIS/ AND TO ONE HE ZAUE FYUE TALENTIS
(OR BESAUNTIS) · FORSOHE TO ANOTHER ONE/ TO ECHE ASTIR HIS OWNÉ
VERTUE: AND WENTE FORHE ANONE/ FORSOHE & HE HAT HADDE TAKE
FYUE TALENTIS: WENTE FORHE & WROUZTE IN HEM & WAN OVERT FYUE/
ALSO & HE HAT HAD TAKEN ONE: GOINGE FOTH DAVIE IT INTO PE ERHE:
AND HID PE MONEY OF HIS LORDE/ BUT ASTIR MYCHE TYME PE LORDE
OF PE SERUAUNTIS CAME: AND PUTTIDE RESOUNE WIÞ HEM/ AND HE
HAT HAD TAKE FYUE TALENTIS COMYNGE TO OFFRIDE OVERT FYUE: SEY-
INGE/

Mattheu

inge/ lorde thou hitokest to me syue talentis: lo I haue geten
ouer syue oþer/his lorde seþ to hym/wel be thou gode seruaunt
& feyful· for vpon fewe þingis thou hast ben trewe I schal or-
deyne þee vpon manye þingis· entre thou into ioye of hi lorde/
forsoþe & he hat had taken two talentis: came to & seþ/ lorde
thou hitokest to me two talentis: lo I haue geten ouer oþer two/
his lorde seþ to hym/ wel be thou good seruaunt & trewe·
for vpon fewe þingis thou hast ben trewe: I schal ordeyne þee
vpon manye þingis· entre into he ioye of hi lorde/ forsoþe &
he hat hadde taken one talent: comynge to seþ/ lorde I wote
for thou art an harde man thou repes where thou hast not sownen·
& thou gederidist to gedir: where thou haste not sprad abroode/
and I dredyng: wente & hid hi talent in he erþe/ lo thou hast
hat hat is þin/ soþely his lorde awryng: seyde to hym/
euyl seruaunt & slowe· wistis thou hat I repe where I sowen
not· & gedir to gedir where I sprad not abrood: heresore it
bihouede þee to sende (or vitake) my money to chaungers· hat
I comynge schulde haue receyued· forsoþe hat þing hat is
myn: wiþ vsures/ and so takis awey fro hym he talent: and
syue it to hym hat hah ten talentis/ for to every man hauyng
schal be zauen: and he schal haue plente/ and so hym hat hah
not· & hat hat he semes to haue· schal be taken fro hym/ and
caste zee oute he unprofitable seruaunt· & sende zee hym into
vttirmore dirkenessis/ here schal be wepynge & beetyng to
gedir of teþ/ forsoþe whanne mannes sone schal come in his
magesse· & alle his aungelis wiþ him/ hanne he schal sitte on he
seige of his magesse/ and alle folkis schulen be gediride bisore
hym· & he schal departe hem attwynne· as a scheperde departisþ
scheep fro kidis/ and soþely he schal sette he scheep on his rizt-
halfe· he kiddis forsoþe on his litlehalfe/ hanne he kyng schal
seye to hem: hat schulen be on his rizthalfe/ come zee he bles-
side of my fadir· welde zee (or take zee in possession) he kyng-
dom made reedy to zou: fro he makynge of he worlde/ forsoþe
I was hungris: and zee zauen to me for to ete/ I pristide· & zee
zauen

Matheu

zauen to me for to drynke/ I was herboroules: and zee geden-
riden (or herborouden)/ nakide & zee hilliden me/ I was in
prisoun: and zee camen to me/ hanne iuste men schulen an-
swere to hym: seyinge/lorde whanne sizen we hee hungry: and
we sedden heeþ pristy: & we zauen to hee drynke/ whanne for-
sohe sizen we hee herborowles: & we gederidenþ and nakide: &
we helliden heeþ or whanne sizen we hee sikk or in prysoune: &
we camen to heeþ and he answerynge schal seye to hem/
treuely I seye to you· as longe as zee diden to one of hes my
lestre brennen: zee diden to me/ hanne he kyng schal seye & to
hem: hat schulen be on his listehalfe/ departyn fro me zee cur-
sive into euerlastynge fir: he whiche is made reedy to he deuyl
& his aungels/ sohely I hungride: and zee zauen not to me for
to ete/ I pristide: & zee zauen not to me for to dryncke/ I was
herboroules: and zee gaderiden not me/ nakide: and zee couer-
iden not me/ sikk & in prisoun: and zee visitiden not me/
hanne & hei schulen answere to hym seyinge/ lorde whanne
sizen we hee hungrynge or pristynge or herborles or nakyde or
sikk or in prysoune & we serueden not to heeþ hanne he schal
answere to hem: seyinge/ treuely I seye to you· how longe
zee diden not to one of hes leste: neber zee diden to me/ and
hes schulen go into euerlastynge turment: forsohe he iuste
men into euerlastynge liſſ//



¶d it is done whanne ih̄c had endide alle hes wordis: C- 26-
he seyde to his disciplis/ wite zee for astir two dayes
paske schal he made & mannes lone schal be bitaken
hat he be crucifiede/ hanne he prynces of prillis &
he eldre men of he puple ben gederide into he halle of he
prynces of prillis hat was seyde cayphas: and hei maden a
counseyl hat hei schulden holde ih̄u wiþ gile & flee (hym)/
sohely hei seyden/ not in he feeste day: leste parauenture noyse
were made in he puple/ forsohe whanne ih̄c was in behanye in
he hous of symount leprous: a womman hauyng a boxe of
alabastre

Mattheu

alabastre or precious oynement came nyȝ to hym. & sched
oute on he heed of hym restynge/ and he disciplis seinge hadden
dedeyn seyinge/ wherto his lossey forsohe it myȝt be solde for
myche: & be ȝouen to poore men/ sohely ih̄c witynge: seih to
hem/ what ben zee heuy to his womman/ sohely a good werke
sche has wrouzte in me/ for whi zee schulen euermore haue
pore men wiþ ȝou: but zee schulen not algatis haue me/ for
sohely his womman sendyng his oynement into my body: sche
made for to birie me/ treuely I seye to ȝou/ where euer his gos-
pel schal be prechide in al he worlde: it schal be seyde hat & his
womman dide into mynde of hym/ hanne one of he twelue hat
was seyde Judas scarioth: wente forþ to he prynces of prissis
& seih to hem/ what wolen zee ȝyue to me: and I schal bitake
hym to ȝou: and hei ordeynyden to hym/ hritty platis of siluer/
and fro hat tyme he souȝte couenablete: for to bitake hym/
forsohe in he firsle day of he feeste of paske: he disciplis camen
to ih̄u: seyinge/ where wolte you we maken reedy to hee: for
to ete paske: and ih̄c seih/ go zee into he cytee to summan:
and seye zee to hym/ he mayster seih/ my tyme is nyȝ: at hee
I make my paske wiþ my disciplis/ and he disciplis diden: as
ih̄c comaundide to hem: and hei maden reedy paske/ forsohe
euenyng made: he satte at he mete wiþ his twelue disciplis/
and he seye to hem: etynge/ treuely I seye to ȝou: for one of
ȝou is to bitraye me/ and hei ful foory: bigunnen eche to
seye/ lorde wher I am: and he answeryng: seih/ he hat wiþ
me puttish he hande in he plater: schal bitraye me/ forsohe
mannes sone goiþ: as it writen of hym/ but wo to hat man:
by whom mannes sone schal be bitrapede/ it were good to hym:
zif hat man hadde not ben borne/ forsohe Judas hat bitrayede
hym: answeriden seyinge/ mayster wher I am: he seih to hym/
you hast seyde/ forsohe hem souppnge Ih̄c took breed & blesseide
& brake & ȝase to his disciplis: & seih/ take zee & ete: his is my
body/ and he takynge he cuppe/ dide hankyngis & ȝase to hem:
seyinge/ dryncke zee alle herof/ his is my blood of he newe tes-
tament

Matheu

tament. he whiche schal be schedde oute for many into rentys-
sion of synnes/ forsohe I seye to you. I schal not drynke fro
his tyme of his cruyte of he wyne · til into þat day whanne I
schal drynke it newe wiþ you in he kyngdom of my fadir/ and
an ympe (or herynge) seyde: hei wenten oute into he mounte
of olyuete/ þanne ih̄c seip to hem/ alle ȝee schulen suffre
sclaundre in me: in his n̄izt/ for it is writen/ I schal smyte he
scheperde: and he scheep of he flock schulen be scateride for-
sohe astir þat I schal rise azen: I schal go bisore you into ga-
lilee/ soþely petre answerynge: seip to hym/ and ȝis alle schulen
be sclaunderide in hee: I schal never be sclaunderide/ Ih̄c seip
to hym/ treuely I seye to hee · for in his n̄izt bisore he cocke
crowe: pries you schalt denye me/ petre seip to hym/ and ȝis
it schal bishoue me to dye wiþ hee: I schal not denye hee/ also &
alle he disciplis seyden/ þanne ih̄c came wiþ hem into a toone
þat is seyde Jessamany: and he seyde to his disciplis/ sitte ȝee
heere: he while I go þowir & preye/ and petre taken to · & two
sones of zebedee: he bigan for to be distourblide (or heuy) &
soory (in herte)/ þanne he seip to hem/ my soule is sorowful
til to þe deþ/ susteyne ȝee (or abide) heere: & wake ȝee wiþ
me/ and he gone forþ a titil: fel downe into his face · preyinge
& seyninge/ my fadir ȝis it is possible: passe his cuppe fro me/
neþeles not as I wole: but as you (wolte)/ and he came to his
disciplis: and sonde hem sleypinge/ and he seip to petre/ so/
þowir ȝee myȝten not one houre wake wiþ me: wake ȝee &
preye: þat ȝee entre not into temptacion/ forsohe he sp̄it is
reedy: but he sleysche seek (or unstable)/ este he seconde tyme:
he wente & preyede seyninge/ my fadir ȝis his cuppe may not
passa no þat ȝis I drynke: hi wille be done/ and estesane he
came and sonde hem sleypinge/ forsohe here yȝen weren green-
yde (or heuyede)/ and hem leste: he wente estesone · & preyede
he þridde tyme: he same warde seyninge/ þanne he came to his
disciplis: and seip to hem/ slepe ȝee nowe: and rest ȝee/ lo þe
houre hab neȝede: and mannes soȝe schal be taken into þe
handis

Matheu

handis of synners/ rise zee: go we/ lo he þat schal trape me:
schal nyȝ/ and ȝit hym spekyng: lo Judas one of he twelue · &
wih hym came a greet cumpanye · wiþ swerdis & battis sente
of he prynces of pristis · & of he eldre men of he puple /forsoþe
he þat bitrapede hym: ȝafe to hem a token seyng/ whom euer
I schal kisse: he it is · holde zee hym/ and anone he comynge
nyȝ to ihū: seyde/ heyle mayster/ and he kisseide hym/ and ihē
seis to hym/ frende: wherto art thou comen? þanne hei camen
nyȝ: & castiden handis into ihū: and helden hym/ and lo one of
hem þat weren wiþ ihū · holdynge outh he hande: drowe outh
bis swerde/ and he smytyng he seruaunt of he prynce of
pristis: kitte of his litil ere/ þanne ihē sey to hym/ turne hi
swerde into his place/ soþely alle þat schulen take swerde:
schulen perische by swerde/ wher gessist thou þat I may not
preye my fadir: & he schal ȝyue to me now: more han twelue
legiouns of aungels: hwo þerfore schulen he scriptures be ful-
filde/ for so it bihouȝ to be done/ In þat houre ihē seyde to
þe cumpanyes of puple/ as to a þeef zee hane gon outh wiþ
swerdeis & battis for to catche me/ day bi day I satte at þou
techynge in he temple: and zee hilden not me/ forsoþe alle
þing was done: þat he scriptures of prophetis schulden be ful-
filde/ ¶ þanne alle he disciplis fledden: hym forsaken/ and
hei holdynge ihū: ledden hym to capphas prynce of pristis ·
where scribis & pharisees & he eldre men of he puple hadden
comen to gedir/ forsoþe petre suede hym fer: til into he halle
of he prynce of pristis/ and he gone wiþinne: satte wiþ fer-
uauntis þat he schulde se he ende/ forsoþe he prynces of pristis
& al he counseyl souzten false witnessyng azenes ihū · þat hei
schulden take hym to deþ: & hei founden not: whanne many
false witnessis hadden comen to/ treuly at he laste two false wit-
nessis camen & seyde/ he his seyde/ I may distruye he temple of
god: and astir he pridde day bilde it azen/ and he prynce of
pristis ryȝinge: sey to hym/ answerest thou no þing to ho-
þingis: he whiche þes wytnessen azenes þee/ forsoþe ihē was
stille/

Matheu

stille/ and he prynce of pristis seip to hym/ I coniure thee by
quycke god· hat thou seye to vs· zif thou be cristi he sone of god/
and ih̄c leyde to hym/ thou hast leyde/ neheles I seye to thou·
anoþer tyme· (or fro his tyme forþ) zee schulen se mannes
sone littyng at he r̄zthalse of he vertue of god· & comynge in
cloudis of heuene/ þanne he prynce of pristis kitte (or to
rente) his clothes· seyinge/ he hab blasphemide/ what zit nedē
hane we to witnessis· lo nowe zee hane herde blasphemie/
what seemeh to thou· and hei answerynge· seyden/ he is
gilty of deþ// þanne hei spittiden into his face· and smy-
ten hym wiþ buffetis/ forsoþe oþer zauen strokis wiþ he
pawme of handis into his face· seyinge/ thou cristi prophecie
to vs who is he hat smote thee/ soþely petre satte wiþ outen in
he porche/ and one hande mayden came nyȝ to hym· seyinge/
and thou were wiþ ih̄u of galilee/ and he denyede before alle
men· seyinge/ I woote not what thou seyst/ forsoþe hym go-
inge oute þe zate· anoþer hande mayden size hym· & seip to
hem hat weren here/ and his was wiþ ih̄u of nazareþ/ and
estelone he denyede wiþ an oþer for he knewe not þe man/
and astir a lilit· hei hat stooðen camen nyȝ· and seyden to pe-
tre/ treuely and thou art of hem/ for whiȝ hi speche makih þee
open· þanne he bigan to warie & to swere· hat he knewe not
þe man/ and anone þe cocke crewe/ and petre bihouzte on
þe worde of ih̄u· hat he had seyde· before þe cocke crowe·
þries thou schalt denye me/ & he gone oute· wepte bittirly//

MOrsoþe þe moroutide made· alle he pryncis of pris- C- 27^m
tis & eldre men of þe puple token counseyl azenes
ih̄u· hat hei schulden take hym to deþ/ and hei led-
den hym bounden· and bitoke to pilate of pounce·
mayre (or chief iustise)/ þanne Judas hat vitrayede hym· se-
inge hat he was dampnyde· he ledde by penaunce (or for-
þinkyng); brouȝte azen þritty platis of siluer· to þe prynces of
pristis & to he eldre men of þe puple· seyinge/ I haue synned·
bytrayinge

Malchus

bytrayisige iustle blood/ and hei seyden what to us/ se
and the platis of siluer caste aweye in pe temples he w
aweye/ and goinge awey/ he hengide hymself wiþ a ge
forsoþe þe prynces of pristis tooken he platis of siluer
ven/ it is not leueful to tende hem into pe tresourie/ for
he pris of blood/ soþely counseyl taken/ hei brouȝten
hem he feelde of a potter into bitynges of deade men/ for
þing he ilke feelde/ is elepide achedemak/ þat is feeld
blood/ til into his day/ þanne it is fulfilde þat is seyde by
prophete Jeremyer seyinge/ and hei tooken britty plati
siluer/ he pris of a man preyside/ whom hei preysiden o
lones of Isrl/ hei zauen hem into he feelde of he potter/ as
lorde ordeynyde to me/ soþely ih̄c stode before he mayre
domesman) and he domesman aride hym seyinge/ art thou ky
of lewys/ ih̄c sey to hym/ thou seyst/ and whanne he was accus
of he prynces of pristis & eldred men of he puple/ he answer
no þing/ þanne pilate sey to hym/ herist thou not how man
witnessyngis hei seyn azenes hee/ and he answeride not
hym to any worde/ so þat he domesman wondride gretel
forsoþe bi a solempne day/ he domesman was wonte for to l
lyuer to he puple one bounden/ whom hei wolden/ forsoþe
had one noble man bounden/ þat was seyde barrabas/ perso
pilate seyde to hem gederide to geder/ whom wolen zee
leese (or delyuer) to zou/ wher barrabas or ih̄c/ þat is sey
crysl/ soþely he wiste þat by enuye hei bitrayeden hym/ fo
soþe hym sittynge for iustice (or domesman)/ his wiſſ sente i
hym/ seyinge/ no þing to hee/ and to þat iuste man/ soþely
haue suffride his day many þingis for hym/ by a vision (o
swenene/) forsoþe he prynces of pristis & he eldred men/ sey
den (or counseyliden) to the puples þat þey schulden are bar
rabas/ but ih̄u hei schulden leese/ forsoþe he president answ
yng/ sey to hem/ whom of he two wolen zee to be leste (or de
lyueride) to zou/ and hei seyden barrabas/ pilate sey to hem/
what perfore schal I do of ih̄u þat is seyde cristi/ alle seyn be he
crucifiede/

Matheu

erucisſede/ þe president seyde to hem/ sohely what of euyl þah
he done/ and þei crieden more/ seyng be he crucisſede/ for
sohe pilate seinge/ þat he profitide no þing/ but he more
noysle was made/ water taken/ waschide his handis before
þe puple/ seyng/ I am innocent (or giltelesse) of þis iuste
man/ bisee þou/ and al þe puple answerynge/ seyde/ his blood
þpon vs/ & on oure sones/ þanne he leste to hem barrabas/
but he took to hem ihū scourgide/ þat he schulde be crucisſede/
¶ þanne knyztis of þe president takynge ihū in þe moothalle/
gederiden to hem al þe cumpayne of knyztis/ and þei uncloþ-
ing hym/ diden aboute hym a reede mantel/ and þei foldynge
a crowne of hornes/ puttiden on his heede/ and a reed in his
rithande/ and þe knee bowide (or folden) before hym/ þei
scornydien hym seying/ heyle kyng of iewis/ and þei spittyng
into hym/ token a reed smyten his heed/ and astir þat he hadden
scornyde hym/ þei uncloþiden hym of þe mantel/ & þei cloþiden
hym wiþ his cloþes/ & ledden hym for to crucifie/ ¶ sohely þei
going oute founðen a man of cyrinense comynge fro a toune/
symount by name/ þei constreyned hym/ þat he schulde take
his crosse/ and þei camen into a place/ þat is clepide galgatha/
þat is þe place of caluarie/ & þei zauen hym for to drynke wyne
meynde wiþ galle/ and whanne he had taſtide/ he wolde not
drynke/ sohely astir þat he hadden crucisſede hym/ þei depart-
iden his cloþes/ sendyng lot/ þat it schulde be fulſilde/ þat is
seyde by þe prophete seyng/ þei departiden my cloþes/ and
þpon my cloþe þei senten lot/ and þei ſittynge/ kepten hym/
and þei puttiden on his heede/ þe cause of hym writen/ þis is
ih̄c of nazareth/ kyng of iewis/ ¶ þanne two þeeses ben cruci-
ſede wiþ hym one on he rithalſe/ & one on he liſtehalſe/ for
sohe men paſſyng forþ blaſphemeden hym/ mouynge here
heedis & seyng/ vath (or fyetoþee) þat diſtreſt þe temple of
god/ & in he þridde day bildest it azen/ sauue þou þi ſelf/ þis
þou art he ſone of god/ come downe of he crosse/ also þe pryn-
ces of þrisis scornyng wiþ ſcribis and eldres men/ ſeyden/ he
made

Matheu

made over men saaf/ he may not make hym self saaf/ zif he is
kyng of isrl: come he now doun fro þe crosse: & we billeuen to
þym/ þe tristib in god: delyuer he hym nowe zif he wole/ for-
soþe he seyde: for I am goddis sone/ forsoþe & þe þeeses hat
weren crucifiede wiþ hym: puttiden to hym wiþ reprofe þe
same þing/ soþely fro þe fifte houre dirknessis ben made on
al þe erþe: til to þe nynþe houre/ and aboute þe nynþe houre:
Ihc criede wiþ greet voyce: seyinge/ hely· hely lamazabata-
nye· þat is my god wherto (or why) hast thou forsaken me/
soþely summen stondyng here & herynger: seyden/ his clepiþ
helie/ and anone one of hem rennyng· fillide a spounge ta-
ken wiþ eysel or vynegre· & puttide to a rede· & zaue to hym
for to drinke/ but oþer seyden/ suffre thou· se we wheþer helie
come delyuerynge hym/ forsoþe ihc estesones cryinge wiþ
greet voyce: sente ouþe þe spirit/ and lo þe veyle of þe temple
is kitte (or rente) into two parties: fro þe hizest til dounne/
and þe erþe is mouede· & stones ben cleste· & biriels ben
openyde· & manye bodies of seyntes hat slepten (or weren
deade:) rizen azen/ and þei goinge ouþe of here biriels· after
his resurreccōn· camen into þe holy cytee· and apperiden to
manye/ treuely centurio & þei hat weren wiþ hym kepyng
ihū· þe mouyng of þe erþe seen· & ho þingis hat weren done·
dreddengretly seyinge/ verreypleþ his was goddis sone/ forsoþe
þere weren here· manye wymmen afer: hat sueden Ihū fro ga-
lilee· mynstryng to hym/ amonge whiche was mary maw-
deleyн· & mary of James· & modir of ioseph· & þe modir of
zebedees sones// ¶ Forsoþe whanne þe euenyng was made:
here came one riche man fro armathie Joseph by name· þe
whiche & he was a desciple of ihū/ he wente to pilat· & axide þe
body of Ihū/ þanne pilat comaundide þe body to be zolden/
and þe body taken· Joseph wappide it in a clene sandel (or
lynnen cloþ) & puttide it in his newe bryfel· þat he hadde
bewen in a stoon/ and he walowide to a greet stoon at þe dore
of þe briel· and wente awey/ forsoþe mary mawdeleyн & ano-
þer

Matheu

þer mary weren here · sittynge azenes þe sepulcre/ ¶ forsoþe
on þat ober day þat is astir pask euenyngē: þe prynces of pris-
tis & pharisees camen to gedir to pilat: seyngē/ fire we hane
mynde for he ilke traytour (or deceyuour)· seyde zit lyuyngē:
astir þre dayes I schal rise azen/ þerfore comaunde þou þe
sepulcre for to be kepte · til vnto þe hridde day/ leste parauen-
ture his disciplis comen & steelen hym· & seyn to þe purple· he
hāp risen fro deade/ an þe laste errour schal be worse han þe
former/ pilat seip to hem/ zee hane þe keepyngē/ go zee· kepe
zee as zee kunnen/ forsoþe hei goinge forþ: kepten (or war-
diden) þe sepulcre · markyng (or seelyngē) þe stoon wiþ keep-
ers//



¶ forsoþe in þe euenyngē of þe saboth (or halyday) C^m 28^m
hat schyneþ in þe firſte day of þe woke: mary maw-
deleyne came and another marye· for to se þe sepul-
cre/ and lo þere was made a greet erþe mouyngē/
forsoþe an aungel of þe lorde came doune fro heuene · & com-
yngē to turnyde awey þe stoon & satte heron/ soþely his lok-
yngē was as leyte: and his clothes as snowe/ forsoþe for drede
of hym he kepers ben aferde: and þei ben made as deade men/
forsoþe þe aungel answeringē: seyde to þe wymmen/ nyl zee
drede/ for I wote hat ze seken: ihū hat is crucifiede/ he is not
heere/ soþely he roos as he seyde/ come zee & se þe place:
where he lorde was putte/ and zee goinge soone· seye zee to
his disciples & to petre: for he hath risen/ and lo he schal go bi-
fore zou into galilee/ þere zee schulen se hym: lo I haue bisore
seyde to zou// ¶ and mary mawdeleyne & another mary wen-
ten oute soone fro þe briel · wiþ drede & greet ioye rennyngē
for to telle his disciplis/ and lo ih̄c ran azenes hem: seyngē/
heyle zee/ forsoþe hei camen to & hilde his feet: and worship-
eden hym/ hanne ih̄c seip to hem/ nyl zee drede/ go zee telle
zee to my breheren · hat hei go into galilee: þere hei schulen
se me/ þe whiche whanne hei hadden gone: lo summe of þe
kepers

Matheu

kepers camen into he cytee • & telden to he prynces of prisiss
alle hingis þat weren done/ and hei gederide to gedir wiþ he
eldre men • a counseyl taken: zauen to he knyztis plenteuous
moneþ • seyinge/ seye zee for his disciplis camen by nyȝt • &
hane stolne hym • vs slepynge/ and zif his be herde of he pre-
sident (or iustice): we schulen counsel hym & make you siker/
and he money taken: hei diden as hei weren tauzte/ and his
worde is puplischede at he iewis • til into his day// Ifforsohe
elleuene disciplis wenten into galilee: into an hil where ih̄c
hadde ordeynyde to hem/ and hei seyinge hym: worschipiden/
sobely summe of hem doutiden/ and ih̄c comyng to: spac to
hem • seyinge/ al power is zouen to me: in heuene & in erþe/
perfore zee goinge teche alle folkis: cristenynge hem in he
name of he fadir & of he sone & of he holy gosp/ techynge hem
for to kepe alle hingis: what euer hingis I haue comaundide
zou/ and lo I am wiþ zou in alle dayes: til to he endyngе of
he worlde//

Mark

C^m 1^m



Ere bigynnes he gospel of mark: The
bigynnyngē of he gospel of ih̄u crist he
sone of god: as it is writen in psaie he
prophete/ lo I sende myn aungel before
hi face: þat schal make reedy he weye
before þee/ þe voyce of one cryinge in de-
serte: make zee reedy he weye of he lord: &
make zee his payes riztful/ Joon was in
desert baptisyngē & prechynge he baptym of penaunce • in re-
myssion of synnes/ and alle men of irl̄m wenten oute to hym:
and al he cuntre of Jude/ and weren baptiside of hym in he
lood of iordan: knowelechynge here synnes/ and Joon was
cloþide

Mark

cloþide wiþ heeris of camels: and a girdel of skynne about his leendis/ and he ete loculis & honys of he wode: and prechide seyngē/ a strenger þan I schal come astir me· of whom I knelynge am not worhi for to vndo (or vnbynde) he hwonge of his schoon/ I haue baptiside you in water: forsoþe he schal baptise you in he holy goost// ¶ And it is done in þo dayes· ih̄c came fro nazareþ of galilee· & was baptiside of Ioon in Iordan/ and anone he steyzinge vp of he water· size heuenes openyde. & he holy goost comynge doune· as a culuer· & dwellynge in hym/ & a voyce is made fro heuenes/ þou art my louede sone: in hee I haue pleside/ and anone he spirit puttide hym into deserte and he was in deserte fourty dayes & fourty nyȝtis: and was temptide of satanas/ and he was wiþ beestis: and aungels mynystriden to hym// forsoþe astir þat Ioon was taken: Ih̄c came into galilee· prechynge he gospel of he kyngdom of god: & seyngē/ for tyme is fulsilde: and he kyngdom of god schal come niz/ forþinke zee (or do zee penaunce): and billeue zee to he gospel/ and he passinge bisidis he see of galilee: syze Symount & andrew his brother· sendynge nettis into he see/ soþely þei weren fischers/ and ih̄c seyde to hem/ come zee astir me: I schal make you to be made fischers of men/ and anone he nettis forsaken: þei sueden hym/ and he gone forþ þens a litil· syze iames of zebedee· & Ioon his brother· & hem in he boote makynge nettis· & anone he clepide hem/ and zebedee here fadir leste in he boote wiþ hiſride seruauntis: þei sueden hym// ¶ And þei wenten forþ into capharnaum/ and andone in he sabotis he gon in· into he synagoge: tauzte hem/ and heï wondriden on his techenge/ soþely he was techenge hem as haupnge powter: and not as scribis/ and in he synagoge of hem was a man in an unclene spirit: and he criede seyngē/ what to vs & to hee: þou ih̄u of nazareþ/ hast þou comen before he tyme for to discryue vs/ I woot þat þou art he holy of god/ and ih̄c þretenyde to hym: seyngē/ ware doumber: and go oute of he man/ and he unclene goost debrekynge hym & cryinge wiþ greet voyce: wente

Mark

wente aweye fro hym/ and alle men wondriden: so hat hei
souzten to gedit amonge hem seyinge/ what is his hing? what is his newe techynge? for in power he comaundid to
vnclene spiritis: and hei obeschent to hym/ & he tale (or tyd-
yng) of hym: wenten forþ anone into he cuntry of galilee/ and
anone hei goinge oute of he sinagoge: camen into he hous of
symount & andrewē · wiþ James and ioon/ soþely he modir
of symountis wife: restide (or laye sijc) in he feueres/ and
anone hei seyn to hym of hir/ and he compynge to · rericde hire
vp: he hande of hire taken/ & anone he feuer leste hire: and sche
mynystride to hem/ forsoþe he euenyng made · whanne he
sunne wente doun: hei brouzten to hym alle hauynge euyl·
& hauynge deuelis/ and al he cytee was gederide at he zate/
and he helide many þ wereñ traueylide wiþ dyuerse fooris:
and he castide oute many deuelis/ and he suffride hem not for
to speke: for hei knewen hym/ and in he mornynge ful erly ·
he risyng gone oute wente into deserte place: and preyede
pere/ and Symount suede hym & hei hat wereñ wiþ hym/ and
whanne hei hadden founden hym/ hei seyden to hym/ for alle
men seeken þee/ and he seiy to hem/ go we into he nexte tounes
& cytees: þat & þere I preche/ for to his hing I came/ and he
was prechynge in he synagoges of hem & in al galilee: and
castynge oute fenis// ¶ And a leprous man came to hym:
bischyng hym/ and he kne folden: seyde/ þif þou wolte/ þou
maystle clense me/ and ih̄c hauynge mercy on hym: streȝte
oute his hande/ and touchynge hym: seiy to hym/ I wole/ be
þou made clene/ and whanne he had seyde: anone he lepre
partide aweye fro hym/ and he is clenſide/ and he þretenyde
to hym/ and anone he putte hym oute: and seiy to hym/ se þou:
seye to no man/ but go schewe þee to he prynces of pristis · &
offer for hi clenſyng ho hingis þat moyses bad· into witness-
yng to hem/ and he gon oute: bigan to preche. & defame (or
puplische) he worde: so þat now he myȝte not go into he cy-
tee: but be wiþ oute forþ in deserte places/ and hei camen to
gedit to hym on alle fidis//

Mark



¶d este he entride into capharnaum: astir eyzte C^m 2^m
dayes/ and it is herde þat he was in an hous · &
manye camen togedir · so þat it toke hem not: neher
at þe ȝate/ and he spac to hem a worde/ and þere
camen to hym men bryngynge a sijk man in palesie: þe whiche
was borne of four men/ and whanne þei myȝten not offer hym
to hym for þe cumpayne of purple: þei maden þe roof nakide
where he was/ and makyng open: þei setten doun þe bed · in
whiche þe sijk man in palesie lay/ soþely whanne ih̄c size þe
seip of hem: he seip to þe sijk man in palesie/ sone: þi synnes
ben forȝouen to þee/ forsoþe þere weren summe of þe scribis
fittyng & henkyng in here hertis/ what spekiȝ he his hus: he
blasphemȝ/ who may forȝue synnes: but god alone: þe whiche
þing anone knowen by þe holy gost · for þei houȝten wiȝinne
hemself: ih̄c seip to hem/ what henken zee þes thingis in zoure
hertis: what is liȝter for to seye to þe sijk man in palesie ·
synnes be forȝouen to þee: or for to seye take þi bed & walke/
soþely þat zee witen · þat mannes sone hab power in erþe to
forȝue synnes: he seip to þe sijk man in palesie/ I seye to þee
rise vp · take þi bed: and go into þin hous/ and anone he roos
vp/ and he bed taken vp he wente before alle men · so þat alle
men wondriden & honoured engod: seyng/ for we sizen never
so// ¶ And he went out estesones to þe see: & al þe cumpayne
of purple came to hym: and he tauȝte hem/ and whanne he
passide: he size leuy alþei fittyng at þe tolboȝe/ and he seip
to hym/ sue me/ and he risyng: suede hym/ and it is done
whanne he satte at þe mete in his hous: many puplicans &
synful men: saten togedir at þe mete wiȝ ih̄c & his disciplis/
soþely þere weren many þat folowiden hym/ and scribis &
pharisees seinge for he ete wiȝ puplicans & synful men: seyden
to his disciplis/ whi etiȝ zoure mayster & drynkis wiȝ pupli-
cans & synners/ þis hing herde: ih̄c seip to hem/ hoole men
hane no neede to a leche: but þei þathane euyl/ forsoþe I came
not

R

Mark

not to clepe iuste men: but synners// ¶ And he disciplis of ion
(baptist) & he pharisees weren fastynge: & hei camen & seyn to
hym/ whi he disciplis of Ion & of pharisees fasten: but hi dis-
ciplis fasten not/ and ih̄c seij to hem/ wheþer he sones of wed-
dynges mowne faste· as longe as he spouse is wiþ hem/ how
longe tyme hei hane he spouse wiþ hem: hei mowne not faste/
forsoþe dayes schulen come· whanne he spouse schal be taken
awey fro hem: and hanne hei schulen faste in þo dayes/ no
man sewiþ a pacche of rude (or newe) cloþe· to an olde cloþe/
ellis he takij suppliment (or pacche:) and a more brekyng
is made/ and no man sendij newe wijn into olde botels (or
wijn vessels) ellis he wijn schal berste he wijn vessels· & he
wijn schalbe heelde oute· & he wijn vessels schulen perische/
but newe wijn schal be sente into newe wijn vessels/ and it is
done estesones whanne he lorde walkide in he sabotis by he
cornes· & his disciplis bigunnen to passe forþe & plucke eris/
soþely he pharisees seyden/ lo what hi disciplis done in sabotis
hat is not leueful/ and he seij to hem/ redden ȝee never what
dauid dide· whan he had nedey/ and he hungride/ and hei hat
weren wiþ hym· howe he wente into he hous of god· vndir
abiathar pryncie of pristis· & ete looues of proposition· he
whiche it was not leueful to ete· no but to pristis alone/ & he
ȝauë to hem hat weren wiþ hym/ and he seyde to hem/ he sa-
boþ is made for man: and not man for he saboþ/ and so
mannes sone is lorde also of he saboþ/

C^m 3^m



¶d he entride estesone into he synagoge: and þer
was a man hauynge a drie hande/ and hei aspieden
hym· ȝif he heelide in sabotis: for to accuse hym/
and he seij to he man hauynge a drye hande/ rise
into he mydel/ and he seij to hem/ is it leueful to do wel in he
sabothis or euyl/ for to make a soule saaf: wher to leese/ and
hei weren stille/ and he bisholdynge hem aboute wiþ wrappe·
hauynge sorowe upon he blyndenesse of here herte: seij to he
man/

Mark

man/ holde forþ þin hande/ and he helide forþ: and he hande
is restoride to hym/ soþely þe pharisees goinge oute · anone
made counseyl wiþ herodians azenes hym: how hei schulden
leese hym// ¶ fforsoþe ih̄c wiþ his disciplis: wente to þe see/
and myche cumpayne fro galilee & Iudee suede hym · and fro
irl̄m · & fro ydume · & fro bizende iordan · & hei hat abouten
tyre & sidon a greet multitude · herynge þe þingis þat he dide:
camen to hym/ & ih̄c seiy to his disciplis: þat he litil boot
schulde serue hym for þe cumpayne of puple: leste hei oppresſi-
den hym/ soþely he helide manye · so þat hei felden faste to
hym: þat hei schulden touche hym/ forsoþe how many euer
hadden sooris & vnclene spiritis · whan hei s̄zen hym: felden
doune to hym: and crieden seyinge/ þou art þe sone of god/
and gretely he manasseð hem: þat hei schulden not make hym
knowen/ and he steyzinge into an hil: clepide to hym whom he
wolde/ and hei camen to hym: and he made þat here weren
twelue wiþ hym · & þat he schulde sende hem for to preche/ and
he zaue to hem power of helynge sekenessis: & of castynge oute
sendes/ and to Symount he putte name petre/ and James of
zebede · & Ioon he broþer of James · & he putte to hem names
boenarges (þat is he sones of þundryng)/ and Andrewe &
philip · & Bertholomew · & matheu · & Thomas & James al-
þei & thadee · & Symount canane · & Judas scarioþ þat bi-
trayede hym/ and hei camen to an hous: and þe cumpayne of
puple came to gedir estesone · so þat hei myȝten not neþer ete
breede/ and whan his disciplis (or kynnesmen) hadden herde:
hei wenten oute for to holde hym/ soþely hei seyden: for he is
turnede into wodenesse/ and þe scribis þat camen doune fro
irl̄m: seyden for he hab̄ belzebub: and for in þe prynce of
deuelis · he castib oute sendes/ and hem gederide to gedir: he
seyde to hem in parablis/ how may sathanas caste oute satha-
nas / and ȝif a rewme be departide in it self: þe ilke rewme may
not stonde/ and ȝif an hous be departide in it self: þe ilke hous
may not stonde/ and ȝif sathanas hab̄ risen azenes hym self:

be

Mark

he is disperplide · & he schal not mowe stande · but haþ
ende/ noman gon into a stronge mannes hous · may ta
awey his vessels: no but he bynde firtie · he stronge man/ a
panne he schal dyuersely: cauysche his hous// ¶ treuely I se
to zou · for alle synnes & blasphemis · by whiche hei haue bla
femyde: schulen be forȝouen to he sones of men/ soþely he ha
schal blasfeme aȝenes he holy goost: schal not haue remyssio
into wiþ outer ende/ but he schal be gilty · of euerlastyn
trespassse/ for hei leyden/he haþ an vnclene spirit/ and his mi
dir & breheren camen/ and hei stondynge wiþ outer forȝ
senten to hym· clepynge to hym/ and a cumpayne satte aboue
hym/ and hei seyn to hym/ lo þi modir & þi breheren wiþ outer
forȝ seeken hee/ and he answerynge to hem: seib/ who is mi
modir & my breheren/ and vñholdynge hem aboue · þat fate
in he cumpas of hym: he seib/ lo my modir & my breheren
forþoþe who þat doþ he wille of god: he is my broþer & mi
sister & modir//

C^m 4^m



¶d este ih̄c bigan for to teche at he see: and mych
cumpayne of purple is gederide to hym · so þat he
sleyzinge into a boote · satte in he see/ and al he
cumpayne of purple: was aboue he see on he lande/
and he tauȝte hem in parabliss: many þingis/ and he leyde to
hem in his techynge/ here ȝee/ lo a man sowynge: goþ outer
for to sowe/ and he while he sowis: anoþer seede felde aboue
he weye · & briddis of heuene camen & eten it/ forþoþe anoþer
seede doun on stoony places: where it hadde not myche erþe/
anone it is sprungen vp: for it hadde not depnesse of erþe/ and
whanne he sunne roos vp: it welowide for heet/ and it dryede
vp: for it had not root/ and anoþer seede doun into hornes/
& hornes sleyzed vp & strangliden it: and it ȝaue not fruyte/
and anoþer seede doun into good lande: and it ȝaue fruyte
sleyzinge vp & waringe/ and one brouȝte þritty folde fruyte ·
& one fifti folde & one an hundred folde/ and he leyde/ he þat
haþ

Mark

hab eris of herynge: here/ ¶ And whanne he was synguler (or
by hym self:) þe twelue þat weren wiþ hym · areden hym for
to expoune his parable/ and he seyde to hem/to ȝou it is ȝouen
for to knowe þe mysterie (or pryuete:) of þe kyngdom of god/
soþely to hem þat ben with outen forþ: alle þingis ben made
in parablis/ þat hei seinge se: and se not/ & hei herynge here:
be forȝouen to hem/ and he seip to hem/ witen ȝee not his pa-
rable · & how ȝee schulen knowe alle parablis/ þe þat sowiþ:
sowiþ a worde/ þes soþely þat ben þat ben aboute he weye where þe
worde is sownen · & whanne hei hane herde: anone comeþ sa-
thanas · & takiþ awey þe worde · þat is sownen in here hertis/
and so þes ben þat ben sownen on a stoon: þe whiche whanne
hei herden þe worde: anone taken it wiþ ioye/ and hei hane not
root in hemself: but hei ben temperal: (þat is lasten but a litil
tyme)/ aftirwarde tribulacioni sprungen vp & persecucion for
þe worde: anone hei ben sclauderide/ and her ben oþer þat
ben sownen in hornes/ þes ben þat heren þe worde & myseysce
of þe worlde & decepte of richessis · & oþer charge of coueypise
entryng: in stranglen þe worde · & it is madewiþ outen fruyte/
and þes it ben þat ben sownen on good lande · þe whiche heren
þe worde & taken it & maken fruyte · one hritty folde · one
sixty folde · & one an hundride folde/ ¶ And he seip to hem/
wher a lanterne come · þat it be putte vndir a buschel/ wher
not þat it be putte: vpon a candilsticke/ forsoþe her is no þing
bidde: þat schal not be made open/ neþer any þing is pryu-
ueþ: þe whiche schal not come into apeert/ ȝif any man hab
eris of herynge: here he/ and he seyde to þem/ se ȝee what ȝee
heren/ in what mesure ȝee mesuren: it schal be meten · & be
caste to ȝou/ soþely it schal be ȝouen to hym þat hab/ and it
schal be taken awey · fro hym þat hab not · also & þat þat he
hab/ ¶ And he seyde/ so þe kyngdom of god is · as ȝif a man
caste seede into he erþe · & it slepiþ & it risiþ vp in nyȝt & day &
bryngiþ forþ seed · & waxiþ faste: þe while he woot not/ forsoþe
þe

Mark

þe erþe by his owne wîchynge· makih fruyte/ firste an erþe
grene corne)/ astirwarde an ere· astirwarde ful fruyte in
ere/ and whanne of it self it hab brouȝte forþ fruyte· anone
sendih a likel (or hook)· for riȝt corne comeþ/ and he seyde/
what þing schul we licken þe kyngdom · or to what paraf
schulen we comparisoune it· as a corne of seneuey · þe whi
whanne it is sowen in he erþe· is leſſe þanne alle seed is þ
ben in he erþe/ and whanne it is bredde (or quykende ·)
steyȝeh up into a tree · & is made more han alle wortis (or
erbis)/ and it schal make greet braunchis · so hat briddis
heuene mowne dwelle vndir þe schadowe þer of/ and in mar
tuche parables he spac to hem a worde · as þei myȝten her
soþely he spac not to hem· wiþouten parable/ forsoþe he ex
pounyde to his disciplis alle þingis· on sidishonde (or by hem
self)/ ¶ And he seyþ to hem in þat day whenne euenyngē wa
made· passe we azenwarde/ and þei leeuyngē he cumpayne o
puler· taken hym/ so hat he was in he boot· & oþer boote
weren wiþ hym/ and a greet stoorme of wynde is made· an
sente wawis in he boot· so hat he boot was ful/ and he was in
he hyndir parte of he boot· slepyng on a pilowe/ and þei reþer
hym· and seyn to hym· mayster parteynþ it not to þee· þa
we perischen/ and he ryþyngē up· manasse to he wynde· and
seyde to he see· be stille· ware doumbe/ and he wynde ceeside·
and greet peesiblenesse is made/ and he seyþ to hem· what dreden
zeē· not zit hane zee seyþ/ and þei dredden wiþ grete dreden
and seyde to eche oþer· who gessist thou is his· for he wynde &
he see obeschent to hym//

1111 5"



¶ And þei camen ouer he wawe of he see· into he cuntrie
of genazareth/ and anone a man in vncleñ spirit
ran oute of a biriel· to hym goinge oute of he boot/
he whiche man had an hous in graues (or biriels)/
and neher wiþ cheynes nowe· myȝte any man bynde hym/ for
oste tymes he bounden in stockis & cheynes· had broken he
cheynes

Mark

theynes and had broken he stockis to smale gobitis/ & no man myȝte daunte (or tame) hym/ and euermore nyȝt & day in bries or hillis he was cryinge & betynge hym self wiȝ stones/ sohely he seinge ihū afer: ran & worschipide hym/ and he cryinge wiȝ greet voyce/ seyde/ what to me & to þee · þou ihū þe sone of hizest god/ I coniure þee by god: þat þou turment me not/ forsoþe ihē seyde to hym/ þou vnclene spirit: go oute fro þe man/ and ihē aride hym/ what name is to þee/ and he seih to hym/ a legioune is name to me: for we ben manye/ and he preyede hym myches/ þat he schulde not putte hym oute of þe cuntrie/ forsoþe þer was here aboute he hil · a floc of hoggis lelowynge in feeldis/ and þe spiritis preyeden ihū seyinge/ sende vs into hoggis: þat we entre into hem/ and anone ihē grauntide to hem/ and þe vnclene spiritis entreden into þe hoggis/ and wiȝ greet vitre (or hastre:) þe flocke was caste doun into þe see · to two housande · & hei ben stranglida in þe see/ sohely hei þat sedden hem: sledden & tolden into þe cytee & into þe feeldis/ and hei wenten oute for to see what was done/ & hei camen to ihū: and hei sizen hym þat was traueylide of þe fende · fittyng cloþide · & of hool mynde: and hei dredden/ and hei tolden to hem þat sizen · howe it was done to hym þat had a fende · & of þe hoggis: & hei bigunnen for to preye · þat he schulde go aweye fro here coostis/ and whanne he steyzed into a boote he þat was traueylide of þe deuyl: bigan to preye hym þat he schulde be wiȝ hym/ sohely ihē receyuede hym not: but seih to hym/ go þou into þin hous (to hi meyne ·) & telle hem how many þingis he lorde þah done to þee · & hadde mercy of þee/ and he wente forþ · & bigan for to preche in decapolie (þat is a cuntrie of ten cytees ·) how manye þingis ihē had done to hym · & alle men wondriden// ¶ And whanne ihē had steyzed into þe boote estesone ouer þe see: myche cumpanye of puple came togedir to hym · & was aboute þe see/ and one of þe prynces of synagogis: by name iayrus came/ and seinge hym sel doun at his feet: and preyede myche seyinge/

Mark

seyinge/ forwhi my douzter is in he laste hingis: come you
putte þin hande on hire þat sche be saaf & lyue/ and he wente
forþ wiþ hym: and myche cumpayne of purle suede hym: and
oppreſſide hym/ and a womman þat was in he flure of blood
twelue zeer · & had suffride manye hingis of ful manye leechis·
& spendide alle his hingis · & no hing profitide: but hadde more
worle whanne sche hadde herde of ihū · sche came in he cum-
panye byhynde/ and touchide his clooh/ sohely sche seyde/ for
ȝif I schal or touche or his clooh: I schal be saaf · & anone he
welle of hire blood is dryede vp: & sche feelide in body · þat
sche was heelide of he wounde (or seekenesse)/ and anone ihē
knowynge in hym self he vertue þat had gone oute of hym: he
turnyde to he cumpayne · seih/ who touchide my clohes: and
his disciplis seyde to hym/ you seest he cumpayne oppresyng
hee · & leyste you who touchide me: and ihē lokide aboute · for
to se his þat had done his hing/ forsoþe he womman dredyng
& quakyng: witynge þat it was done in his · came & felde
doune bisore hym & seyde to hym al treube/ forsoþe ihē seyde
to hire/ douzter hi seih hab made hee saaf/ go in pees: & be
saaf fro hi seekenes/ ȝit hym spekyng: messengeris camen to
he pryncipe of he synagoge · seyinge/ for hi douzter is deade/
what traueylist you he mayster forher/ forsoþe he worde herde
þat was seyde: Ihē seih to he pryncipe of he synagoge/ nyl you
dredre: onely bileue you/ and he receyuyde not any man to
sue hym: no but peter & iames · & Ioon he broter of iames/
and hei comen into he hous of he pryncipe of he synagoge/ and
he size noysse · & men wepyng & weylyng myche/ and he gone
in: seih to hym/ what ben ȝee trublido & wepen: he wenche is
not deade but slepiþ/ & hei scorneden hym/ forsoþe alle caste
oute: he takih he fadir & modir of he wenche · & hem þat weren
wiþ hym · & hei entren in · where he wenche laye/ and he hold-
ynge he hande of he wenche: seih to hire/ tabita cumy þat is
interpretide (or expounyde) wenche to pee I seye rise/ and
anone he wenche roos & walkide/ sohely sche was of twelue
ȝeers:

Mark

zeer: & hei weren abayschide wiþ greet stoneyng/ and he com-
aundide to hem gretely: þat no man schulde wite it/ and he
comaundide to ȝyue to hit for to ete/ and ih̄c gone oute þens:
wente into his owne cuntrē & his disciplis folowiden hym//

MId þe saboth made: ih̄c bigan for to teche in a syn- C. 6-
agoge/ and many herynge/ wondriden in his tech-
ynge/ seyinge/ of whens to hym his· alle þes þingis/
& what is he wisdom þat is ȝouen to hym: & lufe
vertues þe whiche ben made by his handis/ wher his is not
þe smyth (or carpenter) þe sone of marye þe broþer of James
& Joseph & Judas & Symount/ wheþer & his s̄s̄tres ben not
here wiþ vs/ and hei weren sclauderide in hym/ and ih̄c seyde
to hem/ for a prophete is not wiþ outen honour · but in his
owne cuntrē: and in his hous & in his kyn/ and he myȝt not
make þere any vertue· no but heelide a few seek men· þe handis
putte to/ and he wondride for þe vnþileue of hem/ and he wente
aboute castels in enuyroune techynge/ & he clepide twelue· &
bigan for to sende hem by two· & ȝauë to hem power of
vn-
clene spiritis/ and comaundide hem þat hei schulde not take
any þing in þe wey: no but a zerde onely/ not a scrippē ne
brode never money in þe girdel: but schodde wiþ sandalies
(þat ben open abouen)/ and þat hei weren not cloþide: wiþ
two cootis/ and he seyde to hem/ whider euer zee schulen entre
into an hous: dwelle zee here til zee gone oute þens/ and who
euer schal not receyue ne here ȝou: zee goinge oute fro þens:
schakijþ awye þe poudre/ fro ȝoure feet: into witneshyng to
hem/ and hei goinge oute: prechiden þat men schulden do pen-
aunce/ & hei castiden oute many fendes · & anoyntiden wiþ oyle
many sikk men & hei weren heelide/ and kyng heroude herde/
forsoþe his name was made open · & he seyde for ion baptist ·
þah risen azen fro deade men: and þerfore vertues worchen
in hym/ soþely oþer seyden: for it is helye/ but oþer seyden:
for it is a prophete· as one of prophetis/ þe whiche þing herde:

L

heroude

Mark

heroude seij/ whom I haue bihedede ion: his hab risen fro
deade men/ forsohe he ilke heroude sente & hilde Jon & bonde
hym into prisounen · for herodias he wife of philip his brother:
for he hadde weddide hit/ sohely Jon seyde to heroude/ it is
not leueful to þee · for to haue þe wiſe of hi brother/ herodias
forsohē leyde a spies to hym: and wolde slege hym & myzte not/
sohely heroude dredde Jon · witynge hym a iuste man & hooly:
and kepte hym/ and hym herde: he dide many þingis & gladly
herde hym/ and whanne a couenable day had fallen · heroude
in his birþe day made a soper to þe prynces & tribunes: and to
þe firſte (or grettis) of galilee/ and whanne he douȝter of he
ilke herodias had entride in & lepte · & pleside to heroude · &
also to men restyng: he kyng seyde to he wenche/ are you of
me what you wolte: & I schal ȝyue to þee/ and he swore to
hire· for what euer you schalt are: I schal ȝyue to þee: youȝ
þe halfe of my kyngdom/ þe whiche whanne sche hadde gon
oute: seyde to hire modir/ what schal I are: and sche seyde/
þe heede of ion baptist/ and whanne sche hadde entride anone
wip hast to þe kyng: sche arede seyinge/ I wole hat anone you
ȝyue to me in a dische he heed of ion baptist/ and þe kyng was
soory for þe oþe/ and for men fittynge to gedir at þe mete: he
wolde not hit be made soory · but a manqueller sente he com-
aundide þe heed of ioon baptist for to be brouȝte/ and he bi-
bedide hym in þe prisounen: and brouȝte his heede in a dische
& zaue it to þe wenche/ and he wenche zaue to hire modir/ þe
whiche þing herde: his disciplis camen & tooken his body: &
puttide it in a biriel// ¶ And apostolis comynge to gedir to ihū:
tolden to hym alle þingis þat hei hadden done & tauȝte/ & he
seij to hem/ come zee by ȝou self into deserte place: restie a
litil/forsohē þere weren many þat camen & wenten azen: and
hei hadden not space for to ete/ and hei steyninge into a boot:
wenten into deserte place · by hem self/ and hei sizen hem go-
inge aweye · & many knewen & goinge on feet fro alle ctyees
hei runnen to gedir þidir & came before hem/ and ihē goinge
oute.

Mark

oute· size myche cumpance · ⁊ hadde mercy on hem . for hei
weren as scheep not hauyng a schepetde and he bigan for to
teche hem manye þingis and whanne myche houre (or forþ
dayes) was made nowe · his disciplis comen nyȝ seyinge þis
place is deserfe · and nowe he houte hab̄ pastide leue hem .
hat hei goinge into he nerte tounes ⁊ villagis · bie to hem metis
whiche hei schulen ete / and he answerynge seip to hem / syue
zee to hem for to ete / and hei seyden to hym / goinge bie we
looues wiȝ two hundtide pens · and we schulen syue to hem for
to ete / and he seip to hem / how many looues haue zee / go zee
⁊ se / and whanne hei hadde knownen · hei seyn syue ⁊ two
fischis / and he comandide to hem · hat hei schulden make alle
men sitte to mete · astir cumpanyes upon grene / and hei seten
donne by parties · by hundridis ⁊ fifties / and he syue looues
taken ⁊ two fischis · he biholdynge into heuene · blesſide ⁊ brake
he looues ⁊ zaue to his disciplis · hat hei schulden putte before
hem / and he departide two fischis to alle / and alle eten ⁊ weren
fulſilde / and hei token he reliſes of broken mete twelue cofyns
ful / and of fischis / soþely hei hat eten · weren syue housande
of men // And anone he constreynde his disciplis for to steyze
into a boote · hat hei schulden passe before hym ouer he see to
bethlapda · he while he leſte he purple / and whanne he hadde
leſte hem · hei* wenten into an hil for to preye / and whanne
euenyng was · he boote was in myddis he see · ⁊ he al one in
he lande / ⁊ he size hem traueylynge in rowynge / soþely he
wynde was contrarie to hem / and abouthe he fourthe wakynge
of he nyȝt · he wandrynge on he see came to hem · and wolde
passe hem / and as hei sizen hym wandrynge on he see · gesidde
for to he a fantium · ⁊ crieden / forsoþe alle sizen hym · ⁊ hei
weren disſourblide / and anone he spac wiȝ hem · and seyde to
hem / triste zee / I am · nyl zee drede / and he came up to hem
into he boote · and he winde ceſſide / and hei more wondriuen
wiȝinne hem / and hei vndrestoden not of he looues / soþely
here herte was blyndide / and whanne hei hadde pastide ouer
he

Mark

he see: hei camen into he lande of genazareth: and settent
lande/ and whanne hei hadden gone oute of he boote: anor
hei knewen hym/ & hei rennyngge hough al he cuntry: bigur
nen to bete hem aboute in beddis bat hadden hem euyl: wher
hei herden hym to ben/ and whidir euer he entride into vil
lagis & tounes or into cytees: hei puttiden sikk men in streetis
& preyeden hym bat hei schulden touche: oþer he hemme o
his cloþ/ and how manye euer touchiden hym: weren mad
saaf//

C^m 7^m



¶d pharisees & summe of scribis comyng fro irlan.
camen to gedir to hym/ and whanne hei hadden seer
summe of his disciplis ete breedē wiþ comoune
handes (bat is not waschen:) hei blameden hem,
forsoþe pharisees & alle iewis eten not · no but hei waschen
oste herehandis: holdynge he tradicioouns (or statutis) of eldre
men/ and hei turnyng azen fro he chepynge: eten no but hei
waschen/ and many oþer þingis ben taken to hem for to kepe
* sic as waschynge of *cumpes & cruetis: and of vesseis of brasse
& of beddis/ and pharisees & scribis: areden hym seyinge/ whi
gone not hi disciplis astir he tradicioun of eldre men: but wiþ
comoune handis hei eten breedē and he answerynge: seyde
to hem/ psaie propheciede wel of zou ypocritis: as it is writ-
en/ þis puple worschipþ me wiþ lippis: forsoþe here herte
is fer fro me/ in veyne treuely hei worschipe me techynge
doctrynes & preceptis of men/ forsoþe zee forsakynge he maun-
dement of god: holden he tradicionis of men/ waschynge of cru-
etis & cuppis · & manye oþer þingis liþ to þes zee done/ and
he seyde to hem/ wel zee hane made he maundement of god
voyde: bat zee kepe zoure tradicion/ forsoþe moyses seyde
worschip hi fadir & hi modir/ and he hat schal curse fadir or
modir: by deþ die he/ soþely zee seyn/ zif a man schal seye to
fadir or modir: corban bat is what euer zifte of me schal pro-
fite to þee/ and ouer zee suffren not hym do any þing to fadir
or

Mark

or modir ' brekyng he worde of god ' by zoure tradicion ' hat
zee hane zouen: and zee done manye oþer luche þingis/ and
he estesones cleppynge to he cumpayne of puple: seyde to hem/
zee alle here me & vndirstondip/ no þing wþouten man is en-
trynge into hym: hat may desoule hym/ but ho þingis hat
comen forþ of a man: ho it ben hat desoulen a man/ forsoþe
zif any man hane eris of herynge here he// ¶ And whanne he
had entride into an hous fro he cumpayne of puple: his dis-
ciplis axeden hym he parable/ and he seip to hem/ so & zee ben
vnprudent (or vnwise)/ vndirstonide zee not for alle þing wþ
outen forþe entrynge into a man: may not desoule hym/ for
it hay not entride into his herte ' but into he wombe/ and by-
neþe it goip ouþe purgyng alle meetis/ soþely he seyde/ for
bes þingis hat gone ouþe of a man: ho desoulen a man/ for-
soþe fro wþinne of he herte of men comen forþ euyl houȝtis '
auoutries ' fornycaconis ' mansleingis ' pestis ' coueytise ' (or
ouer harde keppynge of goodis) ' wickidnessis ' gile ' vnchasite
euyl pȝe ' blasphemyes ' pride ' & folie ' / alle hes euelis: fro wþ-
ine comen forþ & desoulen a man/ and ihc risyng þens: wente
in he endis of tyre & sydon/ and he gone into an hous wolde
no man wite (or knowe) ' & he myȝte not daare (or be pr Yue)/
soþely a womman anone as sche herde of hym ' whos douȝter
had an unclene spirit: entride & fel doun at his feet/ soþely he
womman was heben: of he generacion of syrosenisse/ and sche
preyde hym hat he wolde caste ouþe a deuyl fro hire douȝter/
he whiche seyde to hit/ suffre you sones to be fulfilde firſte/ it
is not good to take he breed of sones ' & fende to houndis/ and
sche answeride & seyde to hym/ forsoþe lorde/ for whi & litil
whelpis eten vndir he borde of he crummes of children/ and
ihc seip to hit/ for his worde go: he fende is wente ouþe of hi
douȝter/ and whanne sche hadde gone home: sche fonde he
wenche sittynge on he bed ' & he deuyl gone ouþe fro hire//
¶ And estesones ihc goinge ouþe fro he endis (or coostis) ' of
tyre ' came þourgh sydon to he see of galilee: hat is bitwix he
mydel

Mark

mydel endis of decapolis/ and hei ledden to hym a deef man
& doumbe: & preyeden hym þat he putte to hym þe hande/ and
he takyngē hym asdis fro þe cumpayne: sendis his syngeris
into his litil eris: & spittyngē: touchide his tonge/ & he bishold-
ynge into heuene: sorowide wiþinne & seip/ effata/ þat is be
þou openyde/ anone his eris weren openyde: & he bonde of his
tunge is vnbouneden: & he spac riztly/ and he comaundide to
hem: þat hei schulden seye to no man/ forsohe how myche he
comaundide to hem: so myche more: hei prechiden more/ and
bi þat he more hei wondriden: seyinge/ he dide wel alle þingis;
and deef men he made to here: & doumbe for to speke//

C^m 8-

Mþo dayes whanne myche cumpayne of puple was
wiþ ihū: & hadden not what hei schulden ete: his
disciplis gederide to gedir: he seip to hem/ I haue
reuhe on þe cumpayne of puple/ for lo now þe
yriddē day: hei susteynen (or abiden) me: and hane not what
hei schulen ete/ and zif I leeue hem fastynge in to here housis:
hei schulen fayle in þe weye/ forsohe summe of hem camen fro
fer/ and þe disciplis answereden to hym/ wher of schal a man
fille hem wiþ looues: here in wildernes: and he aride hem/
how many looues hane zee: þe whiche seyden: seuene/ and he
comaundide þe cumpayne to fitte doun on þe erþe/ and he
takyngē he seuene looues & doinge þankyngis: brake & zaue
to his disciplis: þat þat hei schulden putte hem forþ to þe cum-
panye: & hei hadden fewe smale fischis: & he blesſide hem: &
comaundide for to be putte forþ/ and hei eten & ben fulſilde/
and hei tooken vp þat leſte of relise: seuene leepis ful/ forsohe
hei þat eten: weren as soure *hundride of men: & he leſte hem/
and anone he wente vp into a boot wiþ his disciplis: and came
into þe parties of dalmainytha/ and pharesees wenten ouþe:
& bigunnen to seek (or to are) wiþ him aringe a token of hym
fro heuene: temptyng hym/ and he sorowynge wiþinne in spi-
rit: seip/ what seekis þis generacion a token? treuely I seye
to

* Error 4000

Mark

to zou · zif a token schal be zouen to his generacion// ¶ And he leeuyng hem · wente vp estesone into a boote · and wente ouer he see · and hei forzeten to take breed · & hei hadden not wiþ hem · no but one loof in he boote · & he comaundide to hem · seyinge · se zee & be war of he sourdowȝ of pharisees · & of he sourdowȝ of heroude · and hei pouȝten one to another seyinge · for we hane not breed · hei whiche þing knownen · ih̄c seiþ to hem · what þenken zee · for zee hane not breed · zit zee knownen not · ne vndirstonden · zit zee hane zoure herte blyndide · zee hauyng pȝen · seen not · and zee hauyng eris · heren not · never zee haue mynde whanne I brake syue looues · into syue housande · & howe manye cofyns ful of broken meete taken zee vpȝ hei seyn to hym · twelue · whanne & seuene looues into soure housande of men · how many leepis of broken mete took en zee vpȝ and hei seyn seuene · and he seyde to hem · how vndirstonde zee not zit · and hei comen to bethsayda · and hei bryngen to hym a blynde man · & preþde hym · þat he schulde touche hym · and he hande of blynde man taken · he ledde hym oute of he streeete · and spittyng into his pȝen · his handis putte · he aride hym zif he size any þing · and he biholdyngse seiþ · I size men as trees walkynge · aftirwarde estesones he puttide handis on his pȝen · & he bigan for to se · & he is re storide · so þat he size clerely alle þingis · and he sente hym into his hous · seyinge · go into þin hous · and zif þou schalt go into he streeete · seye to no man// ¶ And ih̄c entride in & his discipulis · into he castels of cesarie of philip · & in he weye he aride his discipulis seyinge to hem · whom seyn men me for to be · he whiche answereden · summe ion baptist · oþer seyn helie · but oþer seyn · as one of he prophetis · hanne he seiþ to hem · but whom seyn zee · me for to be · petre answerynge seiþ to hym · þou art cristi · and he preþenyde hem · þat hei schulden not seye to any man of hym · and he bigan for to teche hem · for it bi houeth mannes sone to suffre manye þingis & to be reproouede of he hizeli prissis · & of eldre men · & scribis to be slayne · and aftir

Mark

astir þre dayes for to rise azen/ and he spac pleynely heworde
and petre takynge hym/ bigan for to blame hym/ þe which
turnyde · seinge his disciplis· manaside to petre · seyinge/ ge
astir me sathanas/ for thou sauerist not þo þingis þat ben of
god· but þo þingis þat ben of men/ and he cumpayne of pupl
gederide wiþ his disciplis· he seyde to hem/ ȝif any man wole
sue me· denye he hym self· & take he his crosse· and sue he
me/ soþely whoso wole make his soule (þat is his liþ) saaf· he
schal leese it/ forsoþe he þat schal leese his soule (þat is his liþ)
for me & for þe gospel· schal make it saaf/ soþely what profiteþ
it to a man· ȝif he wynne al þe worlde· and do peyringe to
his soule· or what chaungyng schal a man ȝyue for his soule·
forsoþe who þat schal knoweleche me· & my wordis in þis ge-
neracion auoutresse· and mannes sone schal knoweleche hym·
whanne he schal come in þe glorie of his fadir wiþ his aun-
gels/ and he seyde to hem/ treuely I seye to you for þere ben
summe of men stondyng heere· þe whiche schulen not taste
þey· til þei seen þe rewme of god comynge in vertue//

C. 9.



¶ And astir fire· ih̄c took petre & James & Ioon & leed-
þi hem bi hem self· al one into an hize hil· and he
is transfyguride bisore hem/ and his cloþes ben
made schynynge & white ful myche as snowe· and
whiche maner a fuller may not make whist on erþe/ and helie
wiþ moses apperide to hem· and þei weren spekyng with
ih̄u/ and petre answerynge sey to ih̄u/ mayster it is good· vs
to be heere/make we heere þre tabernaclis/one to þee· one to
moses· & one to helie/ soþely he wille not what he schulde
seye/ forsoþe þei weren agast by dreede/ & þere is made a
cloude shadowynge hem/ & a voyce came of he cloude seyng/
þis is my moste derworþe sone· heere ȝee hym/ and anone þei
biholdynge aboute sizen no more any man· no but ih̄u onely
wiþ hem// ¶ And he comynge doun fro þe hil· he comaun-
dide hem· þat þei schulden not telle to any man þo þingis þat
þei

Mark

hei hadden seen: no but whanne mannes sone hab risen fro
deade (spiritis) / and hei helden he worde at hem self seekyng
what schulde be whanne he had risen fro deade / & hei ariden
hym seyinge / what therfore seyn pharisees & scribis: for it bi-
houeh helpe for to come firste / he whiche answerynge: seiþ to
hem / whanne helie schal come firste: he schal restore alle þin-
gis / and how it is written into mannes sone: þat he schal suffre
manye þingis & be dispiside / but I leye to zou / for & helie is
comen: and hei diden to hym what euer þingis hei wolden / as
it is written / and he comyng to his disciplis: size a greet cum-
panye aboute: and scribis togodir aringe wiþ hem / and anone
al he cumpayne seinge Ihū: was astonyede & dredde / & hei
rennyng to: gretten hym / and he aride hem / what seeken zee
amonge zow / and one of he cumpayne answerynge: seyde/
mayster I haue brouȝte to my sone: hauyng an unclene spi-
rit / he whiche where euer he schal take hym: hurtiþ hym / and
he strobiþ (or vomeb) & beetiþ to gedir wiþ teeb: and warib
drie / and I seyde to hi disciplis þat hei schulden caste hym
oute: and hei myȝten not / he whiche answerynge to hem:
seyde / a you schewide generacion & oute of bileue / how longe
schal I be at zou / how longe schal I suffre zou / bryngiþ hym
to me / and hei brouȝten hym hym to / and whanne he hadde
seen hym: anone he spirit trublide hym / and he caste doun into
he erþe: walowide stroinge / and he aride his fadir / how myche
of tyme it is: siþ his þing sel to hym: and he seiþ fro childe-
hede / and ofte he hab sente hym: and into fir & into watir / þat
he schulde leese hym / but & zif you mayste any þing helpe vs:
you hauyng mercy on vs / soþely ih̄c seiþ to hym / zif you
mayste bileue: alle þingis ben possible to a man byleupnge / and
anone he fadir of he childe cryinge wiþ teeris seyde / lorde I
bileue / helpe myn vnbilesunesse / and whanne ih̄c hadde seen
he cumpayne of puple rennyng to gedir: he manasse to he
unclene spirit: seyinge to hym / you deef & doumbe spirit: I
comaunde thee / go oute fro hym: and entre not more into hym/

Mark

and he cryinge and myche to braydynge hym: wente out
hym/ and he is made as deade: so hat many seyden · þe
was deade/ forsoþe ih̄c holdynge his hande: liste hym vp ·
roos// ¶ And whanne he hadde entride into an hous: his
ciplis areden hym pruely/ whi myȝten not we caste oute hym
and he seyde to hem/ þis kynd in no hing may gon oute
but in preyer & fastynge/ and þei gone fro þens: wente
into galilee · & he wolde no man wite/ he tauȝte his discip
and seyde to hem/ for mannes sone schal be bitrayede into
handis of men: and þei schulen flee hym/ and hym slayne:
þe þridde day schal rise azen/ and þei knewen not þe worl
and dredden for to are hym// ¶ And þei camen to capha
naum/ whiche whanne he was in he hous: aride hem/ whi
tretiden zee in he weye: and þei weren stille/ soþely þei disp
tiden amonge hem in he weye: who of hem schulde be mor
and he sittyng clepide þe twelue: and sey to hem/ ȝif an
wole be þe firste amonge you: he schal be þe laste · & mynyst
(or seruaunt) of alle/ and he takynge a childe: ordeynyd hym
in he mydel of hem/ whom whanne he had biclippide: he sei
to hem/ who euer schal receyue one of luche children in my
name: he receyueþ me/ and who euer receyueþ me · he receyv
þe not me alone: but hym þat sente me/ Ioon answeride t
hym: seyng/ mayster we seen sum one for to caste oute sen
dis in hi name · þe whiche sueþ not vs: and we hane forbeden
hym/ soþely ih̄c sey to hym/ nyl zee forbede hym/ þer is no
man þat doþ vertue in my name: and may soone speek euyl
of me/ forsoþe he þat is not azenes vs: is for vs/ soþely who
euer schal ȝyue dryncke to you a cuppe of colde water in my
name · for zee ben of crist: trewely I seye to you · he schal not
leese his meede/ and who euer schal sclaundre one of þes litil
bileuynges in me: it is good to me þat a mylnestone of an asse ·
were done aboute his necke · and were sente into he see/ and
ȝif þin hande sclaundre þee: kitte awey/ it is good to þee · fe
ble to entre into lyl: þanne hauyng two handis go into helle ·
into

Mark

into fijr þat neuer schal be quenchide/ wher he worme of hem dieþ not: and he fijr is not quenchide/ and ȝif hi foot sclaudre þee: kitte it of/ it is good to þee for to entre crokide into euerlastynge liif: þan haunyng two feet to be sente into helle fijr· þat neuer schal be quenchide/ where he worme of hem dieþ not: & he fijr is not quenchide/ þat ȝif þin yze sclaudre þee: caste it oute/ it is good to þee to entre gogil yzedde into he rewme of god: þan haunyng two yzen for to be sente into helle fijr/ where he worme of hem dieþ not · & he fijr is not quenchide// ¶ forsohe every man schal be saltide (or made sauery) wiþ fijr · & every slayne sacrifice schal be saueride wiþ salte/ salte is good þing/ þat ȝif salte be unsauery: in what þing schulen ȝee make it sauery/ haue ȝee salte in ȝou: and haue ȝee pees amonge ȝou//

And ih̄c risyng up fro þens: came into he endis of C^m 10^m Jude ouer iordan/ and estesone he cumpanye of pu- ple camen to gedir to hym/ and as he was wonte: estesone he tauȝte hem/ and pharisees comynge nyȝ ariden hym/ ȝif it be leueful to a man for to leeue (or forsake) his wiſ: temptynge hym/ and he answerynge: seip to hem/ what comaundide moyses to ȝou: he whiche seyden/ moyses suffride to write a libilof forsakyng: and to forsake/ to whom ih̄c answerynge: seip/ to he hardenesse of ȝoure herte: moyses wrote to ȝou his precepte/ forsohe fro he bigynnyng of creature: male & female god made hem/ and he seyde/ for his þing a man schal leeue fadir & modir: and schal cleue to his wife · & hei schulen be two in one fleyſche/ and so nowe hei ben not two: but one fleyſche/ perfore þat þing þat god soynede to ge- dir: no man departe// ¶ And estesone in he hous: his disci- plis ariden hym of he same þing/ and he seip to hem/ who euer schal leeue his wiſ & wedde another: he doþ auoutrie vpon hir/ and ȝif he wiſ schal leeue hir housbonde · & be weddide to ano- ther: sche doþ auoutrie/ and hei offreden to hym litil children: þat

Mark

hat he schulde touche hem/ sohely disciplis pretiden to men
offrynge/ whom whan ih̄c hadde seen/ he bare heuply (or vn-
worshly) • & seij to hem/ suffre zee litil children to come to
me/ and forbede zee hem not/ forsohe of lufe is he kyngdom
of god/ treuely I seye to you • who euer schal not receyue he
kyngdom of god as his litil childe/ he schal not entre into it/
and he biclippynge hem & puttyng handis upon hem blesse
hem/ ¶ And whanne ih̄c was gone oute in he weye/ a man
rennyng bisore/ he knee bowide/ preyede hym sepinge/ good
mayster what schal I do • hat I receyue euer lastynge liſt/ for-
sohe ih̄c seyde to hym/ what seyst thou me good/ no man good
no but god al one/ thou hast knownen he comaundementis/ do
þou none auoutrie • flee not • stel not • seye not false witness-
ynge • do no fraude • worship hi fadir & modir/ and he an-
swerynge/ seij to hym/ mayster I haue kepte alle þes þingis/
fro my zouþe/ sohely ih̄c bihelde hym/ and he seyde to hym/
one þing fayliþ to þee/ go • selle what euer þingis thou hast • &
ȝue to pore men/ and þou schalt haue tresoure in heuene • &
come þousue me/ þe whiche made sorowful in he worde/ wente
aweye mournynge/ forsohe he was hauyng emany possessiounis/
and ih̄c biholdynge aboute/ seij to his disciplis/ how harde
hei hat hane money/ schulen entre into he kyngdom of god/
forsohe he disciplis weren astonyede in his wordis/ and ih̄c
estesonis answerynge/ seij to hem/ zee litil sones • how harde
þing is it men tristynge in richessis/ for to entre into he kyng-
dom of god/ it is lizter (or elier) a camel for to passe þourgh a
nedlis yze/ han a riche man for to entre into he kyngdom of
god/ whiche wondriden more at hem self seyinge/ and who may
be made saas/ and ih̄c biholdynge hem/ seij to hem/ anentis
men it is impossible/ but not anentis god/ for alle þingis ben
possible anentis god// ¶ And astirwarde petre bigan for to
seye to hym/ lo we hane leste alle þingis/ and hane suede þee/
Ihc answerynge/ seij/ treuely I seye to you • þer is no man
hat schal leeue hous or breþeren • or sistris • or fadir or modir •
or

Mark

or sones or feeldis for me & for he gospel • he whiche schal not
take an hundrefolde so myche nowe in his tyme • housis &
breheren & sistris & modris & sones & feeldis wiþ persecuōns:
and in he worlde to comynge euerlastynge liſt/ forsohe many
schulen be he firſte: he laſte/ & he laſte he firſte// ¶ forſohe hei
weren in he weye ſteyzinge to irlm & ih̄c wente biſore hem: and
hei wondriden/ and folowynge dredden/ and eſteſone ih̄c tak-
yngē to twelue: bigan for to ſeye to hem/ what hingis werē
to come to hym/ for lo we ſteyzen to irlm: and mannes ſone
ſchal be bitrayede to prynces of prifis & to ſcribis & to eldred
men: and hei ſchulen dampne hym by dep/ and hei ſchulen bi-
take hym to hehene men • and hei ſchulen ſcorne hym • & diſ-
prie hym • & beet hym & hei ſchulen ſlee hym: and in he hridde
day he ſchal riſe azen/ and James & Ioon zebedees ſones: co-
men nyȝ to hym ſeyinge/ mayſter we wolen hat what euer we
ſchulen are: you do to vs/ and he ſeyde to hem/ what wolen
zee hat I do to zouȝ and hei ſeyden zyue to vs hat we ſitte
one at hi riȝt halle • & hat oþer at hi liſte • in hi glorie/ forſohe
ih̄c ſeip to hem/ zee witen not what zee ſchulen are/ moþne
zee drynke he cuppe whiche I am to drynke: or be waschen
wiþ he baptym in whiche I am baptiside/ and hei ſeyden to
hym we moþne/ ſohely ih̄c ſeip to hem/ treuely zee ſchulen
drynke he cuppe hat I drynke & zee ſchulen be waschen wiþ
he baptym in whiche I am baptiside/ ſohely for to ſitte at my
riȝt halle: is not myn for to zyue to zou • but to whom it is or-
deynyde// ¶ And he ten herynge haddeñ indignacion of James
& Ioon/ ſohely ih̄c clepynge hem: ſeip to hem/ zee witen hat
hei hat ſeemen (or ben ſeyn) to haue pryncehode of folkis/
lordeschipeñ of hem • & he prynces of hem haue power of hem/
forſohe it is not ſo in zou • but who euer ſchal wole be made
more: ſchal be zoure mynyſtre/ and who euer ſchal wole be
firſte in zou: ſchal be ſeruaunt of alle/ for whi and mannes
ſone came not hat it ſchulde be mynyſtride to hym: but hat he
ſchulde mynyſtre • & zyue his foule azen byninge for manye//

¶ And

Mark

¶ And he camen to Jericho/ and hym goinge forþ fro Jericho
¶ & his disciplis & a ful myche cumpanye of puple: he lone of
thymey barthymeus blynde: satte bisidis he weye beggynge/
he whiche whan he had herde · for it is ih̄c of nazareth: bygan
for to crie & seye/ Ih̄u he lone of dauyd: haue mercy on me/
and manye pretiden hym: þat he schulde be stille/ and he criede
myche more/ Ih̄u he lone of dauyd: haue mercy on me/ and
ih̄c stondyng comaundide hym for to be clepide/ and he cle-
piden he blynde man: seyng to hym/ be þou of better herte/
rise up: he clepiþ þee/ he whiche his cloþe caste aweye: stirt-
ynge came to hym/ and ih̄c answeryng: seyde to hym/ what
wolte þou I do to þee? þe blynde man seyde to hym mayster
þat I se/ soþely ih̄c seyde to hym· go: þi seip þaþ made þee
saaf/ and anone he size: and suede hym in he weye//

C- 11-



¶ Whanne ih̄c came nyȝ to irl̄m & to bethanye to he
mounte of olyuete · he sente two of his disciplis · &
seip to hem/ go ȝee to he castel þat is azenes ȝou/
and anone ȝee entrynge in hidir: schulen fynde a
colte tizede · on he whiche none of men late zit/ vnbynde ȝee
& brynge hym/ and zif any schal seye any þing to ȝou: seye ȝee
þat he is nedeful to he lorde · & anone he schal leeue hym hidir/
and hei goinge forþ: founden a colte bounden bisore he ȝate
wip outer forþ in he metynge of two weyes: and hei unbounden
hym/ and summe of men stondyng here: seyden to hem· what
done ȝee · vnbyndynge he colte: & hei seyden to hym: as ih̄c
comaundide hem/ and hei lefsten hem/ and hei brouzten he
colte to Ih̄u · & hei puttiden to hym here cloþes: and ih̄c satte
upon hym/ forsoþe manye strewiden here cloþes in he weye/
soþely over men kuttiden bowis fro trees: and strewiden in
he weye/ and hei þat wenten bisorne/ & þat sueden: crieren
seyinge/ osanna · blesside is he þat comeþ in name of he lorde/
blesside he kyngdom þat comeþ of oure fadir dauyd: osanna in
heyȝpes// ¶ And he entride into irl̄m into he temple · and alle
þingis

Mark

þingis seen aboute whanne he houre was nowe euenyngē: he
wente into bethanye wiþ twelue/ and another day when he
wente oute of bethanye: he hungride/ and whanne he had seen
a fige tree afer hauyngē leeues: he came ȝif happely he schulde
fynde any þing herinne/ and whanne he came to it · he sonde
noþing · outaken leeues/ for it was no tyme of fijgis/ and ih̄c
answerynge seyde to it/ now no more wiþouten ende: any man
ete fruyte of þee/ & his disciplis herden: and hei camen to
irl̄m// ¶ And whanne he had entride into he temple: he bigan
for to caste oute men sellyng & byngē in he temple/ and he
turnyde vpsodoune he bordis of chaungers: and he chayers
of men sellynge culuers/ and he suffride not hat any schulde
bere a vessel þourgh he temple/ and he tauȝte hem sepinge/
wher it is not writen · for myn hous schal be clepide a hous of
preyinge to alle folkis/ forsoþe ȝee hane made it a denne of
þeeses/ þe whiche þing herde · þe princiſ of prisiſ & scribiſ
souȝten how heischulden leese hym · forsoþe hei dredden hym ·
for al he cumpanye of puple wondride on his techynge/ and
whanne euenyngē was made: he wente oute of he cytee/ and
whanne hei passiden erly: hei sizen he fige tree made drie fro
the rootis/ and petre hauyngē mynde: seyde to hym/ mayster
lo he fige tree whom þou curſidist: þah drieđe vp/ and ih̄c an-
swerynge seih to hym/ hane ȝee þe seih of god/ trewely I seye
to þou · þat who euer seih to his hil · take & sende þee into he
see & doutiþ not in his herte but bileueþ: for what euer seye be
it made: it schal be made to hym/ þersore I seye to þou · all
þingis whateuer þingis ȝee preyinge schulen are: bileue ȝee
þat ȝee schulen take · & heischulen come to þou/ and whanne ȝee
schulen stonde for to preye: forȝue ȝee ȝif ȝee hane any þing
aȝenes any man · þat and ȝoure fadir þat is heuenes forȝue
to þou ȝoure synnes/ þat ȝif ȝee schulen not forȝue: neþer
ȝoure fadir þat is in heuenes schal forȝue to þou ȝoure synnes//
¶ And estesones hei comen to irl̄m and whanne he walkide
into hei temple: he biȝest prisiſ & scribiſ & eldre men comen

nyȝ

Mark

mydel endis of decapolios/ and þei ledden to hym a deef man
& doumbe: & preyeden hym þat he putte to hym he hande/ and
he takyng hym assidis fro he cumpayne: sendis his syngeris
into his litil eris: & spittyng: touchide his tonge/ & he bihold-
ynge into heuene: sorowide wipinne & seip/ effata/ þat is he
þou openyde/anone his eris weren openyde: & he bonde of his
tunge is vnbouneden: & he spac riztly/ and he comaundide to
hem: þat þei schulden seye to no man/ forsoþe how myche he
comaundide to hem: so myche more: þei prechiden more/ and
biþat he more þei wondriden: seyinge/he vide wel alle þingis:
and deef men he made to here: & doumbe for to speke//

C^m 8^m **M**ro dayes whanne myche cumpayne of puple was
wip ihū: & hadden not what þei schulden ete: his
disciplis gederide to gedir: he seip to hem/ I haue
reueþ on he cumpayne of puple/ for lo now he
þridde day: þei susteynen (or abiden) me: and hane not what
þei schulen ete/ and ȝif I leeue hem fastynge in to here housis:
þei schulen sayle in he weye/ forsoþe summe of hem camen fro
ser/ and he disciplis answereden to hym/ wher of schal a man
fille hem wip looues: here in wildernes: and he aride hem/
how many looues hane zeeþ he whiche seyden: seuene/ and he
comaundide he cumpayne to sitte doun on he erþe/ and he
takyng he seuene looues & doinge þankyngis: brake & ȝauie
to his disciplis: þat þat þei schulden putte hem forþ to he cum-
panye/ & þei hadden fewe smale lischis: & he blesside hem: &
comaundide for to be putte forþ/ and þei eten & ben fulfilde/
and þei tooken vp þat leste of relise: seuene leepis ful/ forsoþe
þei þat eten: weren as fourte *hundride of men: & he leste hem/
and anone he wente vp into a boote wip his disciplis: and came
into he parties of dalmainytha/ and pharesees wenten oute:
& bigunnen to seek (or to axe) wip him aringe a token of hym
fro heuene: temptyng hym/ and he sorowynge wipinne in spi-
rit: seip/ what seekiþ his generacion a tokenþ treuely I seye
to

* Error 4000

Mark

to zon· zif a token schal be zounen to his generacion// ¶ And he leeuynge hem · wente vp estesone into a boote · and wente ouer he see · and hei forzeten to take breed · & hei hadden not wiþ hem · no but one loof in he boote · & he comaundide to hem · seyinge · se zee & be war of he sourdowz of pharisees · & of he sourdowz of heroude · and hei houzten one to another seyinge · for we hane not breed · he whiche þing knownen · ih̄c seiþ to hem / whathenken zee · for zee hane not breed ⁊ zit zee knownen not · ne vndirstonden · zit zee hane zoure herte blyndide · zee hauynge yzen · seen not / and zee hauynge eris · heren not / neither zee haue mynde whanne I brake fyue looues · into fyue housande · & howe many cofyns ful of broken mete taken zee vp ⁊ hei seyn to hym · twelue / whanne & seuene looues into fourre housande of men · how many leepis of broken mete tooken zee vp ⁊ and hei seyn seuene · and he seyde to hem · how vndirstonde zee not zit / and hei comen to bethsayda · and hei bryngen to hym a blynde man · & preyde hym · hat he schulde touche hym / and he hande of blynde man taken · he ledde hym oute of he streeete / and spittyng into his yzen · his handis putte · he aride hym zif he size any þing / and he biholdynge · seiþ / I size men as trees walkynge / astirwarde estesones he puttide handis on his yzen · & he bigan sor to se / & he is refforide · so hat he size clerely alle þingis / and he sente hym into his hous · seyinge / go into yin hous / and zif you schalt go into he strete · seye to no man // ¶ And ih̄c entride in & his discipulis · into he castels of cesarie of philip · & in he weye he aride his discipulis seyinge to hem / whom seyn men me sor to be ⁊ he whiche answereden / summe ion baptist / ouer seyn helie / but ouer seyn · as one of he prophetis / hanne he seiþ to hem / but whom seyn zee · me sor to be ⁊ petre answerynge seiþ to hym / you art cristi / and he pretenyde hem · hat hei schulden not seye to any man of hym / and he bigan sor to teche hem · for it bishoueth mannes lone to suffre manye þingis & to be reproouede of he bishest pristis · & of eldre men · & scribis to be slayne · and astir

Mark

astir þre dayes for to rise azen/ and he spac pleynely þe worde/
and petre takynge hym/ bigan for to blame hym/ þe whiche
turnyde · seinge his disciplis/ manasse to petre · seyinge/ go
astir me lathanas/ for thou sauorist not þo þingis þat ben of
god/ but þo þingis þat ben of men/ and þe cumpayne of pupie
gederide wiþ his disciplis/ he seyde to hem/ zif any man wole
sue me/ denye he hym self · & take he his crosse/ and sue he
me/ soþely whoso wole make his soule (þat is his liþ) saaf/ he
schal leese it/ forsoþe he þat schal leese his soule (þat is his liþ)
for me & for he gospel/ schal make it saaf/ soþely what profitþ
it to a man/ zif he wynne al þe worlde/ and do peþryng to
his soule/ or what chaungynge schal a man ȝyue for his soule/·
forsoþe who þat schal knoweleche me · & my wordis in þis ge-
neracon auoutresse/ and mannes sone schal knoweleche hym/·
whanne he schal come in þe glorie of his fadir wiþ his aun-
gels/ and he seyde to hem/ treuely I seye to ȝou for þere ben
summe of men stondynge heere · þe whiche schulen not taste
deþ/ til þei seen he rewme of god comynge in vertue//

Cm 9-



¶ And astir sire· ih̄c took petre & James & Ioon & leed-
þip hem bi hem self . al one into an hize hil/ and he
is transfyguride before hem/ and his cloches ben
made schynynge & white ful myche as snoewe/ and
whiche maner a fuller may not make whist on erþe/ and helie
wiþ moyses apperide to hem/ and þei weren spekyng with
þū/ and petre answerynge sey to ih̄u/ mayster it is good/ vs
to be heere/ make we heere þre tabernaclis/ one to þee · one to
moyses/ & one to helie/ soþely he wiste not what he schulde
seye/ forsoþe þei weren agaste by dreede/ & þere is made a
cloude schadowynge hem/ & avoyce came of he cloude seyinge/
þis is my mosie derworþe sone/ heere ȝee hym/ and anone þei
biholdynge aboute sizen no more any man · no but þū onely
wiþ hem// ¶ And he comynge doun fro he hil/ he comau-
dide hem · þat þei schulden not telle to any man þo þingis þat
þei

Mark

hei hadden seen: no but whanne mannes sone hab̄ risen fro
deade (spiritis)/ and hei helden he worde at hem self seekyng
what schulde be whanne he had risen fro deade/ & hei ariden
hym seyinge/ what therfore seyn pharisees & scribis: for it bi-
houē helye for to come firste/ þe whiche answerynge: seih to
hem/ whanne helie schal come firste: he schal restore alle þin-
gis/ and how it is written into mannes sone: hat he schal suffre
manye þingis & be dispiside/ but I seye to þou: for & helie is
comen: and hei diden to hym what euer þingis hei wolden: as
it is written/ and he comynge to his discipulis: size a greet cum-
panye aboute: and scribis togedit aringe wiþ hem/ and anone
al þe cumpayne seinge Ihū: was astonyede & dredde/ & hei
rennyng to: gretten hym/ and he aride hem/ what seeken zee
amonge zowȝ and one of þe cumpayne answerynge: seyde/
mayster I haue brouȝte to my sone: hauynge an vnclene spi-
rit/ þe whiche where euer he schal take hym: hurtiþ hym/ and
he strohiþ (or vomeþ) & beetiþ to gedit wiþ teeh: and warhiþ
drie/ and I seyde to hi discipulis hat hei schulden caste hym
oute: and hei myȝten not/ þe whiche answerynge to hem:
seyde/ a you schrewide generacion & oute of bileue: how longe
schal I be at þouȝ how longe schal I suffre þouȝ bryngiþ hym
to me/ and hei brouȝten hym hym to/ and whanne he hadde
seen hym: anone þe spirit trublide hym/ and he castle doun into
þe erþe: walowide strobinge/ and he aride his fadir/ how myche
of tyme it is: siþ þis þing fel to hym: and he seih fro childe-
hede/ and ofte he hab̄ sente hym: and into fift & into watir: hat
he schulde leese hym/ but & zif you mayste any þing helpe vs:
you hauynge mercy on vs/ soþely ih̄c seih to hym/ zif you
mayste bileue: alle þingisben possible to a man bylueynge/ and
anone þe fadir of þe childe cryinge wiþ teeris seyde/ lorde I
bileue/ helpe myn vnibileulnesse/ and whanne ih̄c hadde seen
þe cumpayne of purle rennyng to gedit: he manasse to þe
vnclene spirit: seyinge to hym/ you deef & doumbe spirit: I
comaunde þee: go oute fro hym: and entre not more into hym/

99

and

Mark

and he crynge and myche to braydyng hym: wente oute fro
hym/ and he is made as deade: so hat many leyden · hat he
was deade/ forsohe ihc holdynge his hande: liste hym vp · & he
roos// ¶ And whanne he hadde entride into an hous: his dis-
ciplis areden hym pruely/ whi myȝten not we caste oute hym/ ·
and he seyde to hem/ his kynd in no þing may gon oute: no
but in preyer & fastynge/ and hei gone fro þens: wente forþ
into galilee · & he wolde no man wite/ he tauȝte his disciplis:
and seyde to hem/ for mannes sone schal be vitrayede into þe
handis of men: and hei schulen flee hym/ and hym slayne: on
þe pridde day schal rise aȝen/ and hei knewen not þe worde:
and dredden for to are hym// ¶ And hei camen to caphar-
naum/ whiche whanne he was in þe hous: aride hem/ what
tretiden ȝee in þe weye: and hei weren stille/ soþely hei dispu-
tiden amonge hem in þe weye: who of hem schulde be more/
and he fittyng clepide þe twelue: and seyf to hem/ ȝif any
wole be þe firste amonge ȝou: he schal be þe laste · & mynystre
(or seruaunt) of alle/ and he takyng a childe: ordeynyd hym
in þe mydel of hem/ whom whanne he had biclippide: he seyf
to hem/ who euer schal receyue one of luche children in my
name: he receyueþ me/ and who euer receyueþ me · he receyue-
þ not me alone: but hym hat sente me/ Ioon answeride to
hym: seyng/ mayster we seen sum one for to caste oute sen-
dis in þi name · þe whiche sueþ not vs: and we hane forbeden
hym/ soþely ihc seyf to hym/ nyl ȝee forbede hym/ her is no
man hat doþ vertue in my name: and may soone speek euyl
of me/ forsohe he hat is not aȝenes vs: is for vs/ soþely who
euer schal ȝyue dryncke to ȝou a cuppe of colde water in my
name · for ȝee ben of crisi: trewely I seye to ȝou · he schal not
leese his meede/ and who euer schal sclaudre one of þes litil
bileuyng in me: it is good to me hat a mylnestone of an asse ·
were done aboute his necke · and were sente into þe see/ and
ȝif þin hande sclaudre hee: kitte awey/ it is good to hee · fe-
ble to entre into liȝt: hanne hauyng two handis go into helle ·
into

Mark

into fijr þat neuer schal be quenchide/ wher he worme of hem dieþ not: and he fijr is not quenchide/ and ȝif hi foot sclaundre þee: kitte it of/ it is good to þee for to entre crokide into euerlastynge liif: þan hauynge two feet to be sente into helle fijr· þat neuer schal be quenchide/ where he worme of hem dieþ not: & he fijr is not quenchide/ þat ȝif hin yze sclaundre þee: caste it oute/ it is good to þee to entregogil yzede into he rewme of god: þan hauynge two yzen for to be sente into helle fijr/ where he worme of hem dieþ not · & he fijr is not quenchide// ¶ forslohe every man schal be saltide (or made sauery) wiþ fijr · & every slayne sacrifice schal be sauveride wiþ salte/ salte is good þing/ þat ȝif salte be vnsauery: in what þing schulen ȝee make it sauery: haue ȝee salte in zou: and haue ȝee pees amonge zou//

Mod ih̄c risyngē up fro þens: came into he endis of C^m 10^m Jude ouer iordan/ and estesone he cumpayne of pu- ple camen to gedir to hym/ and as he was wonte: estesone he tauȝte hem/ and pharisees comynge nyȝ ariden hym/ ȝif it be leueful to a man for to leeue (or forsake) his wiſe: temptyngē hym/ and he answerynge: seih to hem/ what comaundide moyses to zou: he whiche seyden/ moyses suffride to write a libilos forsakyngē: and to forsake/ to whom ih̄c answerynge: seih/ to he hardenesse of zoure herte: moyses wrote to zou his precepte/ forslohe fro he bigynnyngē of crea- ture: male & female god made hem/ and he seyde/ for his þing a man schal leeue fadir & modir: and schal cleue to his wife · & þei schulen be two in one fleysche/ and so nowe þei ben not two: but one fleysche/ þersore hat þing hat god ioynede to ge- dir: no man departe// ¶ And estesone in he hous: his disci- plis ariden hym of he same þing/ and he seih to hem/ who euer schal leeue his wiſe & wedde another: he doih auoutrie upon hit/ and ȝif he wiſe schal leeue hit housbonde · & be weddide to ano- ther: sche doih auoutrie/ and þei offreden to hym litil children: þat

Mark

þat he schulde touche hem/ soþely disciplis þretiden to me
offrynge/ whom whan ih̄c hadde seen/ he bare heuply (or vñ
worþily) · & seih to hem/ suffre zee litil children to come to
me/ and forbede zee hem not/ forsoþe of suchē is he kyngdom
of god/ treuely I seye to you · who euer schal not receyue þe
kyngdom of god as his litil childe/ he schal not entre into it/
and he biclippynge hem & puttynge handis vpon hem blesſide
hem/ ¶ And whanne ih̄c was gone oute in he weye/ a man
rennyng before/ he knee bowide/ preyede hym seyinge/ good
mayster what schal I do · þat I receyue euer lastynge liſt/ for-
soþe ih̄c seyde to hym/ what seyst thou me goodȝ no man good
no but god al one/ thou hast knownen he comaundementis/ do
þou none auoutrie · flee not · steel not · seye not false witness-
ynge · do no fraude · worship hi fadir & modir/ and he an-
swerynge/ seih to hym/ mayster I haue kepte alle þes þingis/
fro my zouhe/ soþely ih̄c bihelde hym/ and he seyde to hym/
one þing fayliȝ to hee/ go · selle what euer þingis thou hast · &
ȝue to pore men/ and thou schalt haue tresoure in heuene · &
come thou sue me/ þe whiche made sorowful in he worde/ wente
aweye mournynge/ forsoþe he was hauyngemany possessions/
and ih̄c biholdynge aboute/ seih to his disciplis/ how harde
hei þat hane money/ schulen entre into he kyngdom of god/
forsoþe þe disciplis weren astonyede in his wordis/ and ih̄c
estesones answerynge/ seih to hem/ zee litil sones · how harde
þing is it men triflyng in richessis/ for to entre into he kyng-
dom of god/ it is lizter (or elier) a camel for to passe hourgh a
nedlis yȝe/ þan a riche man for to entre into he kyngdom of
god/ whiche wondriden more at hem self seyinge/ and who may
be made saaf/ and ih̄c biholdynge hem/ seih to hem/ anentis
men it is impossible/ but not anentis god/ for alle þingis ben
possible anentis god// ¶ And astirwarde petre bigan for to
seye to hym/ lo we hane leſte alle þingis/ and hane suede hee/
Ihc answerynge/ seih/ treuely I seye to you · þer is no man
þat schal leeue hous or breþeren · or sisris · or fadir or modir ·
or

Mark

or lones or feeldis for me & for he gospel • he whiche schal not
take an hundridesfolde so myche nowe in his tyme • housis &
breperen & listris & modris & lones & feeldis wiþ persecutōns:
and in he worlde to comynge euerlastynge liſt/ forsoþe many
schulen be he firſte: he laſte/ & he laſte he firſte// ¶ forsoþe hei
weren in he weye ſteyzinge to irl̄m & ih̄c wente biſore hem/ and
hei wondriden/ and folowynge dredden/ and eſteſone ih̄c tak-
ynge to twelue: bigan for to ſeye to hem/ what hingis weren
to come to hym/ for lo we ſteyzen to irl̄m: and mannes ſone
ſchal be bitrayede to prynces of prifis & to ſcribis & to eldre
men: and hei ſchulen dampne hym by deb/ and hei ſchulen bi-
take hym to heþene men • and hei ſchulen ſcorne hym • & diſ-
pate hym • & beet hym • & hei ſchulen ſlee hym: and in he yridde
day he ſchal riſe azen/ and James & Ioon zebedees ſones: co-
men nyȝ to hym ſeyinge/ mayſter we wolē pat what euer we
ſchulen are: you do to vs/ and he ſeyde to hem/ what wolē
zee pat I do to zouȝ and hei ſeyden zyue to vs pat we ſitte
one at hi riȝt halſe • & pat overat hi liſte • in hi glorie/ forſoþe
ih̄c ſeip to hem/ zee witen not what zee ſchulen are/ mowne
zee drynke he cuppe whiche I am to drynke: or be waschen
wiþ he baptym in whiche I am baptiside/ and hei ſeyden to
hym we mowne/ ſohely ih̄c ſeip to hem/ treuely zee ſchulen
drynke he cuppe pat I drynke & zee ſchulen be waschen wiþ
he baptym in whiche I am baptiside/ ſohely for to ſitte at my
riȝt halſe: is not myn for to zyue to zou • but to whom it is or-
deynyd// ¶ And he ten herynge haddeſ indignacion of James
& Ioon/ ſohely ih̄c cleypnge hem: ſeip to hem/ zee witen pat
hei pat ſeemen (or ben feyn) to haue pryncehode of folkis/
lordeschipen of hem • & he prynces of hem haue power of hem/
forſoþe it is not ſo in zou • but who euer ſchal wole be made
more: ſchal be zoure mynyſtre/ and who euer ſchal wole be
firſte in zou: ſchal be ſeruaunt of alle/ for whi and mannes
ſone came not pat it ſchulde be mynyſtriðe to hym: but pat he
ſchulde mynyſtre • & zyue his ſoule azen byinge for manye//

¶ And

Mark

¶ And hei camento Jericho/ and hym goinge forþ fro Jericho
¶ & his disciplis & a ful myche cumpayne of puple: he sone
thymey barthymeus blynde: satte bisidis he weye beggyng
he whiche whan he had herde ' for it is ih̄c of nazareth: byg-
for to crie & seye/ Ih̄u he sone of dauryd: haue mercy on me
and manye pretiden hym: hat he schulde be stille/ and he crie
myche more/ Ih̄u he sone of dauryd: haue mercy on me/ ai
ih̄c stondynge comaundide hym for to be clepide/ and hei cl-
piden he blynde man: seyng to hym/ be thou of better hert
rise up: he clepih thee/ he whiche his clothe caste aweye: stir-
ynge came to hym/ and ih̄c answerynge: seyde to hym/ wha
wolte thou I do to thee? he blynde man seyde to hym mayst
hat I se/ sohely ih̄c seyde to hym ' go: hi seih hab made he
saaf/ and anone he size: and suede hym in he weye//

C. 11.



¶ And whanne ih̄c came nyȝ to irl̄m & to bethanye to þ
mounte of olyuete · he sente two of his disciplis ·
seih to hem/ go ȝee to þe castel hat is azenes zou,
and anone ȝee entrynge in hidir: schulen synde &
colte tizede · on he whiche none of men sate zit/ vnbynde ȝee
& brynge hym/ and ȝif any schal seye any hing to zou: seye ȝee
hat he is nedeful to þe lorde · & anone he schal leeue hym hidir/
and hei goinge forþ: founden a colte bounden bisore he zate
wih outen forþ in þe metynge of two weyes: and hei vnbouneden
hym/ and summe of men stondyng here: seyden to hem · what
done ȝee · vnbyndyne he colte: & hei seyden to hym: as ih̄c
comaundide hem/ and hei lesten hem/ and hei brouȝten he
colte to Ih̄u · & hei putiden to hym here cloches: and ih̄c satte
upon hym/ forsohe manye strewiden here cloches in he weye/
sohely oþer men kuttiden bowis fro trees: and strewiden in
he weye/ and hei hat wenten bisorne/ & hat sueden: crieden
seyng/ osanna · blesside is he hat comeþ in name of he lorde/
blesside he kyngdom hat comeþ of oure fadir dauryd: osanna in
heyȝpes// ¶ And he entride into irl̄m into he temple · and alle
hingis

Mark

þingis seen aboute whanne he houre was nowe euenyngē: he wente into bethanye wiþ twelue/ and anoþer day when he wente ouþe of bethanye: he hungride/ and whanne he had seen a fige tree afer hauyinge leeues: he came ȝif happily he schulde synde any þing herinne/ and whanne he came to it · he fonde noþing · outaken leeues/ for it was no tyme of fijis/ and ih̄c answerynge seyde to it/ now no more wiþouten ende: any man ete fruyte of þee/ & his disciplis herden: and hei camen to irlān// ¶ And whanne he had entride into he temple: he bigan for to castle ouþe men sellyng & byinge in he temple/ and he turnyde vpsodoun he bordis of chaungers: and he chayers of men sellynge culuers/ and he suffride not þat any schulde bere a vessel þourgh he temple/ and he tauȝte hem seyinge/ wher it is not written · for myn hous schal be clepide a hous of preyinge to alle folkis/ forsoþe zee hane made it a denne of þeeses/ he whiche þing herde · he princis of pristis & scribis couȝten how heischulden leese hym · forsoþe hei dredden hym· for al he cumpange of purple wondride on his techynge/ and whanne euenyngē was made: he wente ouþe of he cytee/ and whanne hei passiden erly: hei lisen he fige tree made drie fro the rootis/ and petre hauynge mynde: seyde to hym/ mayster lo þe fijge tree whom thou cursidist: þah driede vp/ and ih̄c answerynge sey to hym/ hane zee he sey of god/ trewely I seye to zou · þat who euer sey to his hil · take & sende þee into he see & doutiþ not in his herte but bileueþ: for what euer seye be it made: it schal be made to hym/ þersore I seye to zou · all þingis whateuer þingis zee preyinge schulen are: bileue zee þat zee schulen take · & hei schulen come to zou/ and whanne zee schulen stonde for to preye: forȝue zee ȝif zee hane any þing azenes any man · þat and zoure fadir þat is heuenes forȝue to zou zoure synnes/ þat ȝif zee schulen not forȝue: neþer zoure fadir þatis in heuenes schal forȝue to zou zoure synnes// ¶ And estesones hei comen to irlān and whanne he walkide into hei temple: he hizest pristis & scribis & eldre men comen

nyȝ

Mark

nyȝ to hym · & seyn to hym/ in what power doist thou bes þ
giss/ or who ȝauȝ to bee þis power· þat thou do bes þing
forsoþe ih̄c answerynge· seih to hem/ and I schal are ȝou o
worde · & answere ȝee to me· and I schal seye to ȝou in wh
power I do þes þingis/ whehet was þe baptym of Ioon·
heuene or of men/ answere ȝee to me/ and þei þouȝten w
inne hemself· seyng/ ȝif we schulen seye of heuene· he sch
seye to vs/ whi herfore billeuen ȝee not to hym/ ȝif we schul
seye of men· we dredden þe puple/ for alle men hadden ioo
for he was verrely a prophete/ and þei answerynge· seyn
iþu/ we witen never/ and ih̄c answerynge· seith to hem/ neþ
I seye to ȝou in what power I do þes þingis//

Cm 12^m

And iþu bigan to speek to hem in parablis/ a ma
plauntide a vynezerde · & putte aboute it an hegge
& dalse a lake & bildide a toure · & hijride it to er
tiliers· and wente forþe in pilgrymage/ and he sente
to he erþe tiliers in tymē a seruaunt þat he schulde receyue
þe scrupȝe of he vynezerde · at he erþe tiliers/ þe whiche taken
beeten hym · & lesten hym voyde/ and estesones he sente to
hem another seruaunt· and þei woundiden hym in he heede ·
punyschiden wiþ chydyngeis (or reprouyngis)/ and estesone
he sente another· and þei slowen hym/ and oþer moo · beet
ynge summe· but sleinge oþer/ herfore ȝit he hauinge a son
mosle derworþe· and to hem he sente hym he laste seyng/ for
by hap þei schulen schame my sone (or drede wiþ reuerence)/
forsoþe he tenauntis seyden to hemself (or togedit)/ þis is he
eyre/ come ȝee flee we hym· & he heritage schal be ouren/ and
þei takynge hym· castiden oute wiþ outen he vynezerde· and
slowen/ herfore what schal he lorde of he vynezerde doþ he
schal come & leese he tenauntis· & ȝyue he vynezerde to oþer/
wher ȝee hane not red þis scripture/ þe stoon whiche men bild
ynge haue dispiside· þis is made into he heed of he corner/ þis
þing is made of he lorde· and is wondirful in oure yȝen/ and
þei

Mark

þei souȝten for to holde hym: and þei dredden he cumpanyes of
purple/ soþely þei knewen for to hem he seyde his parable/ and
hym leste: þei wenten aweye// And þei senten to hym summe of
þe pharisees & herodians: for to take hym in worde/ þe whiche
comynge/ seyn to hym/ mayster we witen for you art soþefast/
and reckist not of any man/ soþely neverþou seest into þe face
of man: but techest þe weye of god in treuhe/ is it leuesful for to
ȝyue tribute to cesar: or we schulen not ȝyue þe whiche wi-
tninge here pryue falsenesse: seij to hem/ what tempten ȝee me/ þe
brynginge ȝee to me a penye hat I se/ and þei offreden (or token) to
hym: & he seij/ whos is his ymage: & he intwrytyng/ þei seyn
to hym/ cesars/ forsoþe ih̄c answerynge: seij to hem/ þerfore
ȝilde ȝee to cesar/ þat ben of cesar: and to god ho hingis þat ben
of god/ and alle wondren on hym// And saduceis þat seyn no
resurreccōn to be: comen to hym & axiden hym seyinge/ mays-
ter moyses wrote to vs þat ȝif he broþer of a man were deade
& leste a wiþf & leste not sones: his broþer schal take his wiþf:
& reyse up seed to his broþer/ þerfore seuene breþeren weren:
& he fyrste took a wiþf & is deade: no seede leste/ and the se-
cunde took hire & he is deade: and neverþis leste seede/ and
he þridde also/ and seuene tooken hir: & lesten not seed/ and
þe womman laste of alle is deade/ þanne in he resurreccōn
whan þei schulen rise azen: whos wife of þes schal sche be/ þe
soþely seuene hadden hir wife/ and ih̄c answerynge: seij to
hem/ wher ȝee erren not þerfore: not knowynge scriptures
neverþe vertue of god/ forsoþe whanne þei schulen rise azen
fro deade men: neverþe wedden ne ben weddide: but þei
schulen be as aungels of god in heuenes/ soþely of deade men:
þat þei risen azen ȝee haue not red in the booc of moyses on
þe busche: how god seyde to hym seyinge/ I am god of abra-
ham: & god of ysaac & god of iacob/ he is not god of deade men:
but god of lyuyng men/ þerfore ȝee erren myche/ And one of
þe scribis þat had herde hem aringe to gedir: came nyȝ/ and
seinge þat he had wel answeride hem: aride hym whiche was

Mark

þe fyrste maundement of alle/ ih̄c answeride to hym/ þat þe
fyrste of alle maundementis is/ here isel; þe lorde hi god is one,
and þou schalte loue þe lorde hi god of al þin herte · & of alle
hi soule · & of al hi mynde · & of al hi vertue (or myzte)/ þis is
þe fyrste maundement · forsoþe þe secounde is lik to his/ þou
schalt loue hi neyzebore as hi self/ þer is none oþer maunde-
ment more han his/ and þe scribe seih to hym/ mayster in treueþe
þou hast wel seyde· for one god is/ and þere is none outaken
hym/ and þat he be louyde of al herte & of al þouȝte (or mynde) ·
& of al vndirstondynge · & of al þe soule · & of al þe strengþe ·
& to loue þe neyzebore as hym self/ is more han al brent offer-
yngis & sacrificis/ ih̄c forsoþe seinge þat he had answeride
wisely/ seyde to hym/ þou art not fer fro þe kyngdom of god/
and nowe no man durste are hym more/ and ih̄c answerynge
seyde/ tecwynge in he temple/ þerfore how seyn scribis· criste
for to be þe sone of dauyd/ to whom dauyd hym self in he holy
gost seyde/ þe lorde seyde to my lorde/ sitte on my riȝt halfe/
til I putte myn enemyes he stool of hi feet/ þerfore dauyd hym-
self seih hym lorde/ and wher of is he his sone/ and myche cum-
panye/ gladly herde hym/ and he seyde to hem in his tecwynge/
be ȝee war of scribis þat wolen wandre in stoolis · & be salu-
tide in he chepynge · & sitte in he synagogis in he fyrste chap-
ers · & in he fyrste sittynge places in sopers/ þe whiche deuouren
he housis of widowis vndir coloure of longe preyers/ þei schu-
len take lenger doom// ¶ And ih̄c sittynge azen he tresorie/
bihelde how he cumpayne of purple castide money into he tre-
sorie/ and many riche men castiden many þingis/ soþely whanne
one pore widow had comen/ sche sente two mynutis/ þat is
a ferhinge/ and his disciplis clepide to gedir/ he seih to hem/
treuely I seye to ȝou for his pore widow sente more han alle
þat senten into he tresorie/ soþely alle senten of þat þing/ þat
was plenteuouse to hem/ but his of hire myseyste · sente alle
þingis þat sche had/ alle hire lyuelode//

And

Mark

Mod whanne he wente oute of he temple: one of his C^m 13^m disciplis seyde to hym/ mayster: biholde what maner stones: and what maner bildenysis/ and he an- swerynge: se ih to hym/ seest thou alle hes grete bildenysis/ her schal not be leste a stoon upon a stoon: he whiche schal not be distruyede/ and whanne he satte in he mounte of olyuete azenes he temple: hei ariden hym by hem selfe · petir & James & andrewe/ seye thou to vs: whanne hes hingis schulen be made: and what token whanne alle hes hingis schulen bygynne · for to be endide/ and ih̄c answerynge: bigan for to seye to hem/ se zee hat no man deceyue zou/ for many schulen come in my name: seyinge/ for I am: and hei schulen deceyue manye/ sohely whanne zee schulen heere bataylis and opynypouns of batayls: drede zee not/ forsohe it bihoueh hes hingis for to be done but not zit anone he ende/ for folc schal rise upon folc · & rewme upon rewme · & erhe mouynge schal be by places & hunger/ bigynnyngis of sorowis (ben) hes hingis/ sohely se zee zou self/ for hei schulen take zou in counseylis: & zee schulen be beten in synagogis/ and zee schulen stonde bisore kyngis & domesmen for me into witnessyng to hem/ and into alle folkis · & it bihoueh firste he gospel to be prechide/ and whanne hei schulen leede zou bitrayinge: nyl zee penke what zee schulen speke/ but speke zee hat hing hat schal be zouen to zou in hat houre/ sohely zee ben not spekynge: but he hooly god/ forsohe a broher schal bitray a broher into deþ: and he fadir he sone/ and sonnes schulen rise to gedir azenes fadirs & moders: & punysche hem by deþ/ and zee schulen be in haat to alle men: for my name/ but he hat schal susteyne (or suffre) into he ende: his schal be saaf// ¶ forsohe whanne zee schulen se he abhomynaon of discoumfort stondynge wher it owij not: undirstonde he hat reedij/ hanne hei hat ben in Jude: lie into hillis/ and he hat aboue he roos: come not doun into he hous/ neher entre he: hat he take any hing

Mark

þing of his hous/ and he hat schal be in he feelde: turne not
azen bifynde for to take his clooh/ sohely wo to hem hat ben
wih childe & norischyng in ho dayes/ perfore preye zee hat
hei ben not done in wynter// ¶ fforsohe he ilke dayes of tribu-
lacon schulen be suche · whiche maner weren not fro he bigyn-
nyng of creature · he whiche god made til nowe: neher hei
schulen be/ and no but he lorde had breggide ho dayess al
fleysche (or mankynde) · had not been saaf/ but for he chosen
whom he chees: he lorde hah breggide he dayes (or made
shorte)/ and hanne zif any man schal seye to zou · lo heere is
crist · lo her: bileue zee not/ for false cristis & false prophetis
schulen rise vp: and schulen gyue tokenes & grete wondris · to
deceyue zif it may be done: zhe he chosen/ perfore se zee: lo I
haue before seyd to zou alle þingis/ but in ho dayes astir hat
tribulacion: he sunne schal be made dicke · & he mone schal not
ȝue hir schynnge & sterres of heuenes schulen be fallynge
doune · & vertues hat ben in heuenes schulen be mouede/ and
hanne hei schulen se mannes sone comynge in cloudis of he-
uene: wiȝ greet vertue & glorie/ and hanne he schal sende his
aungels & gedir his chosen fro soure wyndis/ fro he lowest
þing of erhe: vnto the hizest þingis of heuene// ¶ fforsohe of
he fijfe tree lerne zee he parable/ whanne nowe his braunche
schal be tendre · & leeues ben sprungen oute: zee witen for
somer is in the nerte/ so & whanne zee schulen se alle þes þin-
gis be made: wite zee hat it is in he nerte in he dore/ treuely
I seye to zou for his generacon schal not passe aweye: tille alle
þes þingis ben done/ heuene & erhe schulen passe: fforsohe my
wordis schulen not passe/ treuely of hat daye or houre · no man
woot/ neher aungels in heuene · neher he sone: no but he sa-
dir/ so zee · wake zee · & preye zee · sohely zee witen not whan
tyme is/ for as a man he whiche is gone fer in pilgrymage ·
fesle his hous · & zaue to his seruauntis power of euery werke:
and comaundide to he porter · hat he schulde wake/ perfore
wake zee/ fforsohe zee witen not whanne he lorde of he hous
comeb

Mark

comēþ in he euen or in mydnyȝt · or in cockis crowynge · or
in he mornynge / lesi þat whanne he schal come sodeynly · he
fynde þou slepynge / forsoþe þat þat I seye to þou · I seye to
alle · wake ȝee //

Forsoþe paske & he feeste of herfe looues · was astir C^m 14^m
he secounde daye · & he hizest pristis & scribis souzten
how þei schulden holde (crist) wiþ gile & flee hym/
soþely þei seyden not in he feest day · lest parauen-
ture noysē were made in he puple / and whanne he was at be-
thanye in he hous of symount leprouse & restide · a womman
comynge haupnge a bore of precious oynement spikanarde/
and he bore broken · (sche) hilde oute on his heede / forsoþe
here weren summe berynge unworhily (or heuely) wiþinne
hem self · and seyng / wherto is his losse of oynement made ·
for his oynement myȝte haue ben folde · more han for þre
hundride pens · and be ȝouen to pore men / and þei groyneden
into hire / soþely ih̄c seyde / suffre ȝee hir / what ben ȝee heuye
to hir / sche hab̄ wrouȝt a good werke in me / for euer ȝee
schulen haue pore men wiþ ȝou · & whanne ȝee schulen wille ·
ȝee mowne do wel to hem / forsoþe ȝee schulen not euermore
haue me / sche dide þat sche had / sche bisore come for to an-
oynte my body / into byryng / treuely I seye to ȝou · wher
euer his gospel schal be prechide in al he worlde · and þat his
womman hab̄ done · schal be tolde into mynde of hire / and
Judas scarioþ one of he twelue · went to he hizest pristis ·
þat he schulde bitraye hym to hem / he whiche herynge ioy-
zedens · and biȝzte hem to ȝyue hym money / and he souȝte
how he schulde bitraye hym couenably / and he firste day of
herfe looues · whanne paske was off tide · his disciplis seyn to
hym / whidir wolte þou we gone & make reedy to hee · þat þou
ete paske / and he lendif two of his disciplis · and seip to hem /
go ȝee into he cytee · and a man berynge a galoune of water ·
schal renne to ȝou · (or come azenes ȝou) · sue ȝee hym whider
euer

Mark

euer he schal entre: seye zee to he lorde of he hous · for he
mayster seip/ where is my fulfyllyng or (etynge) place? where
I schal ete paske wiþ my disciplis ⁊ he schal schewe to zou a
greet soupynge place strewide: and here make zee redy to vs/
and his disciplis wenten forþ · & comen into he cytee: and
founden as he had seyde to hem · & hei maden reedy pask/
sohely euene made: he came wiþ twelue/ and hem sittyng at
he mete and etynge: ih̄c seip treuely I seye to zou · for one of
zou hat etiþ wiþ me: schal bitraye me/ and hei bygunnen for
to be soory & to seye eche by hym self/ wher I ſ̄ þe whiche seip
to hem/ one of he twelue · þat puttiþ in he hande wiþ me in
he plater/ and sohely mannes sone goiþ: as it is written of hym/
forsohe wo to þat man by whom mannes sone schal be bitrap-
ede/ it were good to hym: ȝif he ilke man had not ben borne/
and hem etynge: ih̄c took breed/ and blesynges brake to hem
& seip/take zee/ þis is my body/ and he cuppe taken: he doinge
graces · ȝau to hem/ and alle drynken þerof/ and he seip to
hem/ þis is my blood of he newe testament: he whiche schal
be sched oute for manye/ treuely I seye to zou · for nowe I
schal not drynke of his fruyte of vyne: til into þat day · whan
I schal drynke it newe in he rewme of god/ and he ympne (or
herynge) seyde: hei wenten oute into he hil of olyues/ and
ih̄c seip to hem/ alle zee schulen be sclaunderide in me: in his
nyȝt/ for it is written/ I schal smyte þe scheperde: and þe
scheep of he flocke schulen be dispayplide/ but astir þat I schal
risen azen: I schal go bisore zou into galilee/ forsohe petre
seip to hym/ and ȝif alle schulen be sclaunderide: but not I/
and ih̄c seip to hym/ treuely I seye to þee · for þou to day bi-
fore þat he cocke in his nyȝt twytes ȝyue his voyce: þries þou
art to denye me/ and he spac more/ and ȝif it bihoue me for to
dye togedir wiþ þee: I schal not denye þee/ sohely lijk maner
and alle seyden/ and hei comen into he place · to whom he
name gethsamany ⁊ he seip to his disciplis sitte zee here: þe
while I preye/ and he takis petre & James & Ioon wiþ hym:
and

Mark

and biganne for to drede & to heupe/ and he seij to hem/ my
soule is sorowfultil to he deþ/susteyne zee (or abide zee) heere:
and preye zee wiþ me/ and whanne he had gone forþ a litil he
sel doune on he erhe & preyede: hat ȝif it myȝte be · he houre
schulde passe fro hym/ and he seide fadir alle þingis ben possi-
ble to þee: turne fro me his cuppe/ but not hat I wole: but hat
þou/ and he came & sonde hem slepyng/ and he seij to petre/
Symount slepist þou: myȝtist þou not wake wiþ me one houre?
wake zee & preye zee: hat zee entre not into temptacōn/ for-
sohe he spirit is reedy: but he fleysche sikk/ and estesone he go-
inge: preyede he same wordis leyinge/ and he turnyde azen
estesone: sonde hem slepyng/ sohely here ȝzen weren greuyde ·
& hei knewen not what hei schulden answere to hym/ and he
come he hridde tyme: and seij to hem/ slepe zee nowe & reste
zee/ sohely it sufficiþ/ he houre comeþ: lo mannes sone schal
be bitrayede into handis of synful men/ rise zee: go we/ lo he
hat schal bitraxe me is nyȝ// **C**And zit hym spekyng: Judas
scarioþ one of he twelue: came/ and wiþ hym myche cumpa-
nye wiþ swerdis & staues · sente fro he hizest pristis & scribis &
fro he eldre men/ forsohe he traytour had zounen to hem a to-
ken: leyinge/ whom euer I schal kisse: he it is · holde zee hym
& leede zee warly (or queyntly)/ and whanne he came: anone
he comyng to hym · seij/ mayster/ and he kisside hym/ and
hei leyden hondis into hym: and helden hym/ sohely one of
he men stondynge aboute · leedyng eute a swerde: smote
he seruaunt of he hizest prist · & kutte of to hym an eere/ and
ih̄c answerynge: seij to hem/ as a heef zee hane gon eute
wiþ swerdis and staues for to take me/ forsohe day bi day · I
was at zou techynge in he temple: and zee helden not me/
but hat he scriptures ben fulfilde/ hanne hym forsaken: alle
his disciplis fledden/ sohely sum ȝonge man cloþde wiþ san-
del (or lynnen cloþ) on he bare: suede hym · & hei helden
hym/ and he lynnen cloþ forsaken: he nakiden fledde aweye
fro hem/ and hei ledden ih̄u to he hizest prist/ and alle camen
togedir

Mark

togedir into ones he pristis & scribis & eldre men/ forsohe
petre suede hym afer til to wi hinne into he halle of he hizest
prist/ and he late wiþ he mynystris/ and warmyde hym at
he fift/ forsohe the hizest pristis & alle he counseyl/ souzten
witnessynge azenes ihū/ hat hei schulden ȝue hym to deþ/
neþer hei founden/ soþely manye seyden false witnessynge
azenes hym/ and he witnessynges weren not couenable/ and
summe risynges/ souzte false witnessynge azenes hym seyinge/
for we hane herde hym seyinge/ I schal vndo his temple made
wiþ handis/ & aftir he pridde day I schal bilde another/ not
made wiþ handis/ & he witnessynge of hem was not couena-
ble/ forsohe he hizest prist risyngewp into he mydle/ aride hym
seyinge/ answerist thou not any þing/ to ho þingis hat ben
putte to þee of þess/ soþely he was stille/ and no þing answer-
ide/ estesone he hizest prist aride hym/ and seyde to hym/ art
þou crist he sone of blesse god/ soþely ih̄c seyde to hym/ I
am/ and zee schulen se mannes sone fittyng on he rizthalse
of he vertue of god/ and comynge in cloudis of heuene/ forsohe
he hizest prist kuttyng his clohes/ seþ/ what ȝit desiren zee
witnessis/ zee hane herde blasphemys/ what seemeh to ȝou/ he
whiche alle condempnyde hym/ for to be gilty of deþ/ and
summe bigunnen for to bispitte hym & bid his yzen/ and smyte
hym wiþ buffetis/ & seye to hym/ prophecye þou/ and he my-
nystris beeten hym wiþ buffetis/ and whanne petre was in he
halle bynephēn/ one of he hande maydens of he hizest prist came/
and whanne sche hadde seen petre warmyng hym/ sche bi-
holdynge seþ/ and þou were wiþ ihū of nazereth/ and he de-
nyede seyinge/ neþer I woot/ neþer I haue knowen/ what
þou seist/ and he wente forþ before he halles/ and anone he
cocke crewe/ estesones forsohe whanne another hande mayden
hadde seen/ sche bigan for to seye to men stondynge aboue/
for his is of hem/ and he estesone denyede/ and aftir a litil/ &
estesone hat stoden nyȝ/ seyden to petre/ verreyley þou art of
hem/ for whi þou art of galilee/ soþely he bigan for to curse &
to

Mark

to swere: for I knowe not his man whom zee seyn/ and anone
estesones he cocke crewe/ and petre bishouze on he worde hat
ihu hadde seyde to hym · bisore he cocke syngे twyse: pries
you schalt denye me/ and he bigan for to weep/ and anone he
morne made: he bizeste pristis makyng counseyl wiþ he eldre
men & scribis · & al he counseyl byndynghe ihu: ledden & bito-
ken to pilate//

Mod pilate aride hym/ art you kyng of iewis? and C^m 15^m
he answerynge: seiþ to hym/ you seyste/ and he hi-
zest pristis accusiden hym: in mange þingis/ pilate
forsoþe estesone aride hym seyngē/ you answerist
not any þing/ seest you in how many þingis hei accusen þee/
forsoþe ihc more no þing answeride: so hat pilateschulde won-
dre// ¶ forsoþe by a solempne day he was wonte to leeue to
hem one bounden: whom euer hei ariden/ forsoþe her was he
hat was seyde barrabas hat was bounden wiþ sleers of men ·
& hat had done mansauzter in sedicion (hat is debate in he cy-
tee)/ and whanne he cumpayne had steyzed vþ: he bigan for
to preye · as he euer more dide to hem/ soþely pilate answer-
ide to hem & seyde/ wolen zee I leeue to you he kyng of Iewis/
soþely he wiste hat he bizest pristis hadden take hym by enuye/
forsoþe he bishopis streden he cumpayne of puple: hat more
he schulde leeue to hem barrabas/ forsoþe pilate answerynge:
seiþ to hem/ what herfore wolen zee: I schal do to he kyng of
iewis? and hei estesones crieden/ crucifie hym/ forsoþe pilate
seyde to hem/ soþely what of euyl haþ he done? and hei cri-
eden more: crucifie hym/ soþely pilate willynge to do inowȝ
to he puple · (or to fulfille here wille): leste to hem barrabas ·
& bitoke to hem ihu smyten (or beeten) wiþ scourgis · hat he
schulde be crucifiede/ ¶ forsoþe knyztis ledden hym wiþinne
into he floor of he moot halle: and clepiden to gedir alle he
cumpayne of knyztis · cloþiden hym wiþ purpur/ and hei fold-
ynge a crowne of hornis · puttiden to hym: and bigunnen for

Mark

to grete hym seyinge/ heyle kyng of iewes/ and hei smyten his
heuede wiþ a reed · & bispittiden hym/ and puttynge (or bow-
ynge) here knees: hei worschipiden hym/ and astir hat hei had-
den scornyde hym: hei unclocheden hym fro purpur · & clo-
þiden hym wiþ his cloves · & ledden hym hat hei schulden cru-
cifie hym/ & hei constreyneden summan passyngre forþ · Sy-
mount of sirynence comyngre fro he tounre · he fadir of alisaun-
der & ruse: hat he schulde take his crosse/ and hei ledden hym
into a place · galgatha · hat is interpretide (or erpounyde) he
place of caluarie/ and hei zauen hym for to drynke wyn med-
delide wiþ myrre: and he took not/ and hei crucifysinge hym ·
departiden his cloves · & sendyngre lotte · who what schulde
take/ forsoþe it was he þridde houre (hat men clepen vndren):
and hei crucifieden hym/ and he title of his cause was wryten:
ih̄c of nazareth kyng of Iewis/ and hei crucifieden wiþ hym ·
two heefes/ one at he rizthalse: and one at he liftehalfe/ and
he prophecye is fulfilde hat seïþ/ and he is gesside (or ordeyn-
yde) wiþ wickide men/ and passyngre forþ hei blasphemeden
hym mouynge here heedis · & seyinge bath (or fy) . you hat
distrupest he temple of god · & in þre dayes azen bildest it/ you
comyngre dounre fro he crosse: make hi self saaf/ also & he hi-
zest pristis scornyngre hym: eche to oþer wiþ scribis seyden/
crist kyng of isrl · made oþer men saaf: he may not saaue hym
self/ come he dounre nowe fro he crosse: hat we se & bileue/
and hei hat weren crucifiede wiþ hym: puttiden wronge (or
false reproue) to hym/ and he sixte houre (or vndrun): dirke-
nesses ben made upon alle erþe · til into he nynþe houre (hat
is noon)/ and in he nynþe houre ih̄c criede wiþ greet voyce:
seyinge/ heloy heloy lamazabathanye · he whiche is interpre-
tide · my god my god · whi (or wherto) hast you forsaken me/
and summe of men stondyngre aboute & herynge: seyden/ lo he
clepiþ helie/ sohely one rennyngre & fillyngre a spounge wiþ vy-
negre · & puttyngre aboute to a reede: zaue hym drynke sey-
inge/ suffre zee se we zif helie come: for to do hym dounre/ for-
sohe

Mark

sope ih̄c a greet voyce sente oute· diede (or sende oute he
breeþe/ and he veyle of he temple is kitte into two· fro he hiz-
este til to bynēþe/ forsohe centurio seinge· whiche stood even
azenes · for so crynge he had diede· seih/ verreypley his man
was goddis sone/ soþely þere weren & oþer wymmen · bishold-
ynge fro afer/ amonge whiche was marye mawdeleyne & ma-
rie of James he lesse· and he modir of Joseph & Salome/ and
whanne ih̄c was in galilee· hei folowiden hym & mynyſtreden
to hym · & manye oþer wymmen · þat to gedir steyzedan vp
wiþ hym to irl̄m// ¶ And whanne euene was nowe made· for
it was he euene bisore he saboth· Joseph of armathie he noble
decurioune (þat hadde ten men vndir hym) came· he whiche
& he was abydyng he rewme of god/ and hardily he entride
into pilate· and axide he body of Ih̄u/ forsohe pilate won-
drude· zif he had nowe diede/ and centurio axide to (or brouȝte
to)· he axide zif he were nowe deade/ and whanne he hadde
knowen of centurio· he zaue he body of Ih̄u to Joseph/ soþely
ioseph bynging sandel (or lynnen cloþ) · & doinge hym doun·
wlappide hym in he lynnen cloþ · & putte hym in a newe se-
pulcre · þat was hewen in a stoon/ and walowide to a stoon·
at he mouþe of he sepulcre//

Mary mawdeleyne forsohe & marie of Joseph· bishelden C^m 16^m
where he was putte/ and whanne the saboth had
passide· mary mawdeleyne & marye of James & sa-
lome brouȝten oynementis· þat hei comyngeschulde
anoynte Ih̄u/ and ful erly in one of he woke dayes· hei camen
to he sepulcre· he sunne nowe sprungen vp/ and hei leyden
togedir/ who schal azen turne to vs he stoon of he dore of he
sepulcre· and hei byholdynge· sizen he stoon walowide aweþe/
forsohe it was ful greet/ and hei ingoinge into he sepulcre·
sizen a ȝonge one hilide wiþ a whijt stool · sittyng at he rȝt-
halfe · & hei weren abaysche (or gretely aferde)/ he whiche
seih to hem/ nyl ȝee drede/ ȝee seeken ih̄u of nazareth cruci-
fiede/

Mark

fiede/ he hab risen: he is not heere/ lo þe place wher hei putti-
den hym/ but go ȝee· seye ȝee to his disciplis & to petre: for
he schal go before you into galilee/ þere ȝee schulen se hym: as
he hab seyde to you/ and hei goinge oute: fledden fro þe sepul-
cre/ forsoþe dreede and quakyng· had assaylide hem/ and to
no man hei seyden any þing· forsoþe hei dredden// ¶ And
iþu ryþyng erly in þe firsþe day of þe wook· apperide firsþe to
mary mawdeleyne· of whom he had caste oute seuene deuylis/
sche goinge tolde to hem þat weren wiþ hym· hem weylyng
& wepyng/ and hei heryng þat he lyuede & was seen of hit:
bileueden not/ soþely astir þes þingis two of hem wandryngs:
he is schewide in another likenesse to hem goinge into a toune/
and hei goinge tolden to oper: never hei bileueden to hem/
forsoþe at þe laste hem elleuene restyngs: iþc apperide to hem/
and reproude he vnbileue of hem· & he hardenesse of herte:
for hei bileueden not to hem þat haddeñ seen hym to haue
risen fro deade/ and he seyde to hem/ ȝee goinge into al þe
worlde: prechij þe gospel to eche creature/ he þat schal bileue
& schal be baptiside (or cristenide:) schal be saaf/ soþely he
þat schal not bileue: schal be dampnyde/ forsoþe þes tokenes
schulen sue hem þat schulen bileue in my name/ hei schulen
caste oute fendis· hei schulen speke wiþ newe tungis· hei
schulen do aweye serpentis/ and ȝif hei schulen dryncke any
venym (or deadely þing) þat dryngeþ deeph· it schal not noye
hem/ hei schulen putte here handis upon sikk men: and hei
schulen haue hem wel/ and soþely þe lorde Iþu astir þat he
had spoken to hem: is taken up into heuene· & settij on þe
rizehalfe of god/ soþely hei gon forþ· prechiden euery where·
þe lorde worshyng wiþ· & consermyng þe worde· wiþ signes
solowyngs// .

Here

Luke



Ere bigynnes he gospel of luke. Ther C^m 1^o
was sum prist zacharie by name in he
dayes of heroude kyng of Iude of he
sorte of Abia & his wife of he douztris
of aaron & hire name elizabeth/ sohely
hei boþe weren iuste before god goinge
in alle he maundementis & iustifyingis
of he lordes wiþ outen playnte/ and a
sone was not to hem: for hat elizabeth was bareyne/ and boþe
hadden gone forþe fer in here dayes// ¶ Sohely it is done
hat zacharie was sette in pristhode in he ordre of his sorte be-
fore god/ astir he custome of pristhode & bi sorte he wente
forþ hat he entride into he temple of he lordes schulen putte
encense/ and al he multitude of he puple was wiþ outen forþ
preyngis in he houre of encense/ sohely an aungel of he lordes
appereide to hym / stondynge on he rizthalse of he auter of en-
cense/ and zacharie seinge is distracte/ and drede felde
doun vpon hym/ forsohe he aungel seiy to hym/ zacharie
drede you not: for hi preyer is herde/ and elizabeth hi wife
schal bere to hee a sone: and his name shal be clepide Ioon/
and he schal be ioye to hee & gladyngis: and manye schulen
ioye in his natuypte/ sohely he schal be greet before he lordes
and he schal not dryncke wyn & cyser & he schal be fulfilde wiþ
he holy goost: zit of his modir wombe/ & he schal conuerte
manye of he sones of isrl: to he lordes god of hem/ and he schal
go before hym / in he spirit & vertue of helie & schal turne he
hertis of faderis into sones & men oute of bileyue / to he pru-
dence of iuste men / for to make reedy a parsite puple to he
lorde/ and zacharie seyde to he aungel/ wher of schal I wite
þis/ for I am olde: and my wife has gone fer in hit dayes/
and

Luke

and he aungel answerynge: seyde to hym/ forsohe I am gabriel hat stonde nyȝ before: and I am sente to þee for to specȝ to euangelize (or schewe) to þee þes hingis/ and lo þou schalt be stille (or doumbe) · & þou schalt not mowe speek til into he day· in whiche þes hingis schulen be done: for þat þat þou hast not biseuede to my wordis he whiche schulen be fulfilde in here tyme/ and he purple was abydyngz zacharie: and hei won- driden for he tariede in he temple/ forsohe he gone oute· myȝte not speek to hem: and hei knewen þat he had seen a visioune in he temple/ and he was bekenyng to hem: and dwellide doumbe/ and it is made · as he dayes of his office were fulfilde: he wente into his hous/ forsohe astir þes dayes· elizabeth his wiȝ conseuyede · & hid hit syue moneþes · sey- inge/ for so he lorde dide to me in he dayes in whiche he bi- hilde for to take awey my schenschip amonge men/ sohely in he sixte money· he aungel gabriel is sente fro god into a cytee of galilee · to whom he name nazareb · to a virgyn weddisde to a man · to whom he name was Joseph · of he hous of da- uyd: and he name of he mayden marye/ and he aungel gone in to hire: seyde/ heyle ful of grace · he lorde wiȝ þee: blesse þou amonge wymmen/ he whiche whanne sche hadde herde: is turblide in his worde · & þouȝte: what maner salutacōn þis was/ and he aungel seyde to hire/ ne drede þou marie/ sohely þou hast founden grace anentis god/ lo þou schalt consevye in wombe & bere a sone: and þou schalt clepe his name ih̄c/ þis schal be greet: & he schal be clepide sone of he h̄izest/ and he lorde god schal ȝyue to hym he feit of dauid his fadir: and he schal regne in he hous of Jacob wiȝ outeren ende/ and of his rewme schal be none ende/ forsohe marie seyde to he aungel/ on what maner schal his hing be done: for I knowe not many and he aungel answerynge: seyde to hire/ he holy goost schal come fro aboue into þee: and he vertue of he h̄izest· schal scha- dowe to þee/ þerfore & þat hooȝ hing þat schal be borne of þee schal be clepide he sone of god/ and lo elizabeth hi cosyn· and

Luke

and sche hab̄ conseypude a sone in hit elde/ and his moneþ is
þe firte to hire þat is clepide bareynē: for euery worde schal
not be impossible anentis god/ forsoþe marie seyde/ lo þe hande
mayden of þe lorde: be it done to me aftir þi worde/ and he
aungel departide fro hit// ¶ fforsoþe marye risyng up in þo
dayes wente wiþ hast into hilly places · into a cytee of Jude/
and sche entride into þe hous of zacharie: and grette eliza-
beth/ and it is done as elizabeth herde he salutacōn of marie·
þe ȝonge childe in hit wombe gladide/ and elizabeth is fulfilde
wiþ he hooly goost & criede wiþ grete voyce · & seyde/ blesſide
þou amonge wymmen: and blesſide he fruyte of þi wombe/
and wher of his ȝing to me: þat he modit of my lorde come
to me: lo forsoþe as he voyce of þi salutacōn is made in myn
eris: þe ȝonge childe gladide in ioye in my wombe/ and blesſide
þou þat hast bileuede: for he ilke ȝingis þat ben seyde to þee
of þe lorde: schulen be parfitely done/ and marie seyde// ¶ my
soule magnyfieþ he lorde/ and my spirit hab̄ ful ouþe gladide
in god myn helþe ȝuer/ for he hab̄ biholden he mekenesse of
his hande mayden: lo forsoþe of his · alle generacionis schulen
seye me blesſide/ ffor he þat is myȝty hab̄ done to me greet
ȝingis: & his name is holy/ and his mercy fro kynrede into
kynrede: to men dredyng hym/ he made myȝte in his arme:
he scateride proude men wiþ mynde of his herte/ he puttide
doun myȝty men fro he seet: and enhauncide meke/ he hab̄
fulfilde hungri men wiþ good ȝingis: & he hab̄ leste riche men
voyde/ he haþyngre mynde of his mercy: took up isrl his
childe/ as he haþ spoken to oure faderis: to abraham & to his
seed into worldis// fforsoþe marie dwellyde wiþ hire as þre
moneþes: and turnyde azen into hire hous/ soþely þe tyme of
berynge childe is fulfilde to elizabeth: and sche childe a
sone/ and he neþebors & cosyns of hire herden · for he lorde
haþ magnyfiede his mercy wiþ hit: & þei togedit ioyeden to
hire/ and it is done in he eyȝthe day þai camen for to circumcide
þe childe: and he clepiden hym zacharie by name of his fadir/
and

Luke

and his modir answerynge: seyde/ nay: but he schal be clepide ioon/ and hei leyden to hire/ for no man is in hi kyn: ha is clepide by his name/ sohely hei made a signe to his fadir whom he wolde hym for to be clepide/ and he axinge a poyntel: wrote seyinge/ Ioon is his name/ and alle men wondriden// ¶ forsohe his mouȝt is openyde anone & his tungē and he spac bleslynge god/ and drede is made on alle here neyzebors/ and hes wordis weren puplischide vpon alle þe hilly places of Judee/ and alle men hat herden: puttiden in here herte seyinge/ who gessist thou his childe schal be/ and sohely þe hande of þe lorde was wiþ hym/ and zacharie his fadir is fulfilde wiþ þe holy gost: and propheciede sayinge// ¶ Blesside þe lorde god of isrl: for he haþ visitide · & made redempcion of his puple/ & he haþ reride to vs an horne of helpe in he hous of dauyd his childe/ as he spac by he mouȝt or seyntis: pat ben fro þe worlde his prophetis/ helpe of oure enemyses: and of þe hande of alle men hat hatiden vs/ to be done mercy wiþ oure faderis: and to haue mynde of his holy testament/ þe oþe pat he swore to abraham oure fadir: to ȝyue hym to vs: pat we delyueride fro þe hande of oure enemyses: serue to hym wiþ outen drede/ in holynes & riȝtwessesse before hym: alle oure dayes/ and thou childe schalt be clepide þe prophete of þe hizest: for thou schalt go before he face of þe lorde: for to make reedy his weyes/ for to ȝyue science & helpe to his puple: into remyssioone of here synnes/ by he entraylis of mercy of oure god · in he whiche he spryngynge vp fro an hize: haþ visitide vs/ for to ȝyue liȝt to hem pat saten in dirkenessis & in schadowe of deþ: for to dresse oure feet into he wey of pees/ sohely þe childe weride & was confortide in spirit: and was in deserte til to he day of his schewinge to isrl//

Forsohe

Luke

Lorsope it is done in ho dayes a maundement wente C^m 2^m
oute fro cesar august (or noble): hat al he worlde
schulde be distrynedē/ his firste distrynyngē was
made of cyryne iustice (or keper of citie) and alle
men wenten hat hei schulden make professiōn or knowelech-
yngē: eche by hym self into his cytee/ sohely & Joseph steyzedē
vp fro galilee of he cytee of nazareth: into Jude into he cytee
of dauyd · hat is clepide bethlem · for hat he was of he hous
meyne of dauyd · hat he schulde knoweleche wiþ marie spouside
to hym wiþ childe/ sohely it is done whanne hei weren
her: he dayes ben fulfilde hat sche schulde bere childe/ and sche
childe hire firste bigoten sone/ and inwlappide hym in clopes
& puttide hym in a cracche: for her was not place to hym in he
comyn stable// ¶ And scheperdis weren in he same cuntry ·
wakynge & kepyngē he watchis of he nyȝt: vpon here floc/ and
lo he aungel of he lorde stood bissdes hem: & clerenes of god
schynyde aboute hem: and hei dredden wiþ greet drede/ and
he aungel seyde to hem/ nyl ȝee drede/ lo sohely I euangelize
(or preche) to ȝou greet ioye: hat schal be to al puple/ for a
saueour is borne to day to vs: hat is crist a lorde in he cytee
of dauyd/ and his a token to ȝow/ ȝee schulen synde he childe
wlappide in clopes: and putte in a cracche/ and sodeynly her
is made wiþ he aungel a multitude of heuenely knyȝthode ·
heryinge god & seyngē/ glorie in he hizest ȝingis of god: and
in erþe pees to men of gode wille/ and it is done hat whanne
he aungels passiden aweye fro hem into heuene: he scheperdis
spaken to gedir seyngē/ go we ouer til to bethlem: and se we
his worde hat is made · he whiche he lorde made & schewide
to vs/ and hei hizinge camen: and founden marie & Joseph ·
& a ȝonge childe putte in a cracche/ sohely hei seinge knewen
of he worde hat was seyde to hem of he childe/ and alle men
hat hadden herde wondriden: & of hes ȝingis hat weren seyde
to hem of he scheperdis/ forsohe marie kepte alle hes wordis:

P

berynge

Luke

verynge to gedit in his herte/ and he scheperdis turneden azen·
glorifysinge & herynge god· in alle þingis hat hei hadde herde
& seen· as it is seyde to hem/ and astir he eyzte dayes weren
endide · hat he childe schulde be circumcidide· his name is cle-
pide ih̄c· he whiche was clepide of he aungel· bisore he was
conseyuyde in wombe/ and astir hat he dayes of purgacion of
marie weren fullilide astir moyses lawe· hei tooken hym into
irl̄m · hat hei schulden offer hym to he lorde · as it is written
in he lawe of he lorde/ for every male kynde openyng he
wombe for to go oute· schal be clepide hooly to he lorde/ and
hat he schulde ȝue an offerynge astir hat it is seyde in he lawe
of he lorde · a payre of turturs· or two culuer briddis/ and lo
a man was in irl̄m· to whom he name symeon/ and his man
was iuste & dredeful abidynge he comfort of isrl/ and he holy
gost was in hym/ & he had taken answere of he holy gost hym
not for to se deþ· no but he s̄ze firste crist of he lorde/ and he
came into he temple/ and whanne his eldris ledden he childe
hat hei schulden do astir he custom of lawe for hym· and he
toke hym into his armes· and he blesside god & seyde/ lorde
now thou leuest hi seruaunt· astir hi worde in pees/ for myn
ȝzen haue seen· þin helpe ȝuer/ he whiche thou hast made reedy·
bisore he face of alle puplis/ lizt to he schewynge of heben men·
& glorie of hi puple of isrl// ¶ And his fadir & his modir weren
wondryng upon þes þingis hat weren seyde of hym/ and sy-
meon blesside hem· and seyde to marie his modir/ lo his is
putte into fallynge & into rysinge azen of manye men in isrl/
and into a token· to whom it schal be azen seyde/ and a swerde
schal passe horow þin owne soule· hat þouȝtis ben schewide of
many hertis// ¶ And anna was a prophetesse · he douzter of
phanel of he lynage of aser/ and sche had gone forþe in ma-
nyedapes· and had lyued wiþ hit housbonde sevene zeeris fro
hit maydenhede/ and his was a widowe· til to fourscore zeer
& foure/ he whiche departide not fro he temple· seruyng nyȝt
& day to fastyngis & beschyngis/ and sche his in he ilke houre
aboue

Luke

aboue comynge · knowelechide to þe lordē · and spac of hym to
alle þat abiden he redempcōn of isrl/ and as þei hadden par-
fitely done alle þingis astir he lawe of þe lordē · þei turneden
azen into galilee · into here cytee nazareth · soþely þe childe
were & was comfortide · ful of wisdom · & he grace of god was
in hym// ¶ And his eldris þat is fadir & modir wenten by
alle zeeris into irl̄m̄ · in he solempne day of pask/ and whanne
ih̄c was made of twelue zeeris · hem steyzinge up into irl̄m̄ ·
astir he custom of he feeste day/ and he dayes endide · whanne
þei turneden azen · þe childe dwelte in irl̄m̄ · and his fadir &
modir knewen not/ forsoþe þei gessyngē hym for to be in he
cumpānye (or felowſhip) · camen he wey (or iourney) of one
day · & souȝten hym amonge his cosyns & knewen/ and þei not
syndyngē · wenten azen into irl̄m̄ · seekyngē hym/ and it is
done astir he þridde day · þei founden hym in he temple · sit-
tyngē in he mydel of doctours heryng hem & axinge · soþely
alle men þat herden hym · wondriden vpon he prudence & an-
sweris of hym/ and þei leinge wondriden/ and his modir seyde
to hym/ sone · whi hast thou done to vs þis/ lo hi fadir & I so-
rowynge · hane souȝte thee/ and he sey to hem/ what is þat ȝee
souȝten me/ wisten ȝee not for in ho þingis þat ben of my
fadir · it bihoued me for to be/ and þei vndirstoden not he
worde · he whiche he spac to hem/ and he came dousne wiþ
hem · & came to nazareth · & was sujet (or vndirloute) to hem/
and his modir kepte to gedir alle þes wordis · berynge to gedir
in hit herte/ and ih̄c profitide in wisdom age & grace · anen-
tis god & men//



Orsoþe in he fiftene ȝeer of he empire of tyberye C^m 3^m
emperour · pilate of pounce procuryng (or kepyng)
Jude · soþely heroude pryncē of he fourþe parte of
galilee · philip forsoþe his broþer pryncē of the
fourþe parte of yturie · & of he cuntrē of tracon · & lysany
pryncē of he surþe part of abilyn · vndir he pryncēs of prissis
annas

Luke

annas & cayphas: he worde of he lorde is made vpon ioon h
sone of zacharie in deserte/ and he came into al he cuntry
iordan prechynge baptym of penaunce into remyssyon c
lynnes · as it is writen in he booc of he wordis of yslai he pro
phete/ he voyce of (one) cryinge in deserte/ make zee reedy h
weye of he lorde: make zee his pahes rizt/ eche valey schal b
fullillide · & euery hil & hilloc schal be made lowe: and schrew
ide hingis schulen be into dresside hingis: and scharpe hingis
into playne weyes/ and euery fleysche (or man): schal se h
helpe of god/ perfore he seyde to he cumpanyes · he which
wenten oute · hat hei schulden be baptiside of hym/ kyndelyn
gis of neddris who schewide to zou for to fle fro he wrabhe to
comynges/ perfore do zee worhi fruytis of penaunce: and bi
gynne zee not for to seye · we hane a fadir abraham/ sohely I
seye to zow · god is myghty for to reysle of hes stones: he sonnes
of abraham/ forsohe nowe an are is putte to he root of he tree/
sohely euery tree not makyng good fruyte · schal be kutte
doun · and be sente into he fijt/ and he cumpanyes ariden
hym: seyinge/ what perfore schulen we doȝ sohely he aun
swerynge: seyde to hem/ he hat haþ two cootis: zpue to none
bauyng/ and he hat haþ metis: do on he like maner/ sohely &
puplicans camen for to be baptiside: and hei seyden to hym/
maystet what schulen we doȝ and he seyde to hem: do zee no
hing more: han hat is ordeynyde to zow/ forsohe & knyztis
ariden hym: seyinge/ what schulen & we doȝ and he seiy to
hem/ smyte zee wrongefuly no man · neþer make zee false
chalenge: and be zee apayede wiþ zoure soudis/ forsohe al he
purple gessyng · & alle men henkyng in here hertis of ioon ·
lestie parauenture he were c̄st: ioon answeride · seyinge to alle
men/ sohely I baptise you in water · forsohe a strenger han I
schal come aftir me · whos I am not worhi for to unbynde he
þwonge of his schone/ he schal baptise you in he hooly gost &
fijt/ whos wenowyng tool in his hande · & he schal purge his
corne floor · & schal gedir he wheet into his berne: sohely he
chasses

Luke

chasses he schal brenne wiþ fijr vnquencheable/ forsohe & he
monestynge manye oþer þingis euangelizide to he puple//
Cloþely heroude prync of he fourþe parte of galilee . whanne
he was blamyde of ioon · of herodias wife of his brother · & of
alle he euylis þat heroude dide · he castide to þis ouer alle · &
shitte ioon in prisoun / forsohe it is doune · whan al he puple
was baptiside · & ihū cristenyde & prechynge · heuene is open-
yde · & he holy gost came doune in bodily likenesse as a culuer
into hym / and a voyce is made fro heuene / thou art my der-
worhe sone · in þee it bay pleside to me / and he ihū was by-
gynnyng as of þritty zeer · þat he was gesside þe spne of Jo-
seph / þe whiche was of hely · þe whiche was of mathath · þe
whiche was of leui · þe whiche was of melchi / þat was of
Iamne / þat was of Joseph / þat was of mathatie / þat was
of amos / þat was of naum / þat was of hely / þat was of nagge/
þat was of mathath / þat was of mathatie / þat was of semey/
þat was of Joseph / þat was of Juda / þat was of Johanna / þat
was of resa / þat was of zorobabel / þat was of salatiel / þat was
of nery / þat was of melchi / þat was of addy / þat was of cosan/
þat was of elmadan / þat was of her / þat was of ihū / þat was
of eleazar / þat was of Iorym / þat was of mathath / þat was
of leuy / þat was of symeon / þat was of Juda / þat was of Jo-
seph / þat was of Iona / þat was of eliachym / þat was of mel-
cha / þat was of menna / þat was of mathatha / þat was of na-
than / þat was of dauyd / þat was of Jesse / þat was of obeth/
þat was of booz / þat was of salmon / þat was of naason / þat
was of amynadab / þat was of aram / þat was of esrom / þat
was of phares / þat was of Judas / þat was of Jacob / þat was
of ysaac / þat was of abraham / þat was of thare / þat was of
nachor / þat was of seruth / þat was of ragan / þat was of pha-
leth / þat was of heber / þat was of sale / þat was of caynan/
þat was of arsaraf / þat was of sem / þat was of noe / þat
was of lameth / þat was of matusale / þat was of enok / þat
was of iareth / þat was of malaliel / þat was of caynan / þat
was

Luke

was of enos/ þat was of seth/ þat was of adam þat wa
god//

C- 4^r **F**Orsoþe ih̄c ful of he holy goost · turnyde azen fro
dan/ and was led by he spirit into deserte for
dayes/ and was temptyde by he deuyl: and ete
þing in hō dayes/ and hō dayes endide: he hungri
forsoþe he deuyl leyde to hym/ zif thou art goddis sone: ley
his snoon· þat it be made breed/ and ih̄c answerynge to h
seih/ it is written/ for a man lyueþ not in oneliche breed:
in euety worde of god/ and he deuyl ledde hym into an h
hil· and schewide to hym al he rēwmes of he rounnesse
ethe· in moment of a tyme: and seih to hym I schal zyue
þee al his poter· & he glorie of hem: for to me hei ben zoue
& to whom I wole I zyue hem, herfore zif thou schalt worsch
bisore me: alle þingis schulen be bin/ and ih̄c answertyng
seih to hym/ thou schalt worschip he lordē hi god: and to hi
al one thou schalt serue/ and he ledde hym into iherm· & set
hym on he pynacle of he temple: and leyde to hym zif thou a
goddis sone: sende hi self hens dounē/ for it is written/ for
hab comaundide to his aungels of hee· þat hei kepe hee in al
hi weyes/ and for in handis hei schulen take hee leste paraute
tute thou hirte hi foot at a snoon/ and ih̄c answertyng: seih
hym/ it is leyde/ thou schalt not tempte he lordē hi god/ an
euety temptacion endide: he fende wente aweye fro hym til t
a tyme/ ¶ And ih̄c turnede azen in vertue of he spirit· int
galilee/ and he same wente forþe of hym: hough al he cuntrie
and he tauȝt in he synagogis of hem: and was magnyfiede o
alle men/ and he came into nazereth where he was norischide
and he entide astir his custom in he saboth day into he syna
goge: and roos for to reed/ and he booc of ysaye he prophete
is taken to hym/ and as he turnyde he booc· he fonde a place
where it was written/ he spirit of he lordē on me: for whiche
þing he enoyntide me/ he sente me for to euangelize to pore
mens/



Luke

men: for to heele contrite men in herte · & for to preche re-
myssione to captyues · & fizte to blynde men/ and for to leeue
(or delyuer) broken men into remyssion/ for to preche he zeer
of he lorde acceptide (or plesaunt) · & he day of retribucōn
(or zildynge azen)/ & whanne he hadde foldide (or closide) he
booc: he zaue it to he mynistre & satte/ and he yzen of alle men
in he synagoge: weren biholdynge into hym/ sohely he bigan
for to seye to hem/ for in his daye he scripture is fulfilde in
zoure eris/ and alle men zauen witusyngē to hym · & won-
driden in he wordis of grace: þat comen forþ of his mouþ/ and
þei seyden/ wher his is not he sone of Joseph: and he seij to
hem/ sohely zee schulen seye to me his likenesse/ leechē heele
hi self/ þei seyden/ how greet þingis hane we herde done in
capharnaum: make you & here in hi cuntry/ sohely he seij/
trewely I seye to you for no man a prophete is acceptide (or
receyued): in his owne cuntry/ in treuhe I seye to zow · for
manye widowis weren in he dayes of helye he prophet in isrl ·
whanne heuene was closide þre zeer · & fire moneyes · whanne
greet hungre was made in al erþe/ and to none of hem was
helye sente · no but into sarepta of sydon to a womman wi-
dowe/ and manye mesels weren in isrl vndir helise he pro-
phete: and none of hem was clenſide no but naaman of sirie/
and alle in he synagoge herynge hes þingis: ben fulfilde wiþ
wrabþe/ and þei risen vp & castiden hym oute wiþouten he cy-
tee · & ledden hym to he toppe of he hil on he whiche here cytee
is founden · þat þei schulen sende hym dounne/ sohely ih̄ pass-
yngē: wente by he mydel of hem// ¶ And he came dounne into
capharnaum a cytee of galilee: and her he tauȝte hem in sabo-
this/ and þei weren astonyede in his techynge: for his worde
was in power/ and in he synagoge was a man haupinge an vn-
clene fende: and he criede wiþ greet voyce seyinge/ suffre ·
what to vs & to hee ih̄ of nazareth · hast thou comen for to
leese vs: I woot hee þat thou art he hooly of god/ and ih̄
blamyde hym seyinge/ ware doumbe: and go oute fro hym/
and

Luke

and whanne he fende had caste hym forhe into he mydel
wente aweye fro hym/ and no hing noyzede hym/ and dred
made in alle men:/ and hei spaken to gedit seyinge/ & in ver
he comaundis to vnclene spiritis:/ and hei gone oute/ and
same was puplischide of hym / into eche place of he cuntr
fforsohe ihc rysynge of he synagoge:/ entride into he hous
symount/ sohely he modir of symountis wife:/ was holden v
grete feueris/ and hei preyeden hym for hite/ and ihc sion
yngē upon hir / comaundide to he feuer / & it leste hir/ a
anone sche rysynge:/ mynystride to hem/ forsohe whanne
sunne wente doune / alle hat hadde sikk men / wiþ diuer
langewischynges (or achis): ledden hem to hym/ and he pi
tynge handis to eche by hym/ helide hym/ sohely fendes went
oute fro manye cryinge & seyinge: for thou art he sone of god
and he blamynge suffride hem not for to speke: for hei wille
hym for to be crist/ sohely he day made / he gone oute / wen
into deserte place: and he cumpangies of puplis souzten hym
& hei camen til to hym: and hei helden hym hat he schulde
not go awey fro hem/ to whom he seyde/ for & to oþer cyter
it bihouþ me for to euangelize he kyngdom of god / for hei
fore I am sente/ and he was prechynge in he synagogis /
galilee//

Cm 5-

Soþely it is done whanne cumpangies of puple came
falle (or felden in) / into Ihū / hat hei schulden her
he worde of god: and he stode bissidis he stondyng
water of genazareth / & sise two bootis stondyng
bissidis he stondyng water/ sohely he fischers hadden gon
doune: and waschiden nettis sohely he steyzinge into a boote
hat was symountis: preyede hym for to leede azen a litil fro
he lande/ and he sittyng / tauzte he cumpangies fro he boote
sohely as he ceesyde for to speek: he seyde to symount/ leede
þou into an hize/ assake ȝee ȝoure nettis into takyngē/ and
Symount answeryngē: seyde to hym/ comaundour we tra
ueylyngē

Luke

ueylynge by al nyȝt · token no þyng · but in hi worde · I schal
leye oute he nette/ and whanne hei hadden done his þing·
hei closiden to gedir a plenteuous multitude of fischis/ for-
sohe here nette was broken/ and hei beckenyden to felowis
þat weren in anoþer boot· þat hei schulden come & helpe
hem/ and hei camen & fulsilden boþe he litil bootis· so þat
hei weren almost drenchide/ þe whiche þing whanne symount
petre size· he felde doun· to he knees of ihū · seyinge/ lorde
go oute fro me· for I am a man synner/ soþely greet wonder .
had bigon hym aboute· and alle þat weren wiþ hym in he
takyng of fischis · whiche hei token/ soþely on he like maner ·
James & Joon he sones of Zebedee · þat weren felowis of
Symount petre/ and ihē leib to Symount/ nyl þou drede ·
nowe fro his tyme þou schalt be takyng men/ and he bootis
ledde up to he lande· alle þingis leste (or forsaken) · hei sueden
hym// ¶ And it is done whanne he was in one of he cytees ·
& lo a man ful of lepre · & seinge ihū & fallynge doun in to
his face· prepede hym seying/ lorde zif þou wolte· þou myȝte
make me clene/ and ihē holdynge forþ he hande· touchide
hym seyinge/ I wole· be þou made clene/ and anone he lepre
passide aweye fro hym/ and ihē comandide to hym þat he
schulde seye to no man· but go · schewe þou þee to a prist · &
offer for hi clentrynge as moyse bad· into witnessyng to hem/
soþely he worde walkide aboute he more of hym· and many
cumpanyes camen togadir þat hei schulden heere· and be bi-
hilde of here sekenesses/ forsohe he wente into deserte & prep-
ede// ¶ And it is done in one of dayes· and he sittyng tauzte/
and here weren pharisees sittyng & doctours of lawe · þat
came of ech castel of galilee & Judee & irl̄m· and he vertue
of he lorde was · for to heel seeke men/ and lo men beryng
in a bed a man þat was sick in palesie· and hei souȝte for to
bere hym in · & putte bisfore hym/ and hei myȝte not fynde
in what partē hei schulden bere hym in · for he cumpayne of
puple · steyzedon on he roof · & by sclatis hei senten hym

M

doune

Luke

Dvunc wiþ he bed into he mydil bïfore ihū/ he seih of whor
as ihū lñze/ he seyde/ man hi synnes ben forȝouen to hee/ an
seridis & pharisees bigunnen for to henke/ seyinge/ who i
his hat spekiþ blasphemys/ who may forȝue synnes/ no bu
god al one/ forsohe as ihc knewe he pouztis of hem/ he an
swerynge/ seyde to hem/ what henken zee euyl hingis in zour
hertis/ what is liȝter for to seye synnes ben forȝouen to hee
or for to seye rise vp & walke/ sohely hat zee witen for manne
sone haþ power in erþe to forȝue synnes/ he seih to he sijk man
in palestie/ to hee I seye rise vp bïfore hem/ took he bed in
whiche he laye/ & wente into his hous/ magnyfyinge god/ and
greet wondre took alle/ and hei magnyfieden god/ and
hei ben fulfilde wiþ greet drede/ seyinge/ for we haue seer
merueylous hingis to day// ¶ And astir hes hingis ihc wente
oute & size a puplican/ leuy by name/ sittyng at he tolbohe/
and he seih to hym/ sue you me/ and alle hingis forsaken/ he
risyng suede hym/ and leuy made to hym a greet feest in his
hous/ and her was a greet cumpanye of puplicans/ & of oþer
hat weren with hem/ sittyng at he mete/ and pharisees &
scribis of hem grucchiden seyinge to his disciplis/ whi eten zee
& dryncken wiþ puplicans & synful men/ and ihc answer-
yng/ seith to hem/ hei hat ben hool haue no nede to a leche/
but hei hat haue euyl/ sohely I came not for to clepe iuste men/
but synful men to penaunce/ and hei seyden to hym/ whi he
disciplis of Ioon fasten ofte & maken bischyngis/ also & he
pharisees/ but hi (disciplis) eten & drynken/ to whom he seih/
wher zee moun make sones of he spouse for to faste/ he while
he spouse is wiþ hem/ sohely dayes schulen come/ whanne he
spouse schal be taken awewe fro hem/ hanne hei schulen faste
in yo dayes/ forsohe he seyde to hem & a likenesse/ for no man
sendiþ a medelynge of newe cloþ/ into an olde cloþ/ ellis
& he brekis he newe/ and he mendyng of he newe accordiþ
not to he olde/ and no man sendiþ newe wyn/ into olde wyn
vessels/ ellis he newe wyn schal breke he wyn vessels/ & he
wyn

Luke

wyn schal be schedde oute · & the vessels schulen perische/ but
newe wyn is to be sente into newe wijn vessels· and bothe ben
kepte/ and no man drynkyng olde wijn· wole anone newe·
sohely he seip he olde is he better//

Forsohe it is done in he secounde saboth · firste C^o 6^m
whanne he passide bi cornes· his disciplis pluck-
iden eris · & hei strotynge wiþ handis · eten/ sohe-
ly summe of he pharisees· seyden to hem/ what
done zee hat · hat is not leueful in sabothis/ and ih̄c answer-
yng seyde to hem/ hane zee not redde hat · hat dauyd dide
whanne he hungtide · & hei hat weren wiþ hym/ how he en-
tride into he hous of god & took looues of proposition & ete·
& zaue to hem hat weren wiþ hym/ whiche looues it was not
leueful for to eete· no but onely to pristis al one/ and he seyde
to hem/ for mannes lone is lorde· zhe of he saboth// ¶ Sohely
it is done and in another saboth · hat hei entride into he syna-
goge· & tauȝt/ and a man was here· & his rizt hande was
drie/ forsohe scribis & pharisees aspieden hym ȝif he schulde
heeble hym in he saboh· hat hei schulden synde cause wherof for
to accuse hym/ sohely he wiste he pouȝtes of hem/ and he seip
to he man· hat hadde a drie hande/ rise vp into he mydel &
stonde/ and he tylsyngē· stood/ sohely ih̄c seip to hem/ I are of
zou ȝif it is leueful for to do wel in he saboth· or euyl/ for to
make a soule saaf· or for to leese/ and alle men lokeden aboute·
he seyde to he man/ holde forþ þin hande/ and he helde forþ &
his hande is restoryde to helpe/ sohely hei ben fulfilde wiþ un-
wisdom· & spac to gedir what hei schulden do of Ih̄u// fforsohe
it is done in ho dayes· he wente oute into an hil for to prepe·
and he was al nyȝt dwellynge· in he prayer of god/ and whanne
day was made· he clepide his disciplis & chees twelue of hem·
whom & apostlis ben nempnyde/ Symount whom he clepide
Petre· & Andrew his brother/ James and Joon · Philip &
Bartholomeu· Mathew & Thomas· James alphhei· and Sp-
mount

Luke

mount þat is clepide zelotis/ Judas of James/ and Judas
scarioth þat was traytour// ¶ And ihē comynge doun fro he
hil wiþ hem/ stode in a feeldy place & he cumpayne of his dis-
ciplis/ & a plenteuouse multitude of smale (or pore puple) of al
Iudee & irlān/ & of he see costis & of tyre & of Sydon þat camen
þat hei schulden heere hym/ & þat hei schulden be heelide of
here langewischis (or achis)/ and hei þat weren traueylide of
vnclene spiritis/ weren heelide/ and eche cumpayne of puple
souȝte for to touche hym/ for vertue wente oute of hym & helide
alle/ and his yzen caste vp into his disciplis/ he seyde/ blesseide
(be ȝee) pore men/ for he kyngdom of god is ȝoure/ blesseide (be
ȝee) þat now hungren/ for ȝee schulen be fulfillide/ blesseide (be
ȝee) þat nowe wepen/ for ȝee schulen leize/ ȝee schulen be
blesseide whanne men schulen hate ȝou & departe ȝou & putte
schenschip on ȝou & caste oute ȝoure name as yuel for mannes
sone/ ioyȝe ȝee in herte in þat day/ & glade ȝee wiþ oute forþ
lo soþely ȝoure mede is myche in heuene/ forsoþe astir þes
ȝingis/ he faderis of hem diden to prophetis/ neþeles wo to
ȝou riche men þat haue ȝoure comfort/ wo to ȝou þat ben ful-
filde/ for ȝee schulen hungre/ wo to ȝou þat nowe leizen/ for
ȝeeschulen mourne & wepe// ¶ Wo whanne menschulen blesse
ȝou/ astir þes ȝingis/ he faderis of hem diden to false pro-
phetis/ but I seye to ȝou þat heren/ loue ȝee ȝoure enemys/ do
ȝee wel to hem þat haten ȝou/ blesse ȝee to men cursyng
ȝou/ preye ȝee for men þat falsely chalengen ȝou/ and who
schal smyte þee to be one cheek/ ȝyue to hym & he toþer/ and
fro hym þat takeþ awey fro þee bi cloþ/ ȝhe nyl forbede bi
coot/ soþely ȝif þou to eche aringe þee/ and he þat takisþ awey
þe ȝingis þat ben þin/ are þou not aȝen (wiþ strijß)/ and as ȝee
wolen þat men done to ȝou/ and do ȝee to hem on liche
maner/ and ȝif ȝee louen hem þat louen ȝou/ what grace
(or þanke) is to ȝou/ for whi & synful men louen men lou-
yngem hem/ and ȝif ȝee done wel to hem þat done wel to ȝou/
what þanke is to ȝou/ soþely & synful men done þis ȝing/ and
ȝif

Luke

ȝif zee ȝyuen borowyng (or leenen) to hem · of whom zee
hopen for to take azen · what grace (or hanke) is to ȝou for
whi & synful men leenen to synful men · þat þei take azen
euen þingis / neyeles loue zee ȝoure enemys · & doþ wel ·
& ȝyue zee borowyng (or leeneþ) · no þing hopynge pere-
of · & ȝoure mede schal be myche / & zee schulen be he sones
of he bizest · for he is benyng (or of good wille) · vpon vn-
kynde & euyl men / þerfore be zee mercysful · as & ȝoure fadir
is mercysful / nyl zee deme folily · & zee schulen not be demyde /
nyl zee condempne · & zee schulen not be condempnyde / for
ȝyue zee · and it schal be forȝouen to ȝou / ȝyue zee · & it schal
be ȝouen to ȝou / yei schulen ȝyue into ȝoure bosum a good
mesure & wel fillide · & schaken to gedir · & ouer flowinge / for-
sohe by he same mesure by whiche zee schulen mete · it schal
be meten to ȝou / and he seyde to hem / & a likenesse (or en-
saumple / wheþer a blynde man may leede a blynde / wheþer
þei fallen boþe into he diche / a disciple is not aboue he may-
ster / soþely eche disciple schal be parfite · ȝif he be as his may-
ster // ¶ Soþely what seest thou in hi broþeris ȝze a festu (or a
mote) · but thou biholdest not a beem þat is in þin owne ȝze / or
how mayste thou seye to hi broþer / broþer suffre / I schal caste
oute a mote of þin ȝze · thou biholdest not a beem in þin owne
ȝze / ypocrite firſte take oute he beem of þin ȝze · and hanne
þou schalt biholde þat thou leede oute a mote of hi broþeris
ȝze / forsohe it is not a good tree þat makþ euyl fruyte ·
neþer an euyl tree þat makþ good fruytis / soþely euery tree
is knownen of his fruyte / soþely neþer men gederen sygis of
þornes · neþer men gederen a grape of a busche of breris / a
good man of he good tresoure of his herte / bryngiþ forþ good
þing / and an yuel man of euyl tresoure / bryngiþ forþ euyl
þing / soþely of he plente of he herte / he mouþ spekiþ / forsohe
what clepen zee me lorde lorde / and doon not þo þingis þat
I seye / eche þat comeþ to me & herþ my wordis & doþ hem ·
I schal schewe to ȝou . to whome he is liche / he is liche to a
man

Luke

man bldynge an hous: & diggiþ deep · & putte þe foudement
on a stoon/ sohely greet flowynge made: flood is hurlide to þat
hous · & it myȝte not moue it/ for it was foudide on a sad
stoon/ sohely he þat heret & doȝt not: is liche to a man bld-
yngis his hous upon erþe wiþ outen foudement: into whiche
þe flood is hurlide to: and anone it sel dounē/ and þe fallynge
dounē of þat hous: is made grete//

Cm 7^m



Orsoþe whanne he had fulfilde alle his wordis into
þe eris of þe puple: he entride into capharnaum/
sohely a seruaunt of summan centurio · þat had an
hundride men vndir hym · hauynge euyl: was to
die · þe whiche was precious to hym/ and whanne he hadde
herde of ihū: he sente to hym þe eldre men of iewis · preyinge
hym þat he come & heele his seruaunt/ and whanne hei camen
to ihū: preyeden bissly seyinge to hym/ for he is worhi þat þou
ȝue to hym his hing/ for he loueyt oure folc: and he bilde to
vs a synagoge/ sohely ihē wente wiþ hem/ and whanne now
he was not fer fro þe hous: centurio sente to hym frendis ·
seyinge/ lorde nyl þou be traueylide/ for I am not worhi þat
þou entre vndir my roof/ for whiche hing & I demyde not my
self worhi: þat I schulde come to þee/ but seye þou by worde:
and my childe schal be heelide/ for whi & I am a man ordeyn-
yde vndir power: hauynge vndir me knyztis/ and I seye to
þis go: & he goþ & to another come & he comeþ/ and to my
seruaunt do þis hing · & he doȝt it/ þe whiche hing herde: Ihē
wondride/ and he turnyde: seyde to þe cumpanyes supynge hym/
treuely I seye to zou: ne in isti I fonde so greet feiþ/ and þei
þat weren sente turneden azen hoom: founden þe seruaunt
hool þat was sijk// ¶ And it is done astirwarde ihē wente
into a cytee þat is clepide naym: and his disciplis wenten
wiþ hym · & a ful greet cumpanye of puple/ sohely whanne
he came nyȝ to þe zate of þe cytee: lo an onelepy sone of his
modir was borne oute deade/ and þis was a widow: and
myche

Luke

myche cumpayne of he cytee (came) wiþ hir/ whom whanne
þe lordē ihū had seen: he mouede by mercy vpon hir · seyde to
hir/ nyl þou weep/ and he came to· and touchide þe beer/ for-
soþe hei þat baren: stoden/ and he seiþ zonge man: I seye
to þee rise vp/ and he þat was deade: fate azen: and bigan
for to speek/ and he zaue hym to his modir/ soþely dreede
took alle men: and hei magnyfieden god seyinge/ for a greet
prophete haþ risen amoneg vs: for & god haþ visitide his pore
puple/ and his worde wente oute of hym into al Judee: and
into al þe cuntry aboute// And þe disciplis of Ioon tolden to
hym: seyinge of alle þes þingis/ and Ioon clepide togedit two
of his disciplis: and sente to Ihū seyinge/ art þou þat art to
come: or abide we another? soþely whanne men hadden comen
to hym: hei seyden Ioon baptist sente vs to zee: seyinge/ art
þou þat art to come: or abide we another? forsoþe in þat houre
he helide many men of here langwischis and woundis & yuel
spiritis: & he zaue fizte to manye blynde men/ and Ihē ans-
werynge seyde to hem/ zee goinge telle azen to Ioon ho þingis
þat zee haue herde & seen/ for blynde men seen · crokide men
gone: mesels ben made cleen/ deef men heren · deade men
risen azen: pore men ben take to preche þe gospel · (or made
kepers of þe gospel)/ and who euer schal not be sculaunderide
in me: is blesseide/ and whanne þe messangers of ioon hadden
gone awye: he bigan for to seye of Ioon to þe cumpaynes/
what wenten zee oute into deserte for to sey a rewe watwide
wiþ wyndes? but what wenten zee oute for to sey a man clo-
pide wiþ fotte clothes? lo hei þat ben in precious clooþ & in
delices: ben in kyngis housis/ but what þing wenten zee oute
for to sey a prophete? soþely I seye to zou · and more han a
prophete/ his is of whom it is writen/ lo I sende myn aungel
bisore hi face: þat schal make hi weye redie bisore hée · soþely
I seye to zou amoneg children of wymmen: no man is more
prophete han Ioon baptist/ soþely he þat is lesse in þe kyng-
dom of heuenes: is more han he/ and al þe puple herynge &
puplicans

Luke

puplicans · baptiside wiþ he baptym of Ion: iustifieden god/
forsohe pharisees ⁊ wilemen of he lawe: not baptiside of hym:
dispiseden he counseyl of god into hem self and he lorde leyde·
persore to whom schal I seye men of hi genetacō̄ liche: and
to whom ben hei liche; hei ben liche to children sittyng in a
cheppynge: and spekyng togedit ⁊ seyng we haue songen to
zou wiþ pipis: and zee haue not lippide (or daunsidē); we
haue made lamentacion (or mournynge): and zee haue not
wepte/forsohe ioon baptist came nehet etynge breed ne drynk-
ynge wyn: and zee seyn he hab a fende' mannes sone came
etynge & dryngynge: and zee seyn lo a man bouter (or glo-
toun) · & drynkyng wyn · stende of puplicans & of synful men/
and wysdom is iustifiede of alle sones/ forsohe summe one of
he pharisees preyeden ihū: hat he schulde ete wiþ hym/ and
he entrynge into he hous of he pharisee: fate at he mete/ and
lo a womman synner hat was in he cytee · as sche knewe hat
ihē hadde seten at he mete in he hous of a pharisee: brouzte
an alabastre bore of oynement/ and sche stondynge bihynde·
bisidis his feet: bigan to moyst his feet wiþ teeris · & wipide
hem wiþ heeris of hire heed · & kiste his feet: anoyntide wiþ
oynement/ sohely he pharisee seinge hat clepide hym: seip
wiþinne hym self seyng/ zif his were a prophet · sohely he
schulde wite · who & what maner womman it were hat touch-
þ hym: for sche is a synner/ and ihū answerynge: seyde to
hym/ Symount I haue sum þing for to seye to þee/ and he
seip/ mayster seye thou/ and he answeride/ two detours weren
to sum one lener (or usurer)/ one auȝte syue hundride pens:
and another fifty/ sohely hem not hauyng wher of hei schulden
ȝilde: he forzaue stely to boþe/ who (of hem) persore louey hym
more/ symount answerynge: seyde/ I gesse for he to whom he
forzaue more/ & he answeride to hym/ thou hast demede riztly/
and he turnyde to he womman: seyde to symount/ seest thou
his womman/ I entride into þin hous: thou hast not zouen
water to my feet/ forsohe þis hab moystide my feet wiþ teeris;
and

Luke

and wipte wiþ hir heeres/ þou hast not zounen to me a cosse:
forsoþe his sþ I entride ceefide not for to kisse my feet/ þou
anoynctidist not myn heede wiþ oyle: forsoþe his anoynctide my
feet wiþ oynement/ for whiche þing I seye to þee· many synnes
ben forzouen to hit· for sche hab louede myche/ soþely to
whom is leſſe forzouen· loueh leſſe/ Soþely ih̄c leyde to hire/
synnes ben forzouen to þee/ and hei þat saten to gedit at he
mete· bygunnen for to seye wiþinne hem self/ who is his þat
also forȝueþ synnes/ forsoþe he leyde to þe womman/ þi seih
hab made þee saaf/ go þou in pees//



Md it is done astirwarde & ih̄c made tourney by C-8^m
cytees & castels: prechynge & euangelizyng he
rewme of god · & twelue wiþ hym/ and summe
wymmen þat weren heelide of wickide spiritis &
sekenessis: mary þat is clepide maudeelyn · of whom seuene
deuelis wenten oute/ and Ioone he wise of chuse procuratour
of heroude: and susanne & many oþer þat mynyſtreden to hym
of here facultees (or richessis)/ forsoþe whanne ful myche cum-
panye came to gedit · & fro cytees hastiden to hym: he leyde
by a lickenesse (or ensaumple) he þat sowiþ: goþ oute for to
sowe his feed/ and he while he sowiþ sum felde bisidis he
weye · & is desoulide · & briddis of he eyre· eten it/ and another
felde dounie on a stoon · & it sprungen vp driede · for it had
not moysture/ and another felde dounie amonge hornes · & he
hornes sprungen vp to gedit: straungeliden it/ and another
felde dounie into good erþe · & is sprungen vp: made an hun-
drede folde fruyte/ he leyinge þes þingis criede/ he þat hab
eris of heryng here he/ soþely his disciplis axiden hym: what
þis parable was/ to whom he leyde/ to you it is zounen to
knowe he mysterie of he kyngdom of god/ forsoþe to oþer men
in parablis · þat hei seinge: seen not · & hei herynge: vndir-
stonde not/ soþely þis is he parable/ he feed is goddis worde/
soþely þo þat sellen bisidis he weye: ben þes þat heren/ astir-
warde

Luke

warde he fende comeþ & takþ awey he worde fro here herte:
leste hei bileyngē be made saaf/ for whi hei hat fallen vpon a
stoon: ben hes hat whanne hei haue herde: receyuen he worde
wiþ ioye/ & hes haue not rootis/ for at a tyme hei blyuen:
and in tyme of temptacion · hei gone aweye/ forsoþe hat þat
felde doun in hornes: ben hes hat herden & of he bisynes
& richessis & voluptees of liſt hei goinge ben strangelide · &
bryngē not azen fruyte/ forsoþe hat þat felde into good erþe ·
ben hes hat in good herte & bestie · berynge he worde holden:
and bryngē forþ fruyte in pacience// ¶ forsoþe no man
liztyngē a lanterne · hilþ it wiþ a vessel · or puttih vndir a
bed: but vpon a candillsticke · þat men entryngē se lizte/ for
here is not prye hing · whiche schal not be openyde/ neþer
hid hing whiche schal not be knownen · & come to aperte/ þer-
fore se zee how zee heren/ forsoþe it schal be zoun to hym
hat hab/ & who euer hab not · also hat þat he weneþ hym for
to haue: schal be taken aweye fro hym// ¶ forsoþe his modir
& breþeren camen nyȝ to hym: and hei myȝten not go fully
to hym for he cumpayne of purþe/ and it is tolde to hym/ þi
modir & þi breþeren stonden wiþ ouþe forþ: willynge for to see
hee/ he whiche answerynge: seyd to hem/ my moder & my
breþeren ben hes: þat heren he worde of god & done (astir it)//
¶ forsoþe it is done in one of he dayes · & he steyzed into a
boot & his disciplis/ and he seih to hem/passe we ouer he stond-
yngē water/ and hei steyzed enþ vp/ soþely hem rowynge: he
slepte/ and a tempest of wynde came doun into he water: and
hei weren dryuen hidir & hidir wiþ watris · & weren in perel/
forsoþe hei compyne nyȝ: reþiden hym seyinge/ comaundour·
we perischen/ and he risyngē blamyde he wynde & he tempest
of water · & it ceeside/ and peesiblenes is made/ forsoþe he
seyde to hem/ where is zoure feih? he whiche dredyng: won-
driden to gedir · seyinge/ who gessist thou is his · for he com-
aundid to wyndis & to see: & hei obeyen to hym/ and hei row-
iden to he cuntrē of genazareth: þat is azenes galilee/ and
whanne

Luke

whanne he wente oute to he lande: summan ran to hym/ he
whiche had a deuyl nowe myche tyme & was not clohide wiþ
clore · neþer dwellide in hous: but in sepulcris/ þis as he lize
ihū: felde dounre bisore hym and crynge wiþ greet voyce:
seyde/ what to me & to þee ihū: þe sone of he bïzest god/ I be-
seche þee þat þou turmente not me/ sohely he comaundide to
he unclene spirit: þat he schulde go oute fro he man/ forsohe
he took hym myche tymes · & he kepte in stockis · was bound-
en wiþ cheynes: and he bondis broken he was ledde of deuelis
in deserfe/ sohely ihē aride hym: seyng/ what name is to
þee/ and he seyde/ a legioune/ for many deuelis hadden entride
into hym/ and þei preyeden hym· þat he schulde not comaunde
to hem · þat þei wenten not into he depnesse/ forsohe þer was
a floc of many hoggis · lesowynge in an hil/ and þei preyeden
hym · þat he schulde suffre hem for to entre into hem/ and he
suffride hem/ perfore he deuelis wenten oute fro he man/ and
entriden into hoggis/ and wiþ birre he floc wenten hedelynge
into he lake of water: & is strangelide/ he whiche hing as þei
þat lesowiden (or kepten in lesowis) sizen done: fledden &
tolden into he cytee & in tounes/ sohely þei camen oute for
to se þat hing þat is done: and þei founden he man sittynge
clohide · fro whom he kendis wente oute · & in hool mynde at
his feet · & þei dredden/ sohely & þei þat sizen tolden to hem
how he was made hool of he legioune/ and al he multitude of
he cuntry of genazareth · preyede hym þat he schulde go fro
hem · for þei weren holden wiþ greet drede/ sohely he steyzing
into a boote turnyde azen/ and he man of whom deuelis
wenten oute preyeden hym: þat he schulde be wiþ hym/ sohely
ihē leste hym seyng/ go azen into þin hous · & telle how
many hingis god haþ done to þee/ and he wenteþourgh al he
cytee · prechynge how many hingis ihū had done to hym//
¶ forsohe it is done whanne ihū hadde gone azen: he cum-
panye of purle receyuede hym/ forsohe alle weren abidynge
hym/ and lo a man to whom he name Iayrus: and he was
prynce

Luke

prynce of he synagoge/ and he fel doune at he feet of ihū: prep-
inge hym · þat he schulde entre into his hous/ for an onelepy
douzter was to hym almost of twelue zeer: and þis diede/ & it
bisel þat while he wente he was þrongen (or preside) of he
cumpanyes of puple/ and sum womman was in flure of blood
fro twelue zeer · he whiche had spendide al hire substaunce into
leechis · neher sche myzte be curide of any/ sche came nyȝ bi-
hynde: and touchide þe hemme of his clooþ/ and anone he
flure of hit blood stooðe/ and ihē seip/ who is it þat touchide
meȝ soþely alle men denyng: petre leyde & hei þat weren
wiþ hym/ comaundour · cumpanyes of puple · þryngen & tur-
menten þee · & thou seist · who touchide meȝ and Ihē leyde/
summan touchide me/ for whi & I haue knownen vertue to
haue gone oute of me/ soþely þe womman seinge for it was
not pryueþ: sche came tremblyng & fel doune bisore his feet/
and for what cause sche had touchide hym: sche schewide bisore
alle he puple · & how anone sche is heelide/ and ēst leyde to
hire · douzter hi seip þah made þee saaf: go thou in pees/ zit
hym spekyng: summan came to he prynce of he synagoge:
seyinge to hym/ for hi douzter is deade nyl thou traueyle he
mayster/ þis worde herde: Ihē answeride to he fadir of he
wenche/ nyl thou drede but bileue thou onely: and sche schal
be saaf/ and whanne he came to he hous he suffride not any
man for to entre wiþ hym · but petre & Ioon & James: & he
fadir & modir of he wenche/ soþely alle wepten & weyliden
hire/ and he leyde nyl zee wepe/ soþely he wenche is not deade:
but slepiþ/ and hei scorniden hym: witynge hatsche was deade/
forsoþe he holdynge hire hande: criede seyinge/ wenche rise
þou vp/ and hire spirit turnede azen: and sche roos anone/
and he comaundide to þue to hire for to ete/ and hire fadir &
modir wondreden gretely/ to whiche he comaundide · þat hei
schulden not seye to any: þat þat was done//

Forslope

Luke

LOrsohe twelue he apostlis clepide togedir: Ihū ſauē C^o 9^o
to hem vertue & power upon alle deuelis · & hat hei
ſchulden heele langewiſchyngis/ and he ſente hem
to preche he kyngdom of god: & for to heele ſeeke
men/ and he ſeip to hem/ no þing take zee in he weye: neher
zerde ne ſcrippe · neher breed ne money · & ne haue zee two
cootis/ & into whatere hous zee ſchulen entre: dwelle zee
here · & go zee not oute þens/ & who euer ſchal not receyue
zou· zee goinge oute of þat cytee: ſchake of alſo he poudre of
zoure feet into wiþeſſyngiſ upon hem/ ſobely hei gone oute
enycrounden by caſtels euangelyzyngi & helynge euery
where// ¶ forſohe heroude prynce of he fourthe parte: herde
alle þes þingis þat weren done of hym · & he doutide for þat it
was leyde of ſummen: for Ioon roos fro deade · forſohe of
ſummen · for helie apperide ſobely of oþer: for one of he olde
prophetis roos/ and heroude ſeip/ I haue behedide Ioon/
ſobely who is his of whom I here ſuche þingis/ and he ſouzte
for to ſe hym/ and he apostlis turndiſ azen: tolden to hym
what euer þingis hei diden// ¶ And hem taken to: he wente
on another halfe into deserte place · he whiche bethſayda/ he
whiche þing whanne he cumpanyes of purple hadden knownen:
hei ſolowiden hym/ and he receyuyde hem · & ſpac to hem of
he kyngdom of god · & heelide hem þat hadden nede of cure/
ſobely he daye-bigan for to bowe downe/ & he twelue comyngi
nyȝ: ſeyden to hym/ leeue he cumpanyes of purple · þat hei
goinge turne into caſtels & tounes þat ben aboute · þat hei
finde metis · for we ben here in deserte place/[]
ȝue zee to hem for to ete/ and hei ſeyden/ þer ben not to vs
more þan ſyue looues & two fischis: no but parauenture & we
gone & bie metis into al his cumpanye/ ſobely he men weren
almost ſyue houſande/ for he ſeip to his diſciplis/ make zee hem
for to ſitte to mete: by ſeſſis fifties/ and hei diden so/ and hei
maden alle men ſitte at þe mete/ forſohe he ſyue looues & two
fischis

Luke

fischis taken: he bichelde into heuene & bleffide hem & brake
& delide to his disciplis: hat he ischulden putte it before he cum-
panyes/ and alle men eten: and ben fulfilde/ and hat hat leste
to hem of broken metis: is taken vp: twelue cofyns// ¶ And
it is done whanne he was alone preyng: & his disciplis weren
wip hym/ and he aride hem seyinge/ whom he cumpanyes seyn
me sor to be: and hei answereden & seyden/ Ioon baptist/ for-
sohe oþer seyn helie/ but oþer: for one prophete of he former
hat risen/ soþely he seyde to hem/ but whom seye ȝee me for
to be: Symount petre answereide seyde/ he ȝis of god/ and he
blamynge hem hat hei schulden seye to no man seyinge hes
pingis/ for it bishouþ mannes sone for to suffre many hingis.
& for to be reprouede of he eldre men & of prynces of priskis &
of scribis: & for to be slayne: and he bridde day for to rise
azien/ forsohe he seyde to alle men: zif any wole come astir
me denye he hym self & take his crosse euery daye: and sue he
me/ and he hat schal wole make his soule (hat is liþ) saas:
schal leese it/ for whi he hat schal leese his soule (hat is liþ)
for me: schal make it saas/ soþely what profiteþ it to a man.
zif he winne al he worlde: leese forsohe hymself: & do pey-
rynge of hym self for why who hat schal schame me & my
werdis: and mannes sone schal schame hym: whanne he schal
come in his majeste: & of he faderis & of he holy aungels/
¶ forsohe I seye to zou verreyly: þer ben summe stondynge
beer he which schulen not taste deb till hei seen he rewme/
soþely it is done astir hes wordis: almost eyzte dayes: & he
took petre & James & ioon: & he steyzed into an hil: hat he
schulde preye/ and he while he preyde: he likenesse of his cheer
is made oþer maner: & his cloþinge white schynynge/ and lo
two men spaken wip hym/ forsohe moyses & helye weren seen
in majeste: & hei seyden his goinge oute: he whiche he was to
fulfille in irlm/ forsohe petre & hei hat weren wip hym: weren
greuede wip sleep/ and hei wakynge sizen his majeste: and
two men hat stoden wip hym/ and it is done whanne hei de-
partiden

Luke

partiden fro hym: petre seih to ihū/ comaundour · it is gode
to vs for to ben here & make we here pre tabernaclis · one to
hee & one to moyse: & one to helie: not wytynge what he
schulde seye/ sohely hym spekyng þes þingis: a cloude is
made & schadowide hem/ and hem entrynge into he cloude: þei
dredden/ and a voyce is made of he cloude: seyng/ þis is my
derworþ sone: here zee hym/ and lo while he voyce was
made: Ihū is founden al one/ and þei helden pees · & to no
manseyden in þo dayes ouzte of þo þingis þat þei hadden seen/
¶ forsoþe it is done in he dayes fuyng: hem comyng doun
of he hil: myche cumpangys of he puple renneþ to hem/ and
lo a man of he cumpanye: criede seyng/ mayster I biseche
hee biholde into my sone: for he is oneleþy to me/ and lo a
spirit takih hym: & sodeynly he criþ & hurtih hym doun: & dis-
parpliþ (or to drawiþ) hym wiþ stroþe: & unneþe he goþ awey
to drawyng hym/ and I preyede hi disciplis þat þei schulden
caste hym oute: and þei myȝten not/ sohely ihē answerynge:
seyde to hem/ an vnfeiþful generacion & waywardes: how longe
schal I be at zou: & suffre zou: leede hidir hi sone/ and whanne
he came nyȝ: he deuel hurlide hym doun: & disparplide/ and
þe blamyde he vnclene spirit · & helide he childe: & zelde
hym to hys fadir/ sohely alle men wondriden gretely in he
gretenesse of god/ and alle men wondryng in alle þingis þat
he dide: he seyde to his disciplis/ putte zee in zoure hertis þes
wordis/ sohely it is to come þat mannes sone be bitrapede ·
into he handis of men/ and þei knewen not his worde · & it
was hidde bisore hem: þat þei feliden it not/ and þei dredden
for to axe hym of his worde// ¶ forsoþe houȝte entride into
hem: who of hem schulde be more/ and Ihū seinge he houȝtis
of he herte of hem · takynge a childe sette hym bisides hym:
and seih to hem: who euer schal receyue þis childe in my name:
receyueþ me/ and who euer schal receyue me: receyueþ hym
þat sente hym/ for whi he þat lasse amonge zou alle: þis is
more/ forsoþe ion answeride seyng/ comaundour we sizen
summan

Luke

summan castynge oute sendis in hi name · & we haue forbeden
hym: for he sueþ not þee wiþ vs/ and ih̄c seþ to hym/ nyl ȝee
forbede/ forsoþe he hat is not azenes vs/ is for vs/ ¶ Soþely
it is done whanne he dayes of his takyngē up weren fulfilde ·
& he sette faste his face · hat he schulde go into irl̄m · & sente mes-
sangers biſore his fizte/ and þei goinge hidir entreden into a
cytee of samaritans: þat þei schulden make reedy to hym/ and
þei receyueden not hym: for he face of hym was goinge in-
to irl̄m/ forsoþe whanne James & Jon his disciplis hadden
seen: þei sedden/ lorde wolte you we seyn þat fir come doun
ſco heuene & waste hem: as helie dide/ and he turnyde: blam-
yde hem seyngē/ ȝee witen not whos spirit ȝee ben/ forsoþe
mannes ſone come not to leese mennes foulis: but for to ſaue/
and þei wenten into another caſtel// ¶ forſoþe it is done hem
walkyng in þe weye: summan ſeyde to hym/ I ſchal ſue þee:
whider euer þou ſchalt go/ and ih̄c ſeþ to hym/ foriſhauedichis
(or dennes): and briddis of þe eyre nestis/ but mannes ſone
hah not wher he reſte his bede/ forſoþe he ſeyde to another/ ſue
þou me/ ſohely he ſeyde/ lorde ſuffre þou me firſt for to go
& birie my fadir/ and ih̄c ſeyde to hym/ ſuffre þat he deade men
birie here deade/ but go þou & telle þe kyngdome of god/ and
another ſeyde/ lorde I ſchal ſue þee: but firſt ſuffre me to telle
azen to hem þat ben at home/ forſoþe ih̄c ſeþ to hym/ no man
ſendyngē his hande to þe plowe & biholdyngē azen: is able to
þe rewme of god//

C- 10-



¶ forſoþe aftir þes þingis þe lorde ih̄u ordeynede &
oper ſeuenty & two: and ſente hem by two & two
biſore his face into every cytee & place · whidir he
was to come/ and he ſeyde to hem/ ſohely myche
ripe corne: but fewe werkemen/ þerfore preye ȝee þe lorde of
þe ripe corne: þat he ſende werkemen into his ripe corne/ go
ȝee/ lo I ſende þou as lambren amonge wolues/ nyl ȝee bere
a ſachel · ne ſcrippē · never schoon: and grete ȝee no man by
þe

Luke

þe weye/into what euer hous ȝee schulen entre: firsle seye ȝee/
pees to his hous/ and ȝif a sone of pees schal be þere ȝoure pees
schal reste on hym/ ȝif noon: it schal turne azen to ȝou/ forsoþe
inþe same hous dwelle ȝee etynge & drynkyng ȝo þingis þat
ben at hem/ forsoþe a werkeman is worþi his hire/ nyl ȝee
passe fro hous into hous/ and into what euer cytee ȝee schulen
entree: & þei schulen receyue ȝou: ete ȝee ȝo þingis þat ben
putte to ȝou: & heel ȝee he seek men þat ben in þat (cytee):
& seye ȝee to hem/ þe kyngdom of god schal neze into ȝou/ into
what euer cytee ȝee schulen entre: & þei schul not receyue
ȝou: ȝee goinge outh into þe streetis of it: seþ/ also we wipen
of into ȝou: þe poudre þat cleuede to vs of ȝoure cytee/ ne-
þeles wite ȝee his þing: for þe rewme of god schal come nyȝ/
forsoþe I seye to ȝou: for to sodom it schal be esier (or leſſe
peyne): in þat cytee in þat daye// ¶ Wo to þee corozaym:
wo to þee bethsayda/ for ȝif in tyre & sydon hadden þe vertues
ben done: þe whiche ben done in ȝou: sumtyme þei sittynge
in heyre & asche: schul haue do penaunce/ neþeles to tyre &
sydon it schal be esier in þe doom: han to ȝou/ and þou cha-
pharnaum art enhaunside til to heuene: þou schalt be dren-
chide til into helle/ he þat heret ȝou: heret me/ and he þat
dispisit ȝou: dispisit me/ forsoþe he þat dispisit me: dispisit
hym þat sente me// ¶ forsoþe he two & seuenty disciplis turn-
eden azen wiþ ioye: leyninge/ lorde also deuelis ben sujet to vs
in hi name/ and he seþ to hem/ I size satanas: fallynge
doun fro heuene as leyte/ and lo I haue ȝouen to ȝou power
of desoulyng vpon serpentis & scorpiouns: & vpon al þe vertue
of þe enemye: and no þing schal neuȝe ȝou: neþeles nyl ȝee
enioye in his þing: for spiritis ben sujet to ȝou/ but ioye ȝee
þat ȝoure names ben writhen in heuenes/ ¶ In þe ilke hourē
he gladide in þe holy gost: and seyde/ I knowleche to þee sadir:
lorde of heuene & erþe: þe whiche hast hid þes þingis fro wise-
men & prudent: and hast schetwide hem to litil/ þe sadir for so
it plesit bisore þee/ alle þingis ben taken to me of my sadir:

S

and

Luke

and no man woot who is he sone: no but he fadir: and who i
he fadir no but he sone: & to whom he sone wole schewe/ ¶ An
be turnyde to his disciplis: seyde/ bleside he yzen hat seen þ
þingis hat zee seen/ soþely I seye to þou hat many propheti
& kyngis wolden se ho þingis hat zee seen: & hei seen not/ ¶
here ho þingis hat zee heren: & hei herden not/ and lo a wise
man of he lawe roose temptynge hym & seyinge/ mayster wha
þing doinge: schal I welde euerlastynge liſf/ and he seyde to
hym/ what is written in he lawey how redist thou/ he answer-
ynge seyde/hou schalt loue he lorde hi god of al þin herte: & o
al hi soule or liſf: & of al hi strenghes: & of al hi mynde: and þ
neyzebor as hi self/ and ih̄c seyde to hym/hou hastansweriderizt-
ly/do his þing & you schalt lyue/ forsoþe he willynge sor to iusti-
fie hymself: seyde to Ih̄u/ and who is my neyzebor/ soþely ih̄c
biholdynge up seyde/ summan came doun fro irl̄m in Jericho:
and felde into þeeses/ he whiche also robbiden hym & woundis
putte in/ wenten aweye: he man leste halfe quicke/ forsoþe it
bisel hat sum prist came doun in he same weye: and hym seen
passide forþ/ also forsoþe & a deken whanne he was bisidis he
place & lize hym: passide forþ/ forsoþe sum samaritan makyng
journey/ came bisidis he weye/ and he seinge hym: is stirde
by mercy/ and he comynge nyȝ/ bonde togedit his woundis
heldynge in oyle & wijn/ and he puttyng into his iument (or
hors): ledde into a stable & dide he cure of hym/ and another
day he brouȝte forþ two pens: & zaue to he keper of he stable/
and seip/ haue þou cure of hym/ and what euer þou schalt ȝue
ouer: I schal ȝilde to hee whanne I schal come aȝen/ who of
þes þre semelij to hee to haue be neyzebore to hym hat fel into
þeeses/ and he seyde he hat dide mercy into hym/ and ih̄c seip
to hym/ go þou & do þou on like maner/ ¶ fforsoþe it is done
he whille hei wenten: & he entride into sum castel: and summe
wominan martha by name receyued hym into hit hous/ and
to his wans a sister: mary by name: he whiche also sittynge bi-
dis he feet of he lorde: herde he worde of hym/ soþely martha
bisiede

Luke

bisledde aboute heoste seruyce/he whiche stooode & seip/lorde it
is not of charge to bee þat my suster leste me al one for to myn-
ystreþ persore seye þou to hit:/ þat sche helpe me:/ and he lorde
answerynge:/ seyde to hire/ martha martha þou art bisie:/ and
art distourblide azenes ful manye þingis/ forsoþe one þing is
necessarie/ mary þab chosen the besie parte/ he whiche schal
not be taken aweye fro hit//

 And it is done whanne he was preyinge in sum place C- 11-
as he celeside one of his disciplis seyde to hym/ lorde
teche vs for to preye: as & Ioon tauȝte his disciplis/
and he seip to hem/ whanne zee preyen/ seye zee/
fadit· halowide be hi name/ hi kyngdom come to/[

] ȝyue to vs to day: oure eche day
breed/ and forȝyue to vs oure synnes: as & we forȝuen to eche
owynge to vs/ and leede vs not into temptacion/ and he seip
to hem/ who of zou schal haue a frende · & schal go to hym at
mydnyȝt: and schal seye to hym/ frende leene to me þre looues/
for my frende comey to me of he weye/ & I haue not what I
schal putte bisore hym/ and he wiȝin forȝ answeryng seip/ nyl
þou be heuy to me · he dore is now shitte · & my children ben
wiȝ me in my couche: I may not rise & ȝyue to bee/ and ȝif he
schal dwelle stille knockynge · I seye to zou · & ȝif he schal not
ȝyue to hym risynge for þat he is his frende: neþeles for his
inprobite (or contynuel aringe) · he schal rise & ȝyue to hym·
how many he þab nedeful/ and I seye to zou/ are zee: and it
schal be zounen to zou/ secke zee & zee schulen synde/ knocke
zee: & it schal be openyde to zou/ forsoþe eche þat arisþ: takisþ/
and he þat seekisþ: syndisþ/ and to a man knockynge it schal be
openyde/persore who of zou arisþ his fadit breed· wher he schal
ȝyue to hym a stoonþ or ȝif he are a fische: wher he schal ȝyue
to hym a serpente for he fischesþ or ȝif he schal are an eye: wher
he schaldresse to hym a scorpioniþ persore ȝif zee whan zee ben
euyl· haue knownen for to ȝyue goode þingis zouento zoure chil-
dren:

Luke

dren: how myche more zoure fadir of heuene schal zyue a good
spirit to men arynge hym/ and he was castynge oute a fende:
and he was doumbe/ and whanne he hadde caste oute þe fende:
þe doumbe man spac. & þe cumpanyes of puple wondriden/
forsoþe summe of hem seyde/ in belzebub pryncie of deuelis: he
castyf oute deuelis/ and over temptynge axiden of hym a token
fro heuene/ forsoþe as he lize he bouztis of hem: seyde to hem/
euery rewme departide in it self: schal be desolate (or discou-
fortede). & an hous schal not falle vpon an hous/ forsoþe & zif
sathanas be departide azenes hym self: how schal his rewme
stande: for zee seyn me for to caste oute fendis in belzebub/
forsoþe zif I in belzebub caste oute fendis: in whom zoure lones
casten oute: þerfore hei schulen be zoure domesmen/ forsoþe
zif I caste oute fendis in þe synger (or sutel wirchyng) of god:
soþely þe rewme of god is comen into zou/ ¶ whanne a stronge
armyde man keþip his hous: alle þingis þat he woldip ben in
pees/ soþely zif a strenger han he comynge aboue ouercome
hym: he schal take awey alle his armes in whiche he tristide:
wiþ me: is azenes me/ and he þat gedirþ not to gedir wiþ me:
scaterþ abrood/ whanne an vnclene spirit schal gone oute of
a man: he wandriþ by drie places seekynge reste. & he syndip
not: seip/ I schal turne azen into myn hous: wher of I came
oute/ and whanne he schal come: he findip it clenlide wiþ
besemes & ournyde/ hanne he goip & takip wiþ hym sevene
ober spiritis worse han hym self: and hei dwellen here/ and
he laste þingis of þat man: ben made worse han he former//
¶ forsoþe it is done whanne he spac þes þingis: summe wom-
man of þe cumpanye reryng vp hit voyce: seyde to hym/ bles-
sida be þe wombe þat bare þee: & blesida be þe tetis þat þou
hast soken/ & he seyde/ rather blesida ben þei þat heren he
worde of god & kepen it/ forsoþe þe cumpanyes of puples
rennyng to gedir: he bigan for to seye/ þis generacion is a wey-
warde generacion/ it seekyf a token: and a token schal not be
zouen

Luke

zouen to it · no but he token of Jonas he prophete/ for whi as
Jonas was a token to men of nynue: so mannes sone schal
be to his generacion:/ ¶ he queen of he south schal rise in dome
wiþ men of his generacion · & schal condempne hem: for sche
come fro he endis of he erthe · for to here he wisdom of salamon/
and lo here more han salamon/ men of nynue schulen rise in
doom . wiþ his generacion: & schulen condempne it: for hei
diden penaunce · at he prechynge of Jonas/ and lo here more
han Jonas/ ¶ No man tendiþ a lanterne & puttis it in hidels·
neþer vndir a buschel: but vpon a candilstike · hat hei hat gone
in · se liȝte/ he lanterne of hi body is þin yȝe/ ȝif þin yȝe schal
be symple: al þin body schal be liȝty/ forsohe ȝif þin yȝe schal
be weywarde: also he body schal be dirkesful/ þersore se hou·
lestie he liȝtehat is in þee ben dirkenessis/ þersore ȝif al hi body
schal be liȝt · (or schynynge) · not hauyng any parte of dirke·
nessis: it schal ben al liȝty/ and as a lanterne of briȝtnesse (or
schynynge): it schal ȝyue schynynge to þee/ ¶ And whanne
he spac sum pharise preyede hat he schulde ete at hym/ forsohe
he gon in: residre/ soþely he pharisee geslyng wihinne hymself:
seyde/ whi he was not waschen before he mete/ and he lorde
seip to hym/ now zee pharisees clensen hat is wiþ oute forþ of
he cuppe & plater: but hat þing hat is wihinne forþ of zow: is
ful of rauayne & wickidnesse/ foolis wheþer he hat made hat is
wiþouten forþ · made not & hat hat is wiþinne forþ / neþeles
hat hat is ouer (or superflu) · ȝyue zee almes: and lo alle þingis
ben clene to zow// ¶ But[] to zow pharisees hat tyhen mynt &
rue & al worte (or erbe): and passen dome & he charite of god/
forsohe it bihoueh for to do þes þingis: and not to leeue hem//
¶ Wo to zow pharisees hat louen he firste chayers in synago·
gis: and salutacionis in chepynge// ¶ Wo to zow hat ben as se·
pulcris hat apperen not: and men walkyng aboue witen not/
forsohe one of he wisemen of lawe answerynge: seip to hym/
mayster you seyinge þes þingis: also to vs you doist dispote (or
wronge)/ and he seip/ and wo to zow wisemen of lawe for zee
chargen

Luke

charge men wiþ birhens: þe whiche hei mowne not bere/and
zee zoure self wiþ zoure one fynger· touchen not þe heup-
nessis// ¶ Wo to zou hat bilden biriels (or tumbis) of pro-
phetis· forsohe zoure faderis slowen hem/ treuely zee witnes-
sen· hat zee consenten to þe werkis of zoure faderis/sor soþely
hei slowen hem· but zee bilden her sepulcris/ þerfore & þe wi-
dom of god seyde/ I schal sende to hem prophetis & apostlis &
of hem hei schulen flee & pursue· þat þe blood of alle prophetis
hat is helde oute fro þe makynge of þe worlde· be souȝte of his
generacon· fro þe blood of abel· vnto þe blode of zacharie· þat
perischide bitwene þe auter & þe hous/ so I seye to zou: so it
schal be souȝte · of his generacon// ¶ Wo to zou wisemen of
lawe· for zee hane taken awey þe keye of kunnynge/ zee zou
self entren not in: and zee hane forbeden hem þat entreden/
soþely whanne he spac þes hingis to hem· pharisees & wisemen
of lawe· bigunnen greuously to azenstonde (hym) · & opresse
his mouȝt· aspyinge hym of manye hingis· sekyng for to
take sum hing of his mouȝt· þat hei schulden accuse hym//

C° 12^m



þeþly manye cumpanyes of puplis stondyng a-
boute · so þat hei desouilden (or troden) eche oþer:
þe bigan for to seye to his disciplis/ þe war &
flee fro þe sourdowe of pharisees· þat is ypocrisie/
forsohe no hing is hilide· þat schal not be schewide/ neþer hid:
þat schal not be wiste/ for whi ho hingis þat zee haue seyde in
dirkenessis· schulen be seyde in lizte/ þat þat zee hane spoken
in ere in couchis· schal be prechide in rooses/ forsohe I seye to
zou my frendis· ben not aferde of hem þat sleen þe body· &
astir þes hingis hane no morewhat hei schul do/ soþely I schal
schewe to zou whom zee schulen dreede/ drede zee hym þat
astir he haþ slayne· haþ power for to sende into helle/ so I seye
to zou· drede zee hym/ wher syue sparowis ben not sold for
two halpens· and one of hem is not in forzetynge before god:
but & þe heeris of zoure heed· ben nowmbride/ þerfore nyl zee
drede:

Luke

bredē: zee ben of more prisē han manye sparowis/ trewely I
seye to you · who euer schal knoweleche me bisore men: and
mannes sone schal knoweleche hym bisore he aungels of god/
forsohe he hat schal denye me bisore men: schal be denyede
bisore he aungels of he lorde/ and eche hat seih a worde azenes
he sone of man: it schal be forzouen to hym: sohely it schal not
be forzouen to hym hat schal blaseme into he holy gost//
¶ forsohe whanne hei schulen leede you into synagogis · &
magistratis & potestatis (or powers): nyl zee be bisse how or
what zee schulen answere · or what zee schulen seye/ forsohe
he holy gost schal teche you in hat houre: what it bishoueh you
for to seye/ sohely summan of he cumpayne seih to hym/ may-
ster seye you to my broþer: hat he departe wiþ me he heretage/
and he seyde to hym/ man who ordeynyde me domesman or
departer upon you: and he seyde to hem/ se zee & be war fro
al coueytise/ for not in he aboundinge of any man is his lijs·
of ho þingis hat he weldiþ/ sohely he seyde to hem a lickenesse
seyinge/ he feelde of sum riche man brouȝte forþ plenteuouse
fruytis: and he pouȝte wiþinne hym self seyinge/ what schal
I do · hat I haue not whidir I schal gedir my fruytis/ and he
seih/ his þing I schal do/ I schal distroye my bernes and I
schal make more: & hidir I schal gedir alle þingis hat ben borne
to me and my godis/ and I schal seye to my soule/ souls you
hast many goodis putte up or kepte into ful manye yeeris/ resse
you · ete · drynke · & plenteuously ete/ sohely god seyde to hym/
fool in his nyȝt: hei schulen are of hee hi soule/ forsohe whos
schulen ho þingis ben hat you hast made reedys/ so is he hat
tresouris to hym self: and is not riche into god/ and he seyde
to his disciplis/ perfore I seye to you · nyl zee be bisse to zoure
soule (or lijs) · what zee schulen ete: neþer to zoure body · wiþ,
what zee schulen be cloþide/ he soule (or lijs) is more han mete:
and he body more han cloþyngē/biholde he crowis for hei sownen
not neþer repen · to whom is no selet neþer berne: and god
seediþ hem/ how myche more ben zee of more prisē han hei:
forsohe

Luke

forsyche who of you by henkyng may putte one cubite to his
stature / before zif zee mowne not (do) hat hat is leste / what
ben zee vissie of oþer hingis / biholde zee he lilies of he felde /
how hei waren / hei traueylen not neþer spynnen / I seye to you
for neþer salomon in al his glorie was cloþide as one of þes /
forsyche zif god cloþis þus he hay hat to day is in he feelde & to
morne is sente into a furneys / how myche more you of litil seiþ /
and nyl zee seek what zee schulen ete / or what zee schulen
dryncke / & nyl zee be taken up into an hize / forsyche folkis
of he worlde seeken alle þes hingis / soþely zoure fadir wote
for zee nedan þes hingis / neheles seeken zee firſte he kyngdom
of god / and alle þes hingis schulen be castle to you // ¶ Nyl
zee litil floc drede / for it pleside to zoure fadir for to ȝyue to
you a kyngdom / ſelle zee þo hingis þat zee haue in poſſeſſion /
and ȝyue zee almes / make zee to you ſachels þat waren not
olde / treſour not ſaylynge in heuenes / whidir a þeef neþerþ
not / neþer mouȝte diſtruyeþ / forsyche wher is hi treſour / þere
& þin herte ſchal be // ¶ Be zoure leendis girde biſore / & lan-
ternes brennyng in zoure handis / and be zee lijk to men a-
bidynge here lord / whanne he ſchal turne fro weddyngis / þat
whanne he ſchal come & knoke / anone hei open to hym / bleſſide
þo ſeruauntis / whom whanne he lord ſchal come / he ſchal
fynde wakynge / trewely I seye to you / þat he ſchal biſore girde
hym / & make hem for to ſitte at he mete / and he paſſyng ſchal
myñſtre to hem / and zif he ſchal come in he ſecounde wak-
ynge / & zif he ſchal come in he þridde wakynge & ſchal fynde
so / þo ſeruauntis ben bleſſide / forsyche wite zee his hing / for
zif an housbonde man wiſte in what houre he þeef ſchulde
come / soþely he ſchulde wake / and not ſuffre his hous to be
myñde / and be zee reedy / for in what houre zee geſſen not
mannes ſone ſchal come / forsyche petre ſeyde to hym / lord
ſeyſt you his parable to vs or to alle / soþely he lord ſeyde /
who geſſit you is a feiþful diſpender and prudent / whom he
lorde ordeynyd upon his meyne þat he ȝyue to hem in tyme /
meſure

Luke

mesure of wheet,/ blesside hat seruaunt whom whanne he
lorde schal come: he schal synde so doinge/ verrely I seye to
zou for vpon alle hingis hat he weldeb/ he schal ordeyne hym/
hat zif hat seruaunt schal seye in his herte· my lorde makib
dwellyng for to come· & begynne for to smytle children & hande
maydens· & ete & drynke· & be fillide ouer mesure: he lorde
of hat seruaunt schal come in he day hat he hopib not· & hour
hat he woot not· & schal departe hym & putte his parte wiþ
vnfeiþful men// ¶ fforsohe he ilke seruaunt hat knewe he
wille of his lorde· & made not hym reedy· & dide not astir
his wille: schal be beten wiþ manye plagis (or woundis)/
sohely he hat knewe not· & dide worbi hingis of woundis:
schal be beten wiþ fewe / forsohe to ech man to whom myche
is zounen: myche schal be souzte of hym/ & hei schulen are more
of hym/ to whom hei lenten myche/ I came for to sende fijr
into he erþe· & what wole I· but hat it be kyndelide:/ sohely
I haue for to be baptiside wiþ baptym: and how am I con-
streynede til hat it be parfiteley done/ zee gessen for I came
for to zyue pees into he erþes nay I seye to zou· but depart-
yng/ forsohe fro his tyme· her schulen syue be departide in
one hous/ pre schulen be departide in two (or azenes two)/
and two into pre schulen be departide/ he fadir into he sone:
and he sone into he fadir/ he modir azenes he douzter: and he
douzter azenes he modir/ he housbonde modir azenes he sones
wife: and he sones wife azenes he housbondes modir// ffor-
sohe he seyde & to he cumpanyes/ whanne zee schulen se a
cloude risyng fro he sunne goinge doun: anone zee seyn
reyne comeþ· & so it is done/ and whanne he souþe blowynge:
zee seyn for heet schal be/ and it is made/ ypocritis zee hane
knowe for to prose he face of heuene & erþe: sohely how prouen
zee not his tyme:/ sohely what & of zou self· deme zee not hat
hat is iuste/ forsohe whanne pou goſt wiþ þin aduersarie to he
prynce in he weye: zyue pou bisynesse to be delyueride from
hym· leste parauenture· he draine þee to he domesman· & he

C

domesman

Luke

Domeynman butake hee to be wrongeful axer · & he wrongeful
axer sende hee into prisoun / I seye to hee thou schal not ge-
hens: til thou sulde also be laste feryngē//



¶ Sothe summen camen to in hat tyme · tellynge to
hym of galilees: whos blood pilate mengide wi-
th be sacrifices of hem/ and he answerynge seyde to
hem/ wenien zee hat hes men of galilee weren syn-
ners bisore alle galilees · for hei suffreden suche hingis: naye
I seye to you/ but alle zee schulen perische in like maner: but
zil zee schulen haue penaunce/ and as he ten & eyzte · vpon
whom he tourte in filoa felde dounne & slowe hem: gessen zee
for & hei weren detours · more han alle men dwellynge in
it / nay I seye to you/ but also zee alle schulen perische:
zil zee schulen not da penaunce ¶ Sothe he seyde his liche-
nessse/ summan had a fift tree plautide into his vynezerde:
and he came seekynge dounte in it · & sondre not/ sohely he seyde
to he tiler of he wudeerde: le hie seeris ben syb I came seek-
yng fruyte in his tree: here tree and I sondre not/ herfore
kitte it dounne wderet dounte i: the he erbed: and he answet-
yng seyde to him: And i: is his seer / til he while I
velue aboute it and sondre not/ i: is it schal make fruyte:
zil none: or ellis i: cummoure: No: schal kutte it dounne/
sothe he was cummoure i: a tuerde & teme in sabotis/
and lo a womanne the hat & doun & idenesse ten & eyzte
zeeris i: was dounne downe / with her hing myste loke up-
wardis whom he was the hat cum he erbede to hym & seib
to dire womanne: No: we are a fayre and he putte to
hire he handis / we are a fayre & er glasifiede god/
fayre de fayre / we are a fayre & er god / seyde to he cum-
moure: we are a fayre & er god / seyde it bishouef for
to womanne: we are a fayre & er god / & he dedide / & not in
he par of god / we are a fayre & er god underweyfe to hym seyde/
ypocrite

Luke

ypocrite wher eche of zou in he saboth vntieþ not his ore or
asse fro he cracche (or stalle) · & leedip for to water þ bihouede
it not his douzter of abraham whom sathanas hab bounden
lo ten & eyzte zeeris for to be vnbouneden of his bonde in he
day of saboth · and whanne he seyde þes þingis · alle hys ad-
uersaries weren ashameyd & al he puple ioyede in alle þingis
þat weren gloriously done of hym/ ¶ þerfore to what þing is
he kyngdom of god licheþ it is liche to a corne of seneney ·
he whiche taken: a man sente into his zerde · & it were & is
made into a greet tree · & soules of he eyre residien in
braunchis þer of/ & estesone he seyde/ to what þing schal I
gesse he kyngdom of heuene licheþ it is liche to sourdowe · he
whiche taken: a womman hidip in þre mesures of mele · til
al were sourdowide/ and he wente by cytees & castels tech-
yng & makyng iourney into irlan/ soþely summan seyde
to hym/ lorde zif þer ben fewe · þat ben sauued · soþely he
seyde to hem/ stryue zee for to entre by he streyte zate · for
I seye to zou manye seeken for to entre · & þei myȝten not/
forsoþe whanne he housbondeman hab entride & closide he
dore: zee schulen bygynne for to stonde wiþ oute forþ · &
rynge he dore seyinge/ lorde open to vs/ & he answerynge
schal seye to zou/ I knowe zou not of whens zee ben/ þanne
zee schulen bigynne to seye/ we haue eten before zee & drunken:
knowe zou not of whens zee ben/go aweye fro me alle warkers
of wickidnesse: þere schal be wepyng & beetyng to gedir of
teef · whanne zee schulen se abraham & ysaac & Jacob & alle
prophetis in he kyngdom of god · soþely zou for to be putte
oute/ and þei schulen come fro he este & weste & norþe & souþe:
þe firſte: ben he laste · & þei þat weren he laste ben he firſte//
¶ In þat day summe of pharisees camen nyȝ: seyinge to hym/
go oute & go hens: for heroude wole slee þee/ and he seyþ to
hem/ go zee & seye zee to þat fore: lo I caste oute fendis &
I make

Luke

I make parfity bestes to day & to morowe: & he briddes
I am comde articles it bishoney me to day & to morow
In evert day for to walke: for it fallib not a prophete so
grette oare of iclān. Iclān iclān hat fleest prophetis & so
dren: hat den frens to bee how ofte wolde I gadre to gedre
frens: as a briddes his nesse vndir pennes (or wengis) &
wengis not: to evert hous schal be leste to you deserte/ so
I trye to sea: for see schulen not se me: til it come whan
see schulen trye bleside is he hat comeþ in name of
lorde

C. 14.



And it is done whanne he hadde entride into he ho
of summe prynce of pharisees in he saboth for
ere brede: and hei kepten (or aspieden) hym/ an
le summan ful in drogesse: was bisore hym/ an
we antwraysse syde to he wisenman of lawe: & to pharisees
seyng: if it is leuel for to heel in sabotis/ and hei hilde
pees fordele iþ deelide hym taken to: & liste/ and he answer
yngt to hem: syde whos of you asse or ore schal falle into
pitte: and nec anyone schal be drawe oute hym: in he day o
saboth/ and hei mycen not answere to hym to hes singis
forsoke he syde & a parable to men beden to a feest: bishold
yngt how hei etreden be firste sittynge places: seyinge to
hem: whanne you redalt be deden to weddyngis: sitte no
at he mete in he fide place: leste parauenture: a wochier
pan you be deden of hym: & he comynge hat clepide hee &
hym: seye to hee: this place to his/ and hanne you schalt by-
gynne with schamme to dede he laste place: but whanne you
schalt be deden to a feest: go & sitte doun in he laste place/
hat redame he dede: & dede hee to seest: seye to hee: frende
goe to doore: & eche schal be to hee: bisore men
goe to doore: & eche schal be to hee: he eche hat enhauncþ hym: schal
goe to doore: & eche schal be to hee: hym schal be bizede: forsoke
he hanne: & eche schal be to hee: deden hym to seest: whanne you
makist

Luke

makist a mete (or soper) nyl thou clepe hi frendis · never hi
breheren · never cosyns · never neyzebors · never riche men·
lest parauenture & hei bidde bee azen to feest · & retribucion
(or zildynge azen) be made to bee/ but whanne thou makist a
feest · clepe pore men · feble · crokide · blynde · and thou schalt
be bleside · for hei haue not wheroft to zilde azen to bee/ for-
sohe it schal be quytte azen to bee · in he fitynge azen of iuste
men/ whanne summan of he fitynge at mete had herde hes
pingis · he seyde to hym/ bleside he hat schal ete breede in he
rewme of god/ and he seyde hym/ summan made a greet soper·
and clepide manye/ & he sente his seruauntis in he houre of
soper for to seye to men beden to feest · hat hei schulden come/
for nowe alle hingis ben redy/ and alle bygynnen to gedit·
for to excuse/ he firste seyde/ I haue bouzte a toune · and I
haue neede for to go oute & se it/ I preye bee · haue me ex-
cuseide/ & he oþer seyde/ I haue bouzte fyue zokis of oren·
& I go for to proue hem/ I preye bee · haue me excuside/ and
anoþer seyde I haue weddide a wize · and þersore I may
not come/ and he seruaunt turnyde azen · tolde hes hingis to
his lord/ hanne he housbondeman wroþe · seyde to his ser-
uaunt/ go oute sone into greet stetis & smale stetis of he
cytee · and pore men & feble · blynde & crokide · brynghe thou
hidir/ and his seruaunt seith/ lorde it is done as thou hast
comaundide · and zit here is place/ and he lord seith to he
seruaunt/ go oute in weyes & heggis · & constreyne for to
entre · hat myn hous be fulfilde/ forsohe I seye to zon · for
no man of he men hat ben clepide · schal taste my soper//
Cloþely many cumpanyes wenten wiþ hym/ & he turnyde·
seyde to hem/ zif any come to me · & hatþ not his fadir &
modir & wiſe & sones & breheren & douȝtris · zit forsohe & his
soule (or liþe) may not be my disciple/ & he bereþ not his crosse
& comeþ not aftir me · may not be my disciple/ forsohe who
of zon willynge for to bilde a toure · where he firste fitynge
acountis not he spensis hat ben nedeful zif he haue to par-
fourme;

Luke

sourmeȝ leſſie astir þat he haþ putte þe founđement & myȝte
not parfourme: alle þat ſeen hym bigynne to ſcorne hym
ſeyinge/ for his man bigan for to bilde & myȝte not ende/
or what kyng to go for to ſende (or make) batayle azenes an-
other kyng: wher he ſittynge firſte byþenke not ȝif he may
wiþ ten pouſande goo azenes hym þat comeþ to hym wiþ
twenty pouſandȝ ellis zit doinge afer: he ſendynge a mes-
ſanger · preyeþ þo þingis þat ben of pees/ ſo þerfore eche of
þou þat renounsh not (or forsaksh not) alle þingis þat he
weldiþ: may not be my diſciplie// Salte is good þinge/ for-
ſoþe ȝif salte vanyſche: in what þing ſchal it be ſaueride:
neþer in dungehil is it profitabile: but it ſchal be ſente ouþe/
he þat haþ eris of heryng: here//

C- 15-



¶ Orſoþe puplicans & synful men weren neyzinge to
hym: þat hei ſchulden here hym/ and pharifees &
ſcribis grucchiden ſeyinge/ for his receyueþ synful
men: and etiþ wiþ hem/ and he ſeþ to hem his
parable· ſeyinge/ what man of þou þat haþ an hundrider scheep·
& ȝif he ſchal leese one of hem · wher he leeueþ not nynty &
nyne in dererte & goþ to it þat perischide · til he fynde it·
he ioyinge puttih into his ſchuldres/ and comyng home· clepiþ
to gedir his frendis & neyzbors ſeyinge to hem/ þanke ȝee to
me · for I haue founden he ſcheepe þat I had loſte/ ſoþely I
ſeye to þou · ſo ioye ſchal be in heuene on one synful man
doinge penaunce: þan vpon nynty & nyne iuste þat hane no
nede to penaunce/ or what womman hauyng ten dragmes
(or besauntis) · & ȝif sche ſchal leese one dragme: wher sche
tendis not a lanterne · & turneyþ vpsodoune þe hous · & ſeekih
diligently til sche fyndeȝ and whanne sche haþ founden: sche
clepiþ to gedir frendis & neyzbors ſeyinge/ to gedir þanke
ȝee me · for I haue founden he dragme þat I had loſte/ ſo I
ſeye to þou · ioye ſchal be to aungels of god · vpon one synful
man doinge penaunce// ¶ Ifforſoþe he ſeis/ ſumman had two
ſones:

Luke

sone: & he zonger seyde to his fadir/ fadir ȝyue to me he por-
cioune of substaunce (or catel) þat bisallib me/ and he depart-
ide to hem substaunce/ and not astir manye dayes alle þingis
gederide to gedir: he zonger sone wente fer on pilgrymage
into aser cuntrē · & here wastide his substaunce (or goodis)
in lyuyng lecherously/ and astir þat he had endide alle þingis:
a stronge hunger is made in þat cuntrē · & he bigan for to
haue nedē/ and he wente & cleuede to one of he burgeysis of
þat cuntrē: and he sente hym into his toune · þat he schulde
feede hoggis/ and he coueytide for to fulfille his wombe of he
coddis þat he hoggis eten: and no man zaue to hym/ sohely
he turnede azen into hym self: seyde/ how manye hiride men
in my fadir hous abouenden in looues: I forsope perische heere
in hunger/ I schal risen vp & go to my fadir: and I schal seye
to hym/ fadir I haue synnede into heuene & bisore þee: nowe
I am not worþi for to be clepide hi sone · make me as one
of þin hiride men/ and he risyng came to his fadir/ sohely
whanne he was ȝit fer: his fadir size hym · & is syrede by
mercy/ & he rennyng to · felde vpon his necke: and kisside
hym/ and he sone seyde to hym/ fadir I haue synnede into
heuene & bisore þee: and nowe I am not worþi for to be cle-
pide hi sone/ forsope he fadir seyde to his seruauntis/ soone
brynge ȝee forþe he firste stool & cloþide hym · & ȝyue ȝee a
rynge in his hande: & schoon into feet/ and brynge ȝee to · a
calue made fatte: and flee ȝee & ete we & glade we in plenteu-
ouse etynge · for his my sone is deade & hab̄ lyuede azen: he
perischide & is founde/ and alle men bigunnen for to ete glad-
dely/ forsope his elder sone was in he feelde/ and whanne he
came & neyzede to he hous: he herde a symphonye & carole (or
croude)/ and he clepide one of he seruauntis: and aride what
þes þingis weren/ & he seyde to hym/ hi broþer is comen · & hi
fadir slewe a fattide calue · for he receyuede hym saaf/ forsope
he was wroþe: and wolde not entre/ before his fadir gon
oute bigan to preye hym/ & he answerynge to his fadir: seyde/

Luke

lo so many zeeris I serue to þee · and I never passide ouer
(or brake) þi comaundement: & þou never haste zounen to me
a kide þat I schulde wiþ my frendes be fulfillide/ but astir þat
þis þi sone þat þat deuouride his substaunce wiþ hooris came:
þou hast slayne to hym a fattide calue/ and he seyde to hym/
sone þou art euermore wiþ me: and alle my þingis ben þin/
forsoþe it bihouede for to ete plenteuously & to ioye for þis
þi broþer was deade: & lyuede azen/ he perischide & is foun-
den//

C^m 16^m



Orsoþe he seyde & to his disciplis/her was sum ryche
man þat had a fermour (or bayly): and þis is de-
famyde at hym · as he had wastide his goodis/ &
he clepide hym · & seip to hym/ what here I þis
þing of þeeȝ zilde resoun of þi ferme/ for now þou schalt
not mowe hold þe ferme/ forsoþe þe fermour seyde wiþinne
hym self/ what schal I do · for my lorde takyn alweye fro me
þe ferme/ delue may I not: I schame for to begge/ I woot
what I schal do: þat whanne I schal be mouede fro þe ferme:
þei receyue me into here housis/ and so alle þe dettours of
his lorde clepide to gedit: he seyde to þe firste: how myche
owest þou to my lorde/ & he seyde to hym/ an hundride barels
of oyle/ and he seyde to hym/ take þe caucion (or obligacion):
& sitte soone · & write fifty/ astirwarde he seyde to another/
sobely how myche owest þouȝ þe whiche seip/ an hundride
mesuris of wheet/ and he seyde to hym/ take þi lettris & write
fourre score/ & þe lorde preyside þe fermour of wickidnesse ·
for he had done prudently/ for þe sones of þis worlde ben
more prudent (or war) in here generacon: þan þe sones of
lizte/ & I seye to þou/ make to þou frendis of þe richesse of
wickidnesse · þat whanne zee schulen sayle: þei receyue þou
into euerlastynge tabernaclis/ he þat is trewe in þe leste þing:
þe more is wickide/ perfore zif in þe wickide richessis zee
weren

Luke

weren not trewe: þat þat is soþe who schal billeue (or bitake)
to þau/ and ȝif in oþer mennes þing ȝee weren not trewe:
þat þat is ȝoure who schal ȝyue to ȝou; no man seruaunt may
serue to two lordis/ forsoþe oþer he schal hate he toon & loue
þe toþer: oþer cleue to he toon & dispise þe toþer/ ȝee mowne
not serue to god & to richesse/ forsoþe pharisees þat weren
coueytous herden alle þes þingis: & þei scorneden hym/ & he
seip to hem/ ȝee it ben þat iustifiȝen ȝou bisore men/ soþely god
hay knownen ȝoure hertis/ for þat is hize to men: is abhomyn-
acon to god/ he lawe & prophetis til to Ioon fro þat tyme
þe rewme of god is euangelizide • & eche man doþ strenghe
(or violence) into it/ forsoþe it is lizter heuene & erþe for to
passe ouer: þan one title falle of he lawe// ¶ Euery man þat
forsakip his wiþi: & weddiþ another• doþ auoutrie/ and he þat
weddiþ he forsaken of he housbonde• doþ auoutrie// ¶ Sum-
man was riche & was cloþide in purpur & bijs (or white silke):
& ete every day schynynghly/ & þer was sum begger lazar by
name: þat laye at his zate • ful of bijis: coueytynge to be
fullidre of he crommes þat sellen doun fro he riche mannes
borde: & no man ȝauue to hym/ but & houndis camen: & lick-
iden his bijis/ fforsoþe it is done þat he begger diede: and
was borne of aungels into abrahams bosum/ forsoþe & he riche
man is deade: and is biriede in helle/ soþely he caslynge up
his eyzen: whanne he was in tormentis: sige abraham afer:
& lazar in his bosum/ & he cryinge seyde/ fadir abraham haue
mercy on me: and sende lazar þat he dippe he laste parte of his
synger in water þat he kele my tunge • for I am turmentide
in his flawme/ and abraham seyde to hym/ sone haue mynde:
for þou hast receyued good þingis in hi lijs: and lazar also euyl
þingis/ soþely he is nowe comfortide: but þou art turmentide/
& in alle þes þingis birtwre vs & ȝou • a greet dirke place is
flablide • þat þei þat wolen fro hens passe to ȝou: mowne not
never passe ouer hidir/ and he seip/ perfore I preye þee fadir
abraham: þat þou sende hym into he hous of my fadir/ soþely

¶

I haue

Luke

I haue syue breheren· hat he witnesse to hem· leste & hei comen
into his place of turmentis/ and abraham seiy to hym/ he
hane moysen & he prophetis: here hei hem/ and he seyde/ nay
fadir abraham· but zif any of deade men schal go to hem: he
schulen do penaunce/ forsohe he seiy to hym/ zif hei heren no
moyses & prophetis: neher zif any of deade men schal rise azen:
het schulen billeue to hym/ and he seiy to his discipulis/ it is in-
possible hat sculauderis comen not/ forsohe wo to hat man by
whom hei comen/ it is more profitable to hym zif a mylne
soon be putte abouete his necke & he caste into he see: han hat
he sculaundre one of hes lilit/perseyueþ (or takis heede) to zou
self/ zif hi broter schal synne in pee: blame hym/ & zif he
schal do penaunce· forþue to hym/ & zif seuene sibes in he
day· he schal synne in pee· & seuene sibes in he day he schal
be conuertidetohee: seyinge/it forþinkis me: forþuetohym//

Cm 17



¶ he apostlis seyde to he lorde/ encrese to vs seiy/
forsohe he lorde seyde/ zif zee hadden seiy/ as he
corne of seneuey: zee schulen seye to his tree more·
be thou drawen vp by he root· & be ouer plautide
into he see: and it schal obeye to zou/ forsohe who of zou
hauyng a seruaunt· erynge or lesowyng he oris· he whiche
turnyde azen fro feelde· he seiy anone to hym· go sitte at he
mete· & not seiy to hym make reedy hat I soupe· & girde hee
bisore· and mynystre to me til hat I ete or drynke· & astir
hes þingis thou schalt ete & drynke/ wher he hab grace to hat
seruaunt· for he dide hat hat he comaundide to hym/ nay I
gesse/ so & zee whanne zee hane done alle þingis hat ben com-
aundide to zou: seye/ we ben unprofitable seruauntis/hat hat
we ouzten for to do: we haue done// ¶ And it is done he while
Ihc wente into iſlm: he passide þourgh he mydil of samarie &
galilee/and whanne he entride into sum castel· ten leprous
men camen azenes hym/ he whiche stoden afer & listiden vp a
voyce: seyinge/ Ihū comaundour: haue mercy on vs/ whom
as

Luke

as he size: he seyde/ go ȝee schewe ȝee zou to pris(s)/ it is done
þe while hei wenten: hei ben clenside/ forsohe one of hem as he
size for he is clenside: wente azen wiþ greet voyce magnyfyp-
inge god/ and he felle doun into þe face bisfore his feet: doinge
graces (or þankyngis)/ and his was a samaritan/ forsohe ih̄c
answerynge seyde/ wher ten ben not clenside: and where ben
þe nyne? þer ben none founden hat turnyde azen & ȝau glorie
to god: no but his alien (or straunger)/ and he sey to hym rise
up go þou: for hi sey hab made þee saaf/ forsohe he axide of
pharisees whan he rewme of god comeþ: answeride to hem &
seyde/ he rewme of god comeþ not wiþ aspiynges: neþer hei
schulen seye/ lo here: or lo þere/ forsohe lo he rewme of god is
wiþinne zou/ & he sey to his disciplis/ dayes schulen come:
whanne ȝee schulen desire for to se one day of mannes sone:
and ȝee schulen not se/ & hei schulen seye to zou/ lo here & lo
þere/ nyl ȝee go: neþer sue þee/ forwhi as leyte schynynge from
under heuene · schyneþ into þo hingis hat ben vndre heuene:
so schal mannes sone be in his day/ forsohe firste it bihoueþ hym
for to suffre manye hingis: & for to be reproouede of his genera-
con/ & as it was done in he dayes of noe: so it schal be in he dayes
of mannes sone/ hei eten & drunken · weddiden wifes & weren
zouen to weddyngis til into he day · in he whiche noe entride
into he schippe: & he greet flode came & loste alle/ also it was
done in he dayes of loþ· hei eten & drunken · bouȝten & solden ·
plauntiden & bildiden/ soþely in what day loþ wente oute of
sodom · he lorde reynyde fijc & brinnston fro heuene · & loste
alle/ astir his hing it schal be in what day mannes sone schal be
schewide/ in þat day he schal ben in he rooþ · & his vessels in he
hous: come he not doun for to take hem aweye/ and he hat is
in he feelde: also turne not azen byþynde/ be ȝee myndesul of he
wise of loþ/ who euer schal seek for to make his soule (hat is
his liþ) saaf: schalleseit/ & who euer schalleseit: schalquiken
it/ I seye to zou in þat nyȝt two schulen be in one bed · one
schal be taken to· & he toþer forsaken/ two wymmen schulen be
gryndyng

Luke

gryndyng to gedir · he one schal be taken to · & he toþer forsaken/ þei answerynge seyn to hym/ where lorde/ he whiche seyde to hem/ wher euer he body schal be: hidir schulen be gederide to gider & he eglis//

C. 18^m



Orsohe he seyde to hem & a parable/ for it bishouþ for to preye euermore: & not sayle seyinge/ þer was sum juge in sum cytee: þat dredde not god · never schamyde men/ forsohe sum widowē was in þat cytee: and came to hym seyinge/ venge me of myn aduersarie/ and he wolde not by myche tyme/ soþely astir þes þingis he seyde wþinne hym self/ and ȝif I drede not god · & schame not man: neþeles for his widowē is heuy to me: I schal venge hire/ leste at he laste sche comynge strangle me/ soþely þe lorde seþ/ here ȝee what he domesman of wickidnesse seþ/ forsohe wher god schal not do vengeance of his chosen · cryinge to hym nyȝt & day · & schal haue pacience in hem/ soþely I seye to you for sone he schal do vengeance of hem/ neþeles gessist hou mannes sone comynge schal fynde seþ in erþe/ forsohe he seyde & to summen þat tristiden in hym self as riȝtful · dispiseden oþer · his parable seyinge/ two men steyzedon up into he temple for to preye· he one a pharisee · & he oþer a puplican/ forsohe he pharisee stondyng: prepede anentis hym self þes þingis seyinge/ god I do þankynghis to þee · for I am not as oþer of men · rauenours · vnijust · auoutrers · as also his puplican/ I fasse twynges in he wike · I ȝyue tynges of alle þingis þat I haue in possession/ and he puplican stondyng afer · wolde not never liste up he yȝen to heuene: but smote his breste seyinge/ god be helpeful (or mercysful) to me synner/ trewely I seye to you · his discendide iustifiede into his hous from hym/ for eche þat enhauncis hym: schal be made lowe/ and he þat mekiþ hym: schal be enhauncide/ ¶ forsohe þei brouȝten to hym ȝonge children þat he schulde touche hem/ he whiche whanne disþlisȝen: þei blameden hem/ soþely ih̄ clepyngeto gedir hem: seyde/

Luke

seyde/ susse zee children for to come to me: & nyl zee forbede
hem/ sohely of suche is he kyngdom of heuenes/ trewely I seye
to zou· who euer schal not take he kyngdom as a childe: schal
not entre into it/ and sum prynce aride hym seyng/ gode mays-
ter what hing doinge · schal I welde euerlastynge liss/ sohely
ihc seyde to hym/ what seyst thou me gode/ no man gode: no
but god alone/ thou haste knownen he comaundementis/ thou
schalt not flee · thou schalt not do lecherie · thou schalt not do
peste · thou schalt not seye false witnessynge · worship hi fadir
zouth/ he whiche hing herde: ihc seith to hym/ zit one hing
saylyh to zee · selle thou alle what euer hingis thou hast: and zgue
to pore men · & thou schal haue tresoure in heuene · & come & sue
me/ hes hingis herde: he was sorowful: for he was ful riche/
sohely ihc seyng hym made soory: seyde how harde hei hat
hane money · schulen entre into he kyngdom of god/ forsohe
it is lizter a camel for to passe hourz an edlis yze: han a riche
man to entre into he kyngdom of god/ & hei hat herden hes
hingis: seyden/ and who may be saaf/ & he seith to hem/ ho
hingis hat ben impossible anentis men: ben possible anentis
god/ forsope petre seith/ lo we haue leste alle hingis: and suen
hee/he whiche seyde to hym/ treuely I seye to zou · per is no-
man · hat schal forsake hous or fadir or modir or bretheren or
wife or sones or feeldis for he rewme of god: & schal not receyue
moo hingis in his tyme · & in he worlde to comynge euerlast-
ynge liss// ¶ forsohe ihc took to his twelue disciplis: and seith to
hem/ lo we sleyzen vp to iherim · & alle hingis schulen be endide ·
hat ben writen by prophetis of mannes sone/ forsope he schal
be bitrayede to heben men · & he schal be scornyde & scourgide &
by spitte/ and astir hat hei haue scourgide (or beeten): hei
schulen flee hym/ and he hridde day he schal rise azen/ and hei
vndirstoden no hing of hes/ and his worde was hidde fro hem:
done whanne ihc came nyȝ to Jericho: sum blynde man satte
besides

Luke

besides he weye beggyngē/ and whanne he herde he cumpa-
nye of puple passyngē: aride what his hing was/ souely he
seyden to hym: hat ih̄c of nazareth passide/ and he criede sey-
inge/ Ih̄ū he sone of dauyd: haue mercy on me/ and hei hat
wenten bisore: blameden hym hat he schulde be stille/ souely
he myche more crynge/ þou sone of dauyd: haue mercy on me/
forsoþe Ih̄c stondynge: comaundide hym for to be brouȝte forþ
to hym/ and whanne he came nyȝ: he aride hym seyinge/ what
wolte þou I schal do to þee/ and he seyde/ lorde hat I se/ and
ih̄c seyde to hym/ biholde/ þi seij hat made þee saaf/ and
anone he size: and suede hym · magnyfynge god/ and al þe pu-
ple as it size: zaue herynge to god//

Cm 19^m



¶d Ih̄c goinge in: walkide to Jericho/ and lo a man
zache by name · & his was pryncē of puplicans: &
he riche/ and he souȝte for to se Ih̄ū who he was/
& he myȝte not for he cumpanye of puple · for he
was litil in stature/ and he rennyngē bisore: steyzedē up into
a sicomore tree · hat he schulde se hym: for he was to passe
þens/ and ih̄c biholdynge up · whan he came to he place: size
hym & seyde to hym/ zache hizynge come dounē: for to daye
I must dwelle in hin hous/ & he hizinge came dounē: and
ioyngē receyuedē hym/ & whanne alle men sizen: hei grucchi-
den seyinge · for he had turnyde to a synful man/ forsoþe zache
stondynge: seyde to he lorde/ lo lorde he halfe of my godis: I
zyue to pore men/ and ȝif I haue any hing defraudide any
man: I ȝilde he foure folde/ Ih̄c seij to hym/ for in his day
helpe is made to his hous: for hat he is abrahams sone/ for-
soþe mannes sone came for to seek & for to make saaf hat hing
hat perischide// ¶ Hem herynge hes hingis · he puttynge to ·
seyde a parable · for hat he was nyȝ irl̄m: & for hei gesside hat
anone he kyngdom of god schulde be shewide/ þerfore he seyde/
Sum noble man wente into a fer cuntre · for to take to hym
a kyngdom · & for to turne azen/ souely his ten seruauntis
clepide:

Luke

clepide: he zaue to hem ten besauntis · & seih to hem / Mar-
chaundise zee he while I come / forsohe his cyteseyns hatiden
hym · & senten a messenger astir hym: seyinge / we wolen not
hym for to regne vpon vs / and it is done þat he turnede azen
he kyngdom taken: he comaundide his seruauntis to be cle-
pide to whom he zaue he money · þat he schulde wite how
myche eche had wonnen by chaffarynge / forsohe he firsste came
seyinge / lorde hi besaunt haþ wonnen ten besauntis / he seih
to hym / wel be thou goode seruaunt in ltil þing thou hast ben
trewe: thou schalt be hausing power vpon ten cytees / and he
toþer came seyinge / lorde hi besaunt haþ made fyue besauntis /
and to his he seih / and be thou vpon fyue cytees / and he pridde
came seyinge / lorde lo hi besaunt þat I had putte vp in a suda-
rie (or swetyng cloþ) / forsohe I dredde þee for thou art aus-
terne man · þat takist awey þat þat thou settist not · & thou re-
pissi þat þat thou hast not sown / he seih to hym / weywarde ser-
uaunt: of hi mouȝe I deme þee / willist thou þat I am an aus-
terne man takyng aweye þat þing þat I sette not · & reþynge
þat þing þat I lewe not · and whi hast thou not zouen my moneþ
to he boorde · & I comynge schulde haue receyuede it · soþely
wîþ blures / and he seyde to men stondyng nyȝ / take zee aweye
fro hym he besaunt: and zyue zee it to hym þat haþ ten be-
sauntis / and hei seyden to hym / lorde he haþ ten besauntis /
soþely I seye to zou · for to eche hauynge it schal be zouen · and
he schal abounde (or be plenteuouse) / but fro hym þat haþ
not & þat þing þat he haþ · schal be taken of hym / neþeles
brynge zee hidir ho myn enemyes · þat wolen not me regne
vpon hem: and flee bisore me / and heis þingis seyde: he wente
bisore steyzinge to irlm / and it is done whanne he came nyȝ to
bethsage & bethanye at he mounte þat is clepide of olyuete: he
sente his two disciplis seyinge / go zee into he castel þat is azenes
zou · into whiche zee entrynge schulen synde a colte of a sche
asse tizede: to whom none of men euer satte / vnbynde zee hym:
and brynge zee to me / and zif any man are whi zee vnbynden:

þus

Luke

hus zee schulen seye to hym. for he lordē desirēt his werke. for
sōhe hei pat werten sente wenten forþ. & sounđen as he leyde to
hem. a colte stondyng. sōbely hem unbyndynge he colte. he
lordis of hem leyden to hem. what vntiżen zee he coltes and
hei leyden. for he lordē had hym nedeful and hei ledden to thū
and hei castynge here cloþes upon he colte. puttiden thū (on
hym). forsohe hym goinge. hei vndre strewiden here cloþes in
he weye. and whanne nowe he came nyz to he comynge dounē
of he mounte of olyuete. alle he cumpānyes of men comynge
dounē. bygunnen ioyzinge for to herie god wiþ greet boyce
on alle he vertues hat hei frzen leyinge. blesſide is he kyng
hat comeþ in he name of he lordē. pees in heuene & glorie
bingis// ¶ And summe of pharisees of he cumpānyes. leyden
to hym. mayster blame hi disciplis. to whom he seib. I seye
to zu. for zif hes schulen be stille. stones schulen crie. and
whanne he neyzede. he seinge he cytee. wepte on it leyinge.
for zif thou haddeſt knownen. & thou. & sōbely in his hi day. he
whiche to pees to hee. but now hei ben hid fro bin eyzen. for
dayes schulen come in hee. & bin enemyes schulen enuyroune
hee wiþ a paale. & hei schulen enuyroune hee & make heestreyte
on alle fidis. & caste hee dounē to he erthe. & hi sones hat ben
in hee. and hei schulen not leue in hee a stone upon a stone.
for hat hat thou hast not knownen he tyme of hi visitacon//
¶ And he gone into he temple. bigan for to caste oute men sell-
yngē per inne & byngē. leyinge to hem. it is written pat myn
hous. is an hous of preyer. forsohe zee hane made it a denne
of heefes. and he was techyng every day in he temple. forsohe
he prynces of pristis & he scribis & he prynces of he puple.
souȝten for to leese hym. and hei sounđen not what hei schul-
den do to hym. sōbely alle he puple was hangide up. or al oc-
cupiede beryng hym//

And

Luke

And it is done in one of he dayes · hym techyng he
puple in he temple & euangeliyng: he prynces of
prysis & scribis camen to gedir · wiþ he eldre men ·
& seyn to hym seyinge/ seye to vs in what power
you doist his hing or who zaue to bee his power/ forsoþe ihū
answerynge/ seyde to hem/ and I schal are you a warde: an-
swere ȝee to me/ was he baptym of Ioon of heuene or of men/ and
hei þouȝten wiþinne hemself seyinge/ for ȝis we schulen
seye of heuene: he schal seye/ whi þisfore bileue ȝee not to
hym/ forsoþe ȝis we schulen seye of men: al he comoune puple
schal stonen vs/ for yet ben certeyn: Ioon for to be a pro-
phete · & hei answeriden hem to not knowe (or wite) of whens
it was/ and ihū seiþ to hem/ never I seye to you: in what
power I do þis hingis// ¶ fforsoþe he bigan for to seye to he
comoune puple his parable/ summan plauntide a vynezerde ·
& hijride it (or sette) to ferme to tiliers/ and he was in pil-
grymage myche tymes/ and in tyme of gederynge of grapis:
he sente a seruaunt to he tiliers: þat hei schulden ȝyue to hym
of he fruyte of he vynezerde/ he whiche lesten hym beten:
voyde (or wiþouten fruyte)/ and he putte to for to sende ano-
her seruaunt/ forsoþe & hei beetynge his · and punyschynge
wiþ conteckis (or wrongis): lesten voyde/ and he putte to for to
sende he pridde/ he whiche & woundyng hym: castiden oure/
soþely he lorde of he vynezerde seyde/ what schal I do/ I
schal sendemyderworhēsone/ parauenturewhannehei schulen
se hym: hei schulen schame/ whom whanne he tiliers hadden
seen: hei þouȝten wiþinne hem self seyinge/ his is he eire/ flee
we hym: þat he heretage be made oure/ and hei slowen hym
caste oure of he vynezerde/ what þerfore schal he lorde of he
vynezerde do to hem/ he schal come & leese þis tiliers · & ȝyue
he vynezerde to oþer/ whiche hing herde: hei seyden to hym/
be it fer: (or god forbede)/ forsoþe he biholdyng hem · seyde/
what þerfore is his hing þat is writen/ he stoon whom men

三

bildynge

Luke

bildynge reproueden: his is made into he heede of he corner/
eche pat schal falle vpon pat stoon: schal be schaken or broken/
forsohe vpon whom it schal falle: it schal breke hym to smaale
parties// ¶ And he prynces of pristis & he scribis: souȝte for
to leye on hym handis in pat houre: and hei dredde he purple/
forsohe hei knewen: hat to hem he had seyde his lickenesse/ and
hei keppynge: senten aspiers hat seyneden hem iūſte: pat hei
schulden take hym in worde & bitake hym (or bitraye) to he
principate (or power of he prynce) & to he power of he mayre
(or iustice)/ and hei ariden hym seyinge/ mayster we witen
for riztly hou seyst & techist & hou takist not he persone of man:
but hou techist in treuhe he weye of god/ is it leueful to vs for
to ȝyue tribute to cesar or nay & forsohe he biholdynge he de-
seyte of hem: seyde to hem/ what tempten zee me & scheiwe zee
to me a penye/ whos ymage & superscripcōn (or writynge
aboute) hab it & hei answerynge seyden to hym/ cesars/ and
he seih to hem/ zilde zee persore to cesar & ho hingis hat ben
cesars: and ho hingis hat ben of god & to god/ and hei myȝten
not reprove his worde: before he pore purple/ and hei wonder-
ynge in his answeris: helden pees// ¶ Summe of he sadu-
ceis: hat denyen azen risyngre for to be: camen to & ariden
seyinge/ mayster moses wrote to vs & if he broher of any
man hauyng a wife he deade & he was wiȝ outen fre chil-
dren: hat his broher take his wife & reyse seede to his broher/
persore seuene breheren weren: he firste took a wife & is
deade wiȝ outen fre children/ and he susinge took hit: and he
is deade wiȝ outen sone/ and he yridde took hit/ also & alle
seuene/ & leſten not seede: but ben deade/ he laste of alle: &
he womman is deade/ persore in he risyngre azen: whos wife
of hem schal sche be: forsohe seuene hadden hire wife/ and ihc
seih to hem/ sones of his worlde wedden & ben zounen to wed-
dyngis/ forsohe hei hat schulen be hadde worhi of hat worlde
& risyngre azen fro deade men: neþer ben weddide neþer wed-
den wifes: neþer euer schulen mowe die: forsohe hei ben euen
wiȝ

Luke

wiþ aungels · & ben þe sones of god· wiþ hei ben sones of ris-
yng azen/ forsohe for deade men risen azen· and moyses
schewide besides þe busche as he seip/ þe lorde god of abra-
ham · & god of ysaac · & god of Jacob/ forsohe god is not of
deade men· but of lyuyng men/ forsohe alle men lyuen to
hym/ soþely summe of þe scribis answerynge· seyden/ may-
ster you hast wel seyde/ and hei dursten no more axe hym any
þing// ¶ forsohe he seyde to hem/ how seyn men crist for to be
þe sone of dauid · & dauid hym self seip in þe booc of psalmes·
þe lorde seyde to my lorde · sitte you on my riȝthalse · til þat
I putte hei enemyes a stool of hi feet· þerfore dauid cleipid
hym lorde· and how is he his sone· soþely al þe purple her-
yng· he seyde to his discipulis/ be ȝee war of scribis þat wolen
wandre in stoolis & louen salutacōns in þe chepynge · & þe
firſte chayers in ſinagogis · & þe firſte ſittynge places in feestis/
þat deuouren þe hous of widowis· feynynge longe preyinge/
hei schulen take more dampnacion//

EOrsohe he biholdynge ſize hem · þat ſenten here C^m 21^m
ȝiftis in to þe tresorie riche men/ forsohe he ſize &
ſum litil pore widowe ſendynge two mynutis (or
ſerhingis)· and he seyde/ treuely I ſeye to zou· for
þis pore widowe· ſente more þan alle men/ for whi alle þes
of þe abounding or plenteuouse to hem· ſenten into þe ȝiftis
of god/ forsohe þis widowe · of þat þing þat fayliþ to hir·
ſente al hir lyuelode þat sche hadde// ¶ And ſumman ſeinge
of þe temple þat it was ournyde wiþ good ſtoones & ȝiftis· he
seyde/ þo þingis þat ȝee ſeen· dayes ſchulen come in þe whiche
a ſtoon ſchal not be lefte on a ſtoon· þe whiche ſchal not be
distruyede/ soþely hei axiden hym ſeyinge/ comaundour·
whanne ſchulen þes þingis be· and what token whan hei
ſchulen bigynne for to be done/ þe whiche ſeyde/ ſe ȝee þat ȝee
be not deceyued/ soþely many ſchulen come in my name·
ſeyinge for I am · & þe tymē ſchal neze/ þerfore nyl ȝee go
aſtir

Luke

astir hem/ forsohe whanne zee schulen here bataylis & seduccōns (or strynges) wihinne forþ: nyl zee be aferde/ it vihouē firste þes þingis for to be done: but not zit anone an ende/ þanne he seyde to hem/ folc schal rise azenes folc & rewome azenes rewome & greet mouyngis of erþe schulen be bi places & pestilences & hungris & dredis from heuene & grete tokenes schulen be/ but bisore alle þes þingis hei schulen putte here hondis to zou & schulen pursue & bitakyngi into synagogis & kepyngis & drawynge to kyngis & mayres (or iustices) for my name/ forsohe it schal falle to zou into witnessyng/ before putte zee in zoure hertes not to penke bisore how zee schulen answere/ forsohe I schal ȝue to zou mouȝ & wyldom/ to whiche alle zoure aduersaries schulen not mowe azenfonde & azen seye/ sohely zee schulen be vitrayede (or taken) of safidir & modir & breþeren & cosyns & frendis & by deþ hei schulen turmente of zou/ and zee schulen be in hate to alle men for my name/ and an heer of zoure heed/ schal not perische/ in zoure pacience zee schulen welde (or haue in quyet) zoure soulis/ forsohe whanne zee schulen se irlī enuyrounyde of an ooste of batayle/ þanne wite zee for he desolacion (or discoumforþ) of it schal neyȝe/ þanne hei hat ben in Jude flee to he mounteyns/ & hei hat in he mydil of it/ go aweye/ & hei hat in he cuntries/ entre not into it/ for hes ben dayes of vengauice/ þat alle þingis þat ben writen/ be fulfilde/ forsohe wo to (wymmen) wiþ childe & norischynge in ho dayes/ forsohe a greet pressure (or ouerleyinge) schal be on he erþe & wrappe to his puple/ and hei schulen falle in he mouȝ of swerde/ & hei schulen be ledde captiſe (or prisoners) into alle folkis/ & irlī schulen be desoulide (or to troden) of heþene men/ til he tyme of raciouns be fulfilde// ¶ And tokenes schulen be in sunne & mone & sterres/ & in erþe ouerleyinge of folkis for confusioñ of sounē of he see & wawis/ men waringe drie for drede & abidynge þat schulen come to al he worlde/ for whi vertues of heuene schulen be mouede/ and þanne hei schulen se mannes sone

Luke

sone comynge in a cloude: wiþ greet power & maiestie/ soþelþ
þes þingis bigynnynge for to be made: biholde zee & reþle zee
zoure hedis · for zoure redempcon (or bþinge azen) neþþeþ/
& he seyde to hem a likenesse/ se zee þe fige tree & alle trees ·
whanne hei bryngen forþ nowe of hem fruyte: zee witen for
somer is nyȝ/ so & zee whanne zee schulen se þes þingis for to
be done: wite zee for ze kyngdom is nyȝ/ treuely I seye to zou ·
for his generacion schal not passe: til alle þingis ben done/
heuene & erþe schulen passe: soþely my wordis schulen not
passe// ¶ forþoþe perþeþue zee (or take zee heede) to zou self ·
lestie parauenture zoure hertis ben greuede wiþ glotonie &
drunkenesse & by synnes of his liþe & þe ilke day come sodeyn-
ly vpon zou/ forþoþe as a gnare (or snare) it schal come vpon
þe face of al erþe/ and so walke zee in eche tyme · preþinge
þat zee be hadde worthi for to flee alle þes þingis þat ben to
come · & for to stonde bisore mannes sone/ forþoþe in dayes
he was techyng in þe temple · soþely in nyȝtis he goinge oute ·
dwelte in þe mounte þat is clepide of olyuete/ and al þe puple
hastide (or came erþy) for to come to hym · in þe temple for
to here hym//

Forþoþe þe haly day of þerse looues · þat is seyde C^m 22^m
pask came nyȝ: and þe prynces of pristis & þe scribis
souȝten hou hei schulden flee ihu/ forþoþe hei dred-
den þe pore puple/ soþely sathanas entride into Ju-
das þat was clepide of scarioþ · one of þe twelue: & he wente
& spac wiþ þe princes of pristis & maiestratis · how he schulde
bitraye hym to hem/ and hei loþeden & maden couenaunt ·
for to ȝyue hym money: & biþzte/ & he souȝte couenablete:
þat he schulde bitraye hym wiþ oute cumpanyes/ soþely þe
day of þerse looues came: in þe whiche it was nede pask (þat
is sacrifice of pask) for to be slayne/ and he sente petre & ion
seyinge/ zee goinge make reedy to vs pask: þat we ete/ and
hei seyden/ wher wolteþ you we make reedy/ and he seyde to
hem/

Luke

hem/ lo you entrynge into he cytee · summan berynge a ves-
sel of water schal come azenes you/ sue zee hym into he hous ·
into whiche he entriþ: and zee schulen seye to he housbonde
man of he hous/ he mayster seiþ to þee/ where is he herber-
gerie/ where I schal ete paske wiþ my disciplis/ and he schal
schewe to you a greet souppynge place · strewide: & þere make
zee reedy/ soþely þei goinge · founden as he seyde to hem: and
þei maden reedy paske/ and whanne he houre was made: he
sate to he mete · & twelue apostlis wiþ hym/ and he seiþ to
hem/ wiþ desire I haue desiride · for to ete wiþ you his pass:
before I suffre/ forsoþe I seye to you for fro his tyme I schal
not ete it: til it be fulfilde in he rewme of god/ and he cuppe
taken: he dide graces & seyde/ take zee & departe zee amonge
you/ soþely I seye to you · I schal not drynke of he generacon
of his vyne: til he rewme of god come/ and he breed taken he
dide graces (or hankyngis) & brake & zaue to hem seyinge/
þis is my body þat for you schal be zouen/ do zee þis þing into
my comemoracon (or into mynde) of me/ also & he chalice ·
astir þat he had soupide/ seyinge/ þis cuppe is he newe testa-
ment in my blood · þat schal be schedde for you/ neþeles lo he
hande of a man bitrayinge me: is wiþ me in he boorde/ and
soþely mannes sone goiþ: astir þat is dissynede (or determinyn-
yde)/ neþeles wo to þat man: by whom he schal be bitrayede/
& þei bigunnen for to seke amonge hem · who it was of hem:
þat was to do þis þing// ¶ And striþ is made amonge hem ·
whiche of hem schulde be seen for to be more/ soþely he seyde
to hem/ kyngis of folkis ben lordis (or lordeschipen) of hem/
& þei þat haue power upon hem: ben clepide gode doers (or
gode ȝyuers)/ forsoþe zee not so/ but he þat is more in you:
be made as ȝonger/ and he þat is before goer: as a seruaunt/
for whi who is more: he þat restiþ or he þat mynystriþ/ wher
not he þat restiþ/ forsoþe I am in he mydle of you: as he þat
mynystriþ/ soþely zee ben þat haue dwellide wiþ me in my
temptaconis/ & I dispose to you · as & my fadir haþ disposed
to

Luke

to me a rewme: þat zee ete & drynke on my boorde in my
rewme: & sitte on trones demyng he twelue kynredis of iſl/
forsohe he lorde seyde to Symount/Symount lo sathanashah
aride þou þat he schulde redle as whete/ soþely I haue preyede
for þee: þat hi seih fayle not/ and þou sumtyme conuertide:
conferme hi breþeren/ he whiche seyde to hym/ lorde I am
reedy wiþ þee for to go into prisoun & into deþ/ and he seyde/
I seye to thee petre · he cocke schal not crowe to day: til þou
þries forsake · for to haue knownen me/ and he seyde to hem/
whanne I sente þou wiþ outen sachel & scrippre & schoon · wher
any þing faylide to þouȝ and hei seyden/ no þing/ þerfore he
seyde to hem/ but now he þat hah a sachel: take also & a
scrippre/ & he þat hah not: selle his coot & bie a swerde/ soþely
I seye to þou/ for zit it bihoueh þat þat þing þat is written ·
for to be fulfilde in me/ and wiþ wickide men he is putte (or
demyde)/ forsohe ho þingis þat ben of me: haue ende/ & hei
seyden/ lorde lo two swerdis heere/ & he seyde to hem/ it is
ynowȝ/ and he gone oute: wente astir custom into he hil of
olyues/ soþely & disciplis sueden hym/ and whanne he came
to he place: he seyde to hem/ preye zee · leste zee fallen into
temptacioun/ and he is taken awey fro hem: how myche a
stones caste/ & he knees putte: he preyede seyinge/ fadir zif
þou wolte: turne ouer his cuppe fro me/ neheles not my wille
be done: but þin/ forsohe an aungel apperide to hym fro he-
uene: confortynge hym/ and he made in agonye (or strij):
preyede lenger/ and his swote is made as dropis of blode
rennyng doun into he erþe/ and whanne he hadde risen fro
preyer: & had comen to his disciplis: he fonde hem slepyng
for heynesse/ and he seih to hem/ what slepenȝ rise zee · &
preye zee · þat zee falle not into temptacon// ¶ zit hym spe-
yng: lo a cumpayne: & he þat was clepide Judas one of he
twelue: wente before hem/ and he came nyȝ to thū: þat he
schulde kyss hym/ soþely ih̄c seyde to hym/ Judas wiþ a cosse
þou bitrayest mannes sone/ soþely hei þat weren aboute hym:
seinge

Luke

feinge þat þat was to comeþ seyden to hym/ lorde ȝif we
smyten in swerdeþ and one of hem smote þe seruaunt of þe
prynce of pristis: and kitte of his litil rizt ere/ forsoþe ih̄c
answerynge seip/ suffre ȝee til hidir/ and whanne he hadde
touchide his litil ere: he helide hym/ forsoþe ih̄c seyde to hem
þat camen to hym · þe prynces of pristis & magistratis (or
mayres) of þe temple & eldre men/ as to a peef ȝee hane gon
oute wiþ swerdis & staues/ whanne I was eche day wiþ zou
in þe temple: ȝee streiȝten not oute handis into me/ but þis is
ȝoure houre · & þe power of dirkeness/ soþely þei takynge
hym/ ledden to þe hous of þe prynce of pristis/ petre forsoþe
suede hym afer/ soþely a fyr kyndelide in þe mydle floor (or
greet hous) and hem sittynge aboute: petre was in þe mydle
of hem/ whom whanne sum hande mayden had seen sittynge
at þe lizte & had biholden hym/ sche seyde/ and þis was wiþ
hym/ and he denyede hym seyinge/ womman I knewe not
hym/ & astir a litil another man feinge hym seyde/ and thou
art of hem/ petre forsoþe seip/ o man I am not/ and a space
made as of one houre · soþely another affermyde/ seyinge/
treuely & þis was wiþ hym/ for whi & he was of galilee/ and
petre seip/ man I noot what thou seist/ and anone ȝit hym spek-
yng/ a cocke crewe/ and he lorde turnede aȝen: bihelde petre/
and petre hadde mynde on þe worde of ih̄u as he had seyde ·
for bisore he cocke crowe: þries thou schalt denye me/ & petre
gon forþ: wepte bittirly/ and he men þat helden hym/ scorne-
den hym smytynge (or beetyng) hym/ and þei veyliden (or
hidden) hym · & smyten his face · & ariden hym seyinge/ pro-
phacie þou · who is it þat smote þee/ also many other þingis
þei blasphemynge: seyden aȝenes hym/ and as he day was made:
þe eldre men of þe puple & prynces of pristis & þe scribiscamen
to gedir & ledden hym into þe counseyl seyinge/ ȝif thou art
christ seye to vs/ & he seip to hem/ ȝif I schal seye to zou: ȝee
schulen not biseue to me/ soþely & ȝif I schal are: ȝee schulen
not answere to me · neþer ȝee schulen leeue/ forsoþe astir his
tyme:

Luke

tyme: mannes sone schal be sittynge on he rizt halfe of he
vertue of god/ þerfore alle seyden/ þerfore thou art he sone of
god/ þe whiche self/ ȝee seyn: for I am/ and hei seyden what
zit desire we witnessyng: forsoþe we oure self hane herde of
his mouþ//



¶d al he multitude of hem risyng: ledden hym to C^m 23^m
pilate/ forsoþe hei bigunnen for to accuse hym.
seyinge/ we haue founden his turnyng vysdounme
oute folc: and forbedynge tribute for to be zouen
to cesar: & seyng hym self for to be c̄st kyng/ forsoþe pilate
aride hym seyng: art thou kyng of iewis: and he answerynge
self/ thou seist/ forsoþe pilate self to he prynces of prissis: & to
he cumpanyes of puple/ I synde no þing of cause in his man/
and hei weren strenger seyng: he mouȝt togedir he puple
techynge þorȝ al Jude: bigynnyng fro galilee til hidir/ pilate
forsoþe herynge galilee: aride zif he were a man of galilee/ &
as he knewe þat he was of he power of heroude: he sente hym
azen to heroude: þe whiche & he was at iirm̄ þes dapes/ for-
soþe hym seen: heroude ioyede ful myche/ for he was of myche
tyme coueytyng for to here hym: for þat he herde manye
þingis of hym: and he hopide for to se sum tokēn for to be
made of hym/ soþely he aride hym in many wordis/ and he
no þing answereide to hym// ¶fforsode þe prynces of prissis
& scribis stoden stedefastly accusyng hym/ soþely heroude for-
soke (or dispisse) hym wiþ his oosie: & scornyde hym/ cloþide
wiþ a white cloþ: & sente azen to pilate/ and heroude & pi-
late ben made frendis in he ilke day/ for whi bisore hei weren
enemys togedir/ pilate soþely þe prynces of prissis & mage-
statis of he puple clepide to gedir seyde to hem/ ȝee hane
offride to me his man: as turnyng aweye he puple: & lo I
aringe bisore ȝou: synde no cause in his man of þes þingis in
whiche ȝee accusen hym: but neþer heroude/ for whi I azen
sente ȝou to hym: & lo no þing worhi he deþ is done in hym/

Luke

I schal leese hym amendide (or delyueride) hym chastisse/
forsohe he hadde nede for to dismytte (or delyuer) to hem one
by he feest day/ sohely al he cumpayne criede to gedir· seyinge/
do hym awey: and delyuer to hym barrabas/ he whiche was
sente into prysoune for sum seducōn (or dislourblynge) made
in he cytee · & for mansleinge/ forsohe estesone pilate spac to
hem willynge for to delyuer ihū/ & hei vndir crieden seyinge/
crucifie crucifie hym/ sohely he pridde tyme he seyde to hem/
sohely what of euyl hing hab his done? I synde no cause of
dep in hym/ perfore I schal chastise hym · & delyuer/ and hei
conteyneden wiþ greet voyces aringe · hat he schulde be cru-
cifiede/ and he voyces of hem waren stronge/ and pilate de-
myde here aringe for to be done/ Sohely he delyueride to hem
hym hat for mansleinge & seducōn was sente into prisoune ·
whom hei axiden · sohely he bitoke ihū to here wille/ and
whanne hei ledden hym hei tooken summan Symount of
cirenен comynge fro he toune · & hei puttiden to hym a crosse
for to bere after Ihū/ sohely her suede hym myche cumpayne
of purple · & of wymmen hat wepliden & mourneden hym/
sohely ihē turnede to hem: seyde/ douzbris of irlā nyl zee
wepe vpon me: but wepe zee on þou self & on þoure lones/ for
lo dayes schulen come · in whiche it schal be seyde/ blesseide be
bareyne wymmen · & he wombis hat haue not gendride · & he
tetis hat haue not zounen souke/ hanne hei schulen bygynne
for to seye to mounteyns falle zee dounen on vs: and to smale
hilles couer zee vs/ for zif in a greene tree hei done his hing:
what schal be done in a drie? Sohely and oþer two wickide
men weren ledde wiþ hym: hat hei schulden be slayne/ and
astir hat hei camen into a place · hat is clepide of caluarie:
here hei crucifieden hym/ and he heefes: one on he rizthalse ·
& he toher on he listehalse/ forsohe Ihē seyde/ fadir forzyue
to hem: for hei witen not what hei done/ forsohe hei depart-
ynge his clothes: senten lottis/ & he purple stood abidynge · & he
princes scorneden hym wiþ hem seyinge/ oþer men he made
saaf:

Luke

saaf: make he hym self saaf/ zif his be crist he chosen of god/
forsohe & knyztis scorneden hym comynge nyȝ. & offreden
bynegre to hym. seyinge/ zif thou art kyng of iewis: make
hee saaf/ forsohe & he superscripcōn was writen on hym wiþ
grec lettris. of latyn & of ebreu/ his is ih̄c kyng of iewis/
forsohe one of he heeeses hat hangiden: blasphemide hym sey-
inge/ zif thou art ēst: make hi self saaf & vs/ soþely he oþer
answerynge: blamyde hym seyinge/ neher thou dredist god:
hat thou art in he same dampnacōn/ and treuely we iustly/ for
whi we haue receyuede worhi þingis to dedis: soþely he his
no þing of euyl/ and he seyde to Ih̄ū/ lorde haue mynde of
me: whan thou schalt come into hi kyngdom/ and Ih̄c seyde
to hym/ trewely I seye to thee: his day thou schalt be wiþ me in
paradise/ soþely it was almost he farte houre (or vndrun)/ and
dirkeness ben made in al he worlde: til he nynþe houre (or
none)/ and he sunne is made dirke: & he veyle of he temple is
kitte in he mydle/ and ih̄c cryinge wiþ greet voyce/ seip/ fadir
into þin handis. I bitake my spirit/ and he seyinge þes þingis:
sente oute he spirit (or diede)/ and centurio seyinge hat þing
hat was done: glorifiede god seyinge/ verreyly his man was
iuste/ and al he cumpayne of hem hat weren here to gedit at
his spectacle. & sizen þo þingis hat weren done: smytyng here
bressis turneden azen/ forsohe alle his knowe stoden afer: and
wymmen hat sueden hym fro galilee. seinge þes þingis/ and
lo a man Joseph by name. hat was a decurioune (or hauyng
ten vndre hym). a good man & iustie/ and his man consentide
not to he counseyl & dedis of hem of armathie a cytee of Judee:
he whiche & he abode he kyngdom of god/ his came nyze to
pilate: and aride he body of Ih̄ū/ and wappide it done doune
in a lynnen cloþ. & puttide hym in a graue hewen. he
whiche not zit any man was putte/ and he day was para-
ceuies. (hat is euen of he holy day). and he saboth bigan to
schyne/ soþely he wymmen tuyngi hat camen wiþ hym fro
galilee. sizen he graue. & how his body was putte/ and hei
turnyngi

Luke

turnyngge azen/ maden redy swete splices & oynementis/ and
wiplyp in he saboch hei restiden astir he maundement//



Or sohe in one of he wijk ful erly hei camen to he graue · bryngynge swete splices · hat hei hadde made reedy/ and hei founden he stoon turnyde awey fro he graue· and hei gon in founden not he body of Ihu/ and it is done he while hei in houȝte weren astonyede of his þing· lo two men stoden bisides hem in schynnyngge cloþþ/ soþely whanne hei dredden · & bowiden here semblaunt into he erþe· hei seyden to hem/ what seeken zee he lyuringe wiþ deadeſ/ he is not here· but hab̄ risen/ haue zee mynde how he spac to zou· whan he was zit in galilee · seyinge for it bishouþ mannes lone to be bitaken into he handis of synful men & to be crucifiede · & he pridde day for to rise aȝen/ and hei bishouȝten on his wordis/ and hei gone azen fro he graue· tolden alle hes þingis to he elleuene & to alle oþer/ for sohe her was mary maudeleyn & Joon & mary of James & oþer wymmen hat weren wiþ hem · hat seyde to apostlis hes þingis/ and hes wordis ben seen bisore hem as madness· and hei bileueden not to hem// ¶ for sohe petre ryþyng ran to he graue · & he bowynge dounne size he lynnyngh cloþes (or schetis) putte al one· and he wente by hym self wondrynge hat hat was done// ¶ And lo two of hem wenten in hat day into a castel hat was fro irl̄m in he space of forty furlongis· by name emaus · & hei spaken to gedir of alle hes þingis hat hadde bisalle/ and it is done he while hei talkeden (or fableden) & by hem self souȝten/ & ih̄c hym self neyȝinge wente wiþ hem/ soþely here yzen weren holde· leste hei knewen/ and he seip to hem/ what ben hes wordis hat zee speken togedir wandrynge · & zee ben sorowful/ and one to whom he name was cleophas answerynge· seyde/ you al one art a pylgrym in irl̄m · & hast you not knowen what þingis ben done in it in hes dayes/ to whom he seyde what/ and hei seyden to hym/ of

Luke

of Ihesu of nazareth þat was a man prophet myȝty in worde & werke· before god & al þe puple· & how he hiȝest prisidis & oure prynces hitoken hym into dampnacioune of deþ· and crucifieden hym/ forsoþe we hopeden he was to hie azen isrl/ and now vpon alle þes þingis he hridde day is to day þat þes þingis ben done/ but & summe wymmen of oures maden vs aferde· he whiche before he liȝte weren at he graue/ and his body not founden· þei camen seyinge hem also for to haue seen a fize of aungels· he whiche seyn hym for to lyue/ and summen of oures wenten to he graue· & so þei founden as he wymmen seyden· but hym þei founden not/ & he seyde to hem/ o foolis & flowe of herte for to bileue in alle þingis þat þe prophetis haue spoken/ wheþer it bishoste not crist for to suffre· & so to entre into his glorie/ and he bygynnynge at moyses & alle þe prophetis/ interpretide (or declaride) to hem in alle scriptures þat weren of hym/ and þei camen nyȝ to he castel whider þei wenten/ and he made countenaunce hym for to go forþ/ and þei constreyneden hym seyinge/ dwelle wiþ vs· for it drawiȝ to nyȝt· & he day is nowe bowide dounne/ & he entride in wiþ hem/ and it is done he while he restide wiþ hem at mete· he took brede & blesſide & brake & dresside to hem/ and he yȝen of hem ben openyde· and þei knewen hym & he vanyschide fro here yȝen/ and þei seyden to gedir/ wher oure herte was not brennynge in vs· he while he spac in he weye· & openyde to vs scriptures/ and þei rysyng in he same houre· wenten aȝen to isrl & founden elleuene gederide to gedir· & hem þat weren wiþ hem seyinge/ for he lorde rose verreyly & apperide to Symount/ and þei tolden what þingis weren done in he weye· & how þei knewen hym in brekyng of breeede/ forsoþe he while þei spaken þes þingis· Ihesus stood in he mydle of hem· and seyde to hem/ pees to zou/ I am nyl ȝee dreded/ soþely þei dislourblide & agast/ gesside hem for to se a spirit/ and he seyde to hem/ what ben ȝee turblide· & þouȝtis steyzen vp into zoure hertis· se ȝee myn handis & my feet·
for

Luke

for I my self am/ seele zee & se zee· for a spirit hab not
fleysche & boones· as zee seen me for to haue/ and whanne he
had seyde his hing· he schewide handis & feet/ forsohe zit hem
not bileyngē · & wondryngē for ioye· he seyde/ haue zee here
any hing hat schal be eten· and hei offreden to hym a parte
of fische rostide· and a combe of honye/ and whanne he had
eten bisore hem· he takyng hei celyses· zaue to hem/ and he
seyde to hem/ hes ben he wordis hat I spac to zou whan I
was zit wiþ zou/ for it is nede alle hingis to be fulfilde · hat
ben writen in he lawe of moyses · & in prophetis & in psalmes
of me/ hanne he openyde to hem witte· hat hei schulden vn-
dirstonde scriptures/ & he seyde to hem/ for hus it is written · &
hus it bihoste ēt for to suffre · & rise azen fro deade he pridde
day · & penaunce & remyssion of synnes for to be prechide in
his name into alle folkis· men bigynnynge fro irlān/ forsohe
zee ben witnessis of hes hingis/ and I schal sende he vihizte
hing of my fadir into zou/ soþely sitte zee in he cytee· til hat
zee be cloþide wiþ vertue from an hize/ forsohe he ledde hem
forþe into bethanye· & his hondis liste up· he bleslde hem/ and
it is done he while he bleslde hem· he departide fro hem &
was borne into heuene/ and hei worschippyngē · wenten azen
into irlān wiþ greet ioye· and weren euermore in he temple
heryngē & bleslyngē god//

In

Luke

sone comynge in a cloude: wiþ greet power & maiestie/ soþelþ
þes þingis bigynnyng for to be made: biholde zee & reþle zee
zoure hedis · for zoure redempcion (or byngiȝ aȝen) neþþep/
& he seyde to hem a likenesse/ se zee he fige tree & alle trees ·
whanne hei bryngen forþ nowe of hem fruyte: zee witen for
somer is nyȝ/ so & zee whanne zee schulen se þes þingis for to
be done: wite zee for ze kyngdom is nyȝ/ treuely I seye to zow·
for his generacon schal not passe: til alle þingis ben done/
heuene & erþe schulen passe: soþely my wordis schulen not
passe// ¶ forsoþe perseþue zee (or take zee heede) to zow self·
lestie parauenture zoure hertis ben greuede wiþ glotonie &
drunkenesse & by synnes of his liȝ: & he ilke day come sodeyn·
ly vpon zow/ forsoþe as a gnare (or snare) it schal come vpon
þe face of al erþe/ and so walke zee in eche tyme · preyngiȝ
þat zee be hadde worhi for to flee alle þes þingis þat ben to
come · & for to stonde bisore mannes sone/ forsoþe in dayes
he was techyng in þe temple · soþely in nyȝtis he goinge oute·
dwelte in he mounte þat is clepide of olyuete/ and al he puple
hastide (or came erly) for to come to hym · in þe temple for
to here hym//

FOrsoþe he halȝ day of þerse looues · þat is seyde C^m 22^m
pask came nyȝ: and þe prynces of pristis & he scribis
souȝten hou hei schulden flee ihū/ forsoþe hei dred·
den he pore puple/ soþely satanas entride into Ju·
das þat was clepide of scarioth · one of he twelue: & he wente
& spac wiþ he princes of pristis & maiestratis · how he schulde
bitraye hym to hem/ and hei ioyzeden & maden couenaunt·
for to ȝue hym money: & bihiȝte/ & he souȝte couenablete:
þat he schulde bitraye hym wiþ oute cumpanyes/ soþely he
day of þerse looues came: in he whiche it was nede pask (þat
is sacrifice of pask) for to be slayne/ and he sente petre & ion
seyngiȝ/ zee goinge make reedy to vs pask: þat we ete/ and
hei seyden/ wher wolte you we make reedy/ and he seyde to
hem/

Luke

hem/ lo ȝou entrynge into he cytee · summan berynge a ves-
sel of water schal come azenes ȝou/ sue ȝee hym into he hous ·
into whiche he entriþ· and ȝee schulen seye to he housbonde
man of he hous/ he mayster seip to ȝee/ where is he herber-
gerie· where I schal ete paske wiþ my disciplis· and he schal
schewe to ȝou a greet soupyng place · strewide· & þere make
ȝee reedy/ soþely hei goinge · founden as he seyde to hem· and
hei maden reedy paske/ and whanne he houre was made· he
sate to he mete · & twelue apostolis wiþ hym/ and he seip to
hem/ wiþ desire I haue desiride · for to ete wiþ ȝou his pass·
bifore I suffre/ forsoþe I seye to ȝou for fro his tyme I schal
not ete it· til it be fulfilde in he rewme of god/ and he cuppe
taken· he dide graces & seyde/ take ȝee & departe ȝee amonge
ȝou/ soþely I seye to ȝou· I schal not drynke of he generacon
of his vyne· til he rewme of god come/ and he breed taken he
dide graces (or hankyngis) & brake & zaue to hem seyinge/
his is my body þat for ȝou schal be ȝouen/ do ȝee his þing into
my comemoracon (or into mynde) of me/ also & he chalice·
astir þat he had soupide/ seyinge/ his cuppe is he newe testa-
ment in my blood · þat schal be schedde for ȝou/ neþeles lo he
hande of a man bitrayinge me· is wiþ me in he boorde/ and
soþely mannes sone goiþ· astir þat is diffynede (or determyn-
yde)/ neþeles wo to þat man· by whom he schal be bitrayede/
& hei bigunnen for to seke amonge hem· who it was of hem·
þat was to do his þing// ¶ And strij is made amonge hem·
whiche of hem schulde be seen for to be more/ soþely he seyde
to hem/ kyngis of folkis ben lordis (or lordeschipen) of hem/
& hei þat haue power upon hem· ben clepide gode doers (or
gode ȝyuers)/ forsoþe ȝee not so/ but he þat is more in ȝou·
be made as ȝonger/ and he þat is bifore goer· as a seruaunt/
for whi who is more· he þat restiþ or he þat mynystriþ· wher
not he þat restiþ· forsoþe I am in he mydle of ȝou· as he þat
mynystriþ/ soþely ȝee ben þat haue dwellide wiþ me in my
temptaconis/ & I dispose to ȝou· as & my fadir haþ disposed
to

Luke

to me a rewme: hat zee ete & drynke on my boorde in my
rewme: & sitte on trones demyngē he twelue kynredis of iſl/
forsohe he lorde seyde to Symount/Symount lo sathanashab
aride zou hat he schulde redle as whete/ sohely I haue preyede
for hee: hat hi seip sayle not/ and thou sumtyme conuertide:
conferme hi breheren/ he whiche seyde to hym/ lorde I am
reedy wiþ hee for to go into prisoun & into deþ/ and he seyde/
I seye to hee petre · he cocke schal not crowe to day: til thou
hries forsake · for to haue knownen me/ and he seyde to hem/
whanne I sente zou wiþ outen sachel & scrippē & schoon · wher
any hing saylide to zouȝ and hei seyden/ no hing/ before he
seyde to hem/ but now he hat hab̄ a sachel: take also & a
scrippē/ & he hat hab̄ not: selle his coot & bie a swerde/ sohely
I seye to zou/ for zit it bihouȝ hat hat hing hat is writen ·
for to be fulfilde in me/ and wiþ wickide men he is putte (or
demyde)/ forsohe ho hingis hat ben of me: haue ende/ & hei
seyden/ lorde lo two swerdis heere/ & he seyde to hem/ it is
ynowȝ/ and he gone oute: wente astir custom into he hil of
olyues/ sohely & disciplis sueden hym/ and whanne he came
to he place: he seyde to hem/ preye zee · leste zee fallen into
temptacioun/ and he is taken awey fro hem: how myche a
stones caste/ & he knees putte: he preyede seyinge/ fadir zif
þou wolte: turne ouer þis cuppe fro me/ neheles not my wille
be done: but þin/ forsohe an aungel apperide to hym fro he-
uene: confortynge hym/ and he made in agonye (or strij):
preyede lenger/ and his swote is made as dropis of blode
rennyngē doun into he erþe/ and whanne he hadde risen fro
preyer: & had comen to his disciplis: he sonde hem slepyngē
for heynesse/ and he seip to hem/ what slepenȝ rise zee · &
preye zee · hat zee falle not into temptacion// ¶ zit hym spek-
yngē: lo a cumpayne: & he hat was clepide Judas one of he
twelue: wente bisore hem/ and he came nyȝ to ihū: hat he
schulde kylle hym/ sohely ih̄c seyde to hym/ Judas wiþ a colle
þou bitrayest mannes sone/ sohely hei hat weren aboute hym:
seinge

Joon

iewis: takyng eche two or þre mesures/ Ih̄c seih to hem/ fille
zee þe pottis wiþ water/ and þei filliden hem vnto þe bizeſ
parte/ & ih̄c seyde to hem/ draw zee now & beriþ to architric-
lyn (þat is prynce of þe hous of þre stagis)/ and þei tooken/
and as architriclyn tastide þe water made wiñ· & he wiste not
wher of it was· soþely þe mynystres wisten þat drowen þe
water: architriclyn clepiþ þe spouse & seip to hym/ eche man
puttiþ firſte good wiñ· and whanne men schulen be fulſilde:
þan þat þat is worse/ soþely þou hast kepte good wyn vnto
nowe/ Ih̄c dide his bigynnynge of signes in þe chane of gali-
lee· & schewide his glorie: & his disciplis bileueden into hym/
aftir þes þingis he came doune to capharnaum· & his modir &
his breþeren & his disciplis: & þei dwelten here not manye
dayes/ and þe paske of iewis was nyȝ· and ih̄c wente vp to
irl̄m/ & he fonde in þe temple men sellynge scheep & oren &
culueris & money chaungers sittynge/ and whanne he hadde
made of ſmale coordis as a scourge: he caste oute alle of þe
temple· & scheep & oren/ and he ſchedde oute money of chaun-
gers: and turnede vþſodoune þe boordis/ and he ſeyde to hem
þat ſolden culuers/ takij awey hens þes þingis· & nyl zee
make þe hous of my ſadir: an hous of marchaundise/ forſoþe
his disciplis hadde mynde· for it is written/ þe zeele (or fer-
uoure of loue) of þin hous þat eten me/ þerfore þe iewis an-
ſweriden & ſeyden to hym/ what ſigne (or token) ſchewiſt þou
to vs· for þou doſt þis þingis/ Ih̄c anſweride & ſeyde to hem/
vndo zee his temple· & in þre dayes I ſchal reyſe it azen/ þer-
fore þe iewis ſeyden/ in fourty & ſire zeer his temple is bil-
dide: and þou in þre dayes ſchalt azen / forſoþe
he ſeyde of þe temple of his body· (þat wiþ outen compari-
ſoun was more)/ þerfore whanne he had riſen fro deade
(men): his disciplis hadde mynde· for he ſeyde þis þing/ and
þei bileueden to þe scripture: and to þe worde þat ih̄c ſeyde//
¶ forſoþe whanne ih̄c was at irl̄m in paske in þe feest day·
many bileueden in his name· ſeinge þe ſignes of hym þat he
dide/

Luke

tyme: mannes sone schal be sitynge on he rizt halse of he
vertue of god/ perfore alle seyden/ perfore you art he sone of
god/ he whiche seih/ zee seyn: for I am/ and hei seyden what
zit desire we witnessynges/ forsohe we oure self hane herde of
bis mouþ//

 And al he multitude of hem tisynge: ledden hym to C^m 23^m
pilate/ forsohe hei bigunnen for to accuse hym.
seyinge/ we haue founden his turnyng vysodoune
oute folc: and forbedynge tribute for to be zouen
to cesar: & seyinge hym self for to be c̄st kynge/ forsohe pilate
aride hym seyinge/ art thou kyng of iewis/ and he answerynge
seih/ thou seist/ forsohe pilate seih to he prynces of pristis: & to
he cumpanyes of puple/ I fynde no þing of cause in his man/
and hei weren strenger seyinge/ he moueh togedir he puple
techyng horuz al Jude: bigynnyng fro galilee til hidir/ pilate
forsohe herynge galilee: aride zif he were a man of galilee/ &
as he knewe þat he was of he power of heroude: he sente hym
azen to heroude: he whiche & he was at irlm̄ þes dayes/ for-
sohe hym seen: heroude ioyede ful myche/ for he was of myche
tyme coueytyng for to here hym: for þat he herde manye
þingis of hym: and he hopide for to se sum tokēn for to be
made of hym/ sohely he aride hym in many wordis/ and he
no þing answeride to hym// ¶ fforsohe he prynces of pristis
& scribis stoden stedefastly accusyng hym/ sohely heroude for-
soke (or dispisse) hym wiþ his oolle: & scornyde hym/ cloþide
wiþ a white clooþ: & sente azen to pilate/ and heroude & pi-
late ben made frendis in he ilke day/ for whi bisore hei weren
enemys togedir/ pilate sohely he prynces of pristis & mages-
tratis of he puple clepide to gedir leyde to hem/ zee hane
offride to me his man: as turnyng aweye he puple: & lo I
aringe bisore zou: fynde no cause in his man of hes þingis in
whiche zee accusen hym: but never heroude/ for whi I azen
sente zou to hym: & lo no þing worþi he deþ is done in hym/

Luke

I schal leese hym amendide (or delyueride) hym chastisse/
forsohe he hadde nede for to dismytte (or delyuer) to hem one
by he feest day/ sohely al he cumpayne crieđe to gedir: seyinge/
do hym awēy: and delyuer to hym barrabas/ he whiche was
sente into prisoun for sum seducōn (or discourblynge) made
in he cyte: & for mansleinge/ forsohe estesone pilate spac to
hem willynge for to delyuer ihū/ & hei vndir crieden seyinge/
crucifie crucifie hym/ sohely he pridde tyme he seyde to hem/
sohely what of euyl hing haþ his done? I fynde no cause of
dep in hym/ perfore I schal chastise hym: & delyuer/ and hei
conteyneden wiþ greet voyses aringe: hat he schulde be cru-
cifiede/ and he voyses of hem waren stronge/ and pilate de-
myde here aringe for to be done/ Sohely he delyueride to hem
hym hat for mansleinge & seducōn was sente into prisounne:
whom hei ariden: sohely he bitoke ihū to here wille/ and
whanne hei ledden hym hei tooken summan Symount of
cirenен comynge fro he toune: & hei puttiden to hym a crosse
for to bere after Ihū/ sohely per suede hym myche cumpayne
of puple: & of wymmen hat weyliden & mourneden hym/
sohely ihē turnede to hem: seyde/ douztris of irlā nyl zee
wepe vpon me: but wepe zee on zou self & on zoure sones/ for
lo dayes schulen come: in whiche it schal be seyde/ blesside be
bareyne wymmen: & he wombis hat haue not gendride: & he
tetis hat haue not zouen souke/ hanne hei schulen bygynne
for to seye to mounteyns falle zee dounne on vs: and to smale
hilles couer zee vs/ for zif in a greene tree hei done his hing:
what schal be done in a drie? Sohely and oþer two wickide
men weren ledde wiþ hym: hat hei schulden be slayne/ and
astir hat hei camen into a place: hat is clepide of caluarie:
here hei crucifieden hym/ and he heefes: one on he rizthalfe:
& he toþer on he listehalfe/ forsohe ihē seyde/ fadir forȝue
to hem: for hei witen not what hei done/ forsohe hei depart-
yngē his clothes: senten lottis/ & he puple stood abidynge: & he
prynces scorneden hym wiþ hem seyinge/ oþer men he made
saaf:

Luke

saaf: make he hym self saaf/ zif his be crist he chosen of god/
forsohe & knyztis scorneden hym comynge nyȝ · & offreden
vynegre to hym · seyinge/ zif you art kyng of iewis: make
hee saaf/ forsohe & he superscripcōn was writen on hym wiþ
grec lettis · of latyn & of ebreu/ his is ih̄c kyng of iewis/
forsohe one of he pees hat hangiden: blasphemide hym sey-
inge/ zif you art ēſt: make hi self saaf & vs/ sohely he oþer
answerynge: blamyde hym seyinge/ neher you dredist god:
hat you art in he same dampnacōn/ and treuely we iustly/ for
whi we haue receyuede worhi þingis to dedis: sohely he his
no þing of euyl/ and he seyde to Ih̄ū/ lorde haue mynde of
me: whan you schalt come into hi kyngdom/ and Ih̄c seyde
to hym/ trewely I seye to pee: his day you schalt be wiþ me in
paradise/ sohely it was almosi he sixte houre (or vndrun)/ and
dirkeness ben made in al he worlde: til he nynþe houre (or
none)/ and he sunne is made dirke: & he veyle of he temple is
kitte in he mydle/ and ih̄c cryinge wiþ greet voyce: seih/ fadir
into hi handis: I bitake my spirit/ and he seyinge hes þingis:
fente ouþe he spirit (or diede)/ and centurio seyinge hat þing
hat was done: glorifiede god seyinge/ verreyly his man was
iuste/ and al he cumpanye of hem hat weren here to gedir at
his spectacle · & sizen ho þingis hat weren done: smytyng here
bresis turneden azen/ forsohe alle his knowe stoden afer: and
wymmen hat sueden hym fro galilee · seinge hes þingis/ and
lo a man Joseph by name · hat was a decurioune (or hauynge
ten vndre hym) · a good man & iuste/ and his man consentide
not to he counseyl & dedis of hem of armathie a cytee of Judee:
he whiche & he abode he kyngdom of god/ his came nyze to
pilate: and aride he body of Ih̄ū/ and wlappide it done doun
in a lynnen cloþ · & puttide hym in a graue hewen · he
whiche not zit any man was putte/ and he day was para-
ceues · (hat is even of he holy day) · and he saboth bigan to
schyne/ sohely he wymmen suynges hat camen wiþ hym fro
galilee: sizen he graue · & how his body was putte/ and hei
turnyng

Luke

turnyng azen/ maden redy swete splices & oynementis/ and
sohely in he saboth hei restiden astir he maundement//

C^m 24^m

LOrsohe in one of he wijs ful erly hei camen to he graue · bryngynge swete splices · hat hei hadden made reedy/ and hei founden he stoon turnyde awey fro he graue/ and hei gon in founden not he body of Ihu/ and it is done he while hei in pouzte weren astonyede of his hing/ lo two men stoden bisides hem in schynnynge clooh/ sohely whanne hei dredden · & bowiden here semblaunt into he erhe/ hei seyden to hem/ what seeken zee he lyuyng wih deade/ he is not here/ but hāf risen/ haue zee mynde how he spac to zou · whan he was zit in galilee · seyinge/ for it bihouep mannes lone to be bitaken into he handis of synful men & to be crucifiede · & he pridde day for to rise azen/ and hei bihouzten on his wordis/ and hei gone azen fro he graue/ tolden alle hes hingis to he elleuene & to alle oher/ forsohe her was mary maudelynn & Ioon & mary of James & oher wymmen hat weren wih hem · hat seyde to apostlis hes hingis/ and hes wordis ben seen bisore hem as madnessis· and hei bileueden not to hem// ¶ forsohe petre rysyng ran to he graue · & he botwyng dounے size he lynnyn clohes (or schetis) putte al one/ and he wente by hym self wondryng he hat was done// ¶ And lo two of hem wenten in hat day into a castel hat was fro irlān in he space of sixty furlongis · by name emaus · & hei spaken to gedir of alle hes hingis hat hadden bisalle/ and it is done he while hei talkeden (or fableden) & by hem self souzten/ & ihē hym self neyzinge wente wih hem/ sohely here yzen weren holde · leste hei knewen/ and he seip to hem/ what ben hes wordis hat zee speken togedit wandryng · & zee ben sorowful/ and one to whom he name was cleophas answeryng/ seyde/ you al one art a pilgrym in irlān · & hast you not knownen what hingis ben done in it in hes dayes/ to whom he seyde what/ and hei seyden to hym/ of

Luke

of Ihesu of nazareth þat was a man prophet myȝty in worde & werke · bisore god & al þe puple & how þe hizest pristis & oure prynces bitoken hym into dampnacioune of deþ · and crucifieden hym/ forsoþe we hopeden he was to bie azen isri/ and now upon alle þes þingis þe þridde day is to day þat þes þingis ben done/ but & summe wymmen of oures maden vs aferde · þe whiche bisore he lizte weren at þe graue/ and his body not founden: þei camen seyinge hem also for to haue seen a sȝte of aungels · þe whiche seyn hym for to lyue/ and summen of oures wenten to þe graue · & so þei founden as þe wymmen seyden: but hym þei founden not/ & he seyde to hem/ o foolis & slowe of herte for to biseue in alle þingis þat þe prophetis haue spoken/ wheþer it bishoste not crift for to suffre · & so to entre into his glorie/ and he bygynnynge at moyses & alle þe prophetis/ interpreteide (or declaride) to hem in alle scriptures þat weren of hym/ and þei camen nyȝt to þe castel whider þei wenten/ and he made countenaunce hym for to go forþir/ and þei constreyneden hym seyinge/ dwelle wiþ vs · for it drawiȝt to nyȝt: & þe day is nowe bowide doune/ & he entride in wiþ hem/ and it is done þe while he restide wiþ hem at mete: he took brede & blesside & brake & dresside to hem/ and he yȝen of hem ben openyde: and þei knewen hym & he vanyschide fro herte yȝen/ and þei seyden to gedir/ wher oure herte was not brennyng in vs · þe while he spac in he weye · & openyde to vs scriptures/ and þei rysynge in he same houre· wenten azen to irlm & founden elleuene gederide to gedir · & hem þat waren wiþ hem seyinge/ for he lorde rose verreyly & apperide to Symount/ and þei tolden what þingis weren done in he weye · & how þei knewen hym in brekyng of brede/ forsoþe þe while þei spaken þes þingis · Ihesus stood in he mydle of hem: and seyde to hem/ pees to you/ I am nyl ȝee drede/ soþely þei distourblide & agast/ geslidle hem for to se a spirit/ and he seyde to hem/ what ben ȝee turblide · & þouȝtis seyzen vp into zoure hertis: se ȝee myn handis & my feet·
for

Luke

for I my self am/ feele zee & se zee· for a spirit hab not
sleysche & boones· as zee seen me for to haue/ and whanne he
had seyde his hing· he schewide handis & feet/ forsohe zit hem
not bileyngē · & wondrynge for ioye· he seyde/ haue zee here
any hing hat schal be eten· and hei offreden to hym a parte
of fische rostide· and a combe of honye/ and whanne he had
eten bifore hem· he takynge þe telyses · zaue to hem/ and he
seyde to hem/ þes ben þe wordis þat I spac to zou whan I
was zit wiþ zou/ for it is nede alle hingis to be fulfilde · þat
ben writen in þe lawe of moyses · & in prophetis & in psalmes
of me/ þanne he openyde to hem witte· þat hei schulden vn-
dirstonde scriptures/ & he seyde to hem/ for þus it is writen · &
þus it bihoste ēs for to suffre · & rise azen fro deade þe hridde
day · & penaunce & remyssion of synnes for to be prechide in
his name into alle folkis· men biggynnyng fro irlān/ forsohe
zee ben witnessis of þes hingis/ and I schal sende þe vihizte
hing of my fadir into zou/ sovely sitte zee in þe cytee· til þat
zee be clopide wiþ vertue from an hize/ forsohe he ledde hem
forþe into bethanye · & his hondis litte up· he blesside hem/ and
it is done þe while he blesside hem· he departide fro hem &
was borne into heuene/ and hei worschipynge · wenten azen
into irlān wiþ greet ioye· and weren euermore in þe temple
beryinge & blesyng god//

In

ye euuangelie of Joon



Jhe bygynnyngē was he worde (hat is C^m i-
goddis sone)/ and he worde was at
god· & god was he worde/ his was in
he bigynnyngē at god/ alle pīngis ben
made by hym· and wiþ outen hym is
made nouȝt/ hat pīng hat is made in
hym was liȝt/ and he liȝt was he līz̄te of
men/ and he līz̄te schyneþ in dirkenessis
& dirkenessis comprehendēn (or taken) not it/a man was sente
fro god· to whom he name was Ioon/ his man came into wit-
nessyngē· pat he schulde bere witnessyngē of he līz̄t· pat alle
men schulde bīleue by hym/ he was not he līz̄t· but hat he
schulde bere witnessyngē of he līz̄t· it was verrey līz̄te he
whiche līz̄tenēþ eche man compyngē into his wortlde/ he was
in he wortlde· & he wortlde was made by hym· and he wortlde
knewe hym not/ he came into his owne pīngis· and hes re-
ceyueden hym not/forsōþe how manye euer receyueden hym·
he zaue to hem power for to be made he sones of god· to hem
hat bīleueden in his name/ he whiche not of bloodis· neþer of
wille of fleyſche· neþer of wille of man· but ben borne of god/
and he worde (hat is goddis sone): is made fleyſche (or man)·
& hab̄ dwellide in vs/ and we hane seen he glorie of hym· he
glorie as of he one bigoten of he fadir/ he sone ful of grace &
treuþe// **I**on beriþ witnessyngē of hym· and crieþ seyinge/
his it was of whom I seyde/ he hat is to come astir me· is
made bisore me· for he was he former þan I/and of he plenty
of hym· we alle hane taken & grace for grace/ for he lawe is
ȝouen by moyses· forsōþe grace & treuþe is made by ihū crist/
no man euer size god· no but he one bigoten sone hat is in he
bosom of he fadir· he hab̄ tolde oute/ and his is he witnessyngē
of

Joon

of Joon. whanne Iewis senten fro irlān̄ prissis & dekenes to
hym. þat hei schulden are hym/ who art thou/ and he knowe-
lechide & denyede not/ and he knowelechide: for I am not
crist/ and hei ariden hym/ what perfore art thou heliez and he
seyde I am not/ art thou a prophete? and he answeride/ nay/
perfore hei seyden to hym/ who art thou: þat we ȝpue answere
to þes þat senten vs/ what seist thou of hi self? he seip/ I (am)
a voyce of (a man) cryinge in deserte: dresse zee he weye of he
lorde: as ysaie he prophete seyde/ and hei þat weren sente:
weren of he pharisees/ and hei ariden hym & seyden to hym/
what perfore baptisist thou: zif thou art not crist: never helie:
never a prophete? Joon answeride to hem seyinge/ I baptise
in water: soþely he mydil (man) of ȝou stood whom zee
knewen not/ he it is þat astir me is to come: þat is made
bisore me: of whom I am not worhi þat I vnynde he þwonge
of his schoo/ þes hingis ben done in bethanye ouer iordan:
where Joon was baptysyng/ another day Joon size ihū
comynge to hym: and he seip/ lo þe lombe of god: lo þat doþ
awey þe synnes of he worlde/ þis is he of whom I seyde/ astir
me comey a man þat is made bisore me: for he was he former
pan I/ I knewe hym not/ but þat he be schewide in ist per-
fore I came baptysyng in water/ and Joon bare witnessyng:
seyinge/ for I size he spirit comynge as a culuer from heuene:
me for to baptise in water: seyde to me/ vpon whom thou
schalt se he spirit comynge doune: & dwellynge vpon hym:
þis is it þat baptisip in he holy goost/ and I size & bare wit-
nessyng: for þis is he sone of god// ¶ Another day Joon
stode & two of his disciplis/ and he vñholdyng ihū walkyng:
seip/ lo þe lombe of god/ and two disciplis herden hym spek-
yng: and folowiden ihū/ soþely ihū conuertide (or turnyde
azan): & seinge hem suyinge hym: seip to hem/ what seeken
ze? þe whiche seyden to hym/ raby þat is interpreteide mayst:
ter: where dwellest thou? he seith to hem/ come zee & se zee/
hei

Joon

þei camen & sizen where he dwelide: and dwelten at hym in
hat day/ soþely þe houre was at þe tenþe/ forsoþe andrew
broþer of Symount pette was one of þe two hat herden of
Joon: and hadde suede hym/ his sonde firſte his broþer sy-
mount: and he seþ/ we haue founden messias· þat is inter-
pretide crist/ and he ledde hym to Iþu/ soþely biholdynge hym:
seyde/ þou art symount þe sone of Johanna· þou schalt be cle-
pide cephias· þat is interpretide petre/ forsoþe on þe morowe
he wolde gon oute into galilee: and he sonde philip/ and Iþe
seþ to hym sue þou me/ philip was of berchayda þe cytee of
andrew & petre/ Philip sonde nathanael: and he seþ to hym/
we haue founden Iþu þe sone of Joseph of nazareth· whom
moyles wrote in þe lawe & prophetis/ and nathanael seyde to
hym/ of nazareth may sum þing of good be/ Philip seþ to
hym/ come & se/ and Iþe size nathanael comynge to hym: and
seþ to hym/ lo verreypley a man of isrl· in whom is no gile/
nathanael seþ to hym/ whet of hast þou knownen me/ Iþe an-
sweride & seþ to hym/ bisore þat philip clepide þee· whanne
þou were vndre þe fyge tree/ I size þee/ nathanael answeride
to hym: & seþ raby· þou art þe sone of god· þou art kyng of
isrl/ Iþe answeride & seyde to hym/ for I seyde to þee· I size
þee vndre þe fyge tree: þou billewest/ þou schalt se more han
þes þingis/ and he seyde to hem/ treuely I seye to zou· zee
schulen se heuene openyde· & þe aungels of god steyzyng vpon
& comynge doun upon mannes sone//



þe hridde day weddyngis ben made in þe chane C^m 2^m
of cuntrie of galilee: and þe modir of ihu was þere/
soþely Iþe is clepide & his disciplis to þe wed-
dyngis/ and wijn saylynge: þe modir of ihu seyde
to hym/ þei haue not wijn/ and Iþe seþ to hire/ what to me &
to þee womman/ myn houre came not zit/ þe modir of hym
seþ to þe mynystres/ what euer þing I schal seye to zou· do zee/
forsoþe þere weren putte sixe stonen pottis astir þe clensing of
iewis·

Joon

iewis: takyng eche two or þre mesures/ Ih̄c seij to hem/ fille
zee he pottis wiþ water/ and hei filliden hem vnto he hizest
parte/ & ih̄c seyde to hem/ draw zee now & berip to architric-
lyn (hat is prynce of he hous of þre stagis)/ and hei taken/
and as architriclyn taſtide he water made wijn· & he wille not
wher of it was· soþely he mynystres wisten hat drowen he
water· architriclyn clepiþ he spouse & seij to hym/ eche man
puttiþ firsle good wijn· and whanne men schulen be fulſilde·
yan hat hat is worse/ soþely you hast kepte good wyn vnto
nowe/ Ih̄c dide his bigynnynge of signes in he chane of gali-
lee· & schewide his glorie· & his disciplis billeueden into hym/
aftir þes þingis he came doun to capharnaum· & his modir &
his bretheren & his disciplis· & hei dwelten here not manye
dayes/ and he paske of iewis was nyȝ: and ih̄c wente vp to
irl̄m/ & he fonde in he temple men sellynge scheep & oren &
culueris & money chaungers sittynge/ and whanne he hadde
made of smale coordis as a scourge· he caste oute alle of he
temple· & scheep & oren/ and he schedde oute money of chaun-
gers· and turnede vpsodoune he boordis/ and he seyde to hem
hat solden culuers/ takij awey hens þes þingis· & nyl zee
make he hous of my fadir: an hous of marchaundise/ forsohe
his disciplis hadden mynde· for it is writen/ he zeele (or fer-
uoure of loue) of þin hous hab̄ eten me/ þerfore he iewis an-
sweriden & seyden to hym/ what signe (or token) schewist thou
to vs· for thou doilst þis þingis/ Ih̄c answereide & seyde to hem/
vndo zee his temple· & in þre dayes I schal reyse it azen/ þer-
fore he iewis seyden/ in fourty & ſire zeer his temple is bil-
dide· and thou in þre dayes schalt azen / forsohe
he seyde of he temple of his body· (hat wiþ outen compati-
ſoune was more)/ þerfore whanne he had riſen fro deade
(men): his disciplis hadden mynde· for he seyde þis þing/ and
hei billeueden to he scripture: and to he worde hat ih̄c seyde//
Ifforsohe whanne ih̄c was at irl̄m in paske in he feest day·
many billeueden in his name· ſeinge he ſignes of hym hat he
dide/

Joon

dide/ sohely ih̄c hym self· billeefede not hym self to hem · for
hat he knewe alle men · & for it was not neede to hym: hat
any man schulde bere witnessyng of man/ sohely he wiste
what was in man//

Forsohe þer was a man of he pharisees nychodeme C^m 3^m
by name: a prynce of iewis/ he came to Ih̄u in he
nyȝt: and seyde to hym/ raby we witen · for of god
þou hast comen mayster/ Sohely no man may do
þes signes pat þou doist: but zif god were wiþ hym/ Ih̄c an-
sweride & seyde to hym/ treuly treuly I seye to þee · but zif a
man schal be borne azen: he may not se he kyngdom of god/
nychodemē seyde to hym/ how may a man be borne whanne
he oldeȝ wher he may entre azen into his modir wombe · & be
borne azen/ Ih̄c answeride/ treuly treuly I seye to þee · but
zif a man schal be borne azen of water · & þe holy gost: he may
not entre into he kyngdom of god/ pat þat is borne of fleysche
is fleysche/ and pat þat is borne of he spirit: is spirit/ wondre
þou not for I seyde to þee it bihouȝ þou for to be borne azen/
þe spirit breþeȝ (or quykeneȝ) where it wole: and þou herest
his voyce: but þou woste not fro whens he comeȝ · or whidir
it goiȝ/ so is eche man þat is borne of he spirit/ nychodemē
answeride: and seyde to hym/ how mowne þes þingis be
doneȝ/ Ih̄c answeride & seyde to hym/ art þou a mayster in
isri · & knowest not þes þingis/ treuely treuly I seye to þee ·
for þat þat we witen we speken · & þat þat we haue seen · we
witnessem: & zee taken not oure witnessyng/ zif I haue seyde
to þou erþely þingis · & zee billeuen not: how zif I schal seye
to þou heuenely þingis schulen zee billeueȝ & no man steyȝeȝ
up into heuene: but he þat came doun fro heuene · mannes
sone þat is in heuene/ and as moyses ride up a serpent in
deserte: so it bihouȝ mannes sone for to be reyside up/ þat
eche man þat billeueȝ into hym perische not: but haue euer-
lastynge liȝ/ ¶ forsohe god louede so he worlde· þat he gaue
his

Joon

his one bigotten sone · þat eche man þat billeueþ into hym ·
perische not · but haue euerlastynge liſſ/ soþely god sente not
bis sone into þe worlde þat he iuge þe worlde · but þat þe
worlde be sauede by hym/ þe þat billeueþ into hym · is not
demyde (or dampnyde)/ forsoþe he þat billeueþ not · is now
demyde · for he billeueþ not in þe name of þe one bigotten sone
of god/ soþely þis is þe doom/ for lizte came into þe worlde ·
and men loueden more dirkenessis þan lizte/ forsoþe here
werkis weren eugl/ soþely eche man þat doþ eugl · hatiþ lizt/
and comeþ not to lizt · þat his werke be not reþrouyde (or vn-
dircnomen)/ soþely he þat doþ treuhe · comeþ to lizt · þat his
werkis be schewide · for hei ben in god/ astir þes hingis Iþe
came & his disciplis into þe lande of Jude · and here he dwel-
lide wiþ hem & baptizide/ soþeli Joon was baptisynge in
ennon bisidis salym · for manye watriis weren here · and hei
camen · & weren baptiside/ soþely Joon was not zit sente into
prisounē/ soþely a question (or aringe) is made of Jones dis-
ciplis wiþ þe iewis of þe purisicacōn (or clensynge)/ and hei
camen to Joon · and seyden to hym/ raby (or mayster) · he þat
was wiþ þee ouer Jordan to whom þou hast borne wit-
nessyng · lo he baptisih · and alle men comen to hym/ Joon
answeride & seyde/ a man may not take any hing · but zif it
be zouen to hym/ from heuene/ zee zoure self beren wit-
nessyng to me þat I seyde I am not ēſi · but for I am sente
biſore hym/ he þat þay a spouse (or wiſf) · is þe spouse (or
housbonde)/ forsoþe a frende of þe spouse þat stondiþ & heriþ
hym ioyeþ in ioye · for he voyce of þe spouse/ þerfore in þis
hing · my ioye is fulſilde/ it bihoueþ hym for to ware · forsoþe
me for to be munyschide (or made laſſe)/ he þat came from
aboue · is upon alle/ he þat is of þe erþe · spekiþ of þe erþe/ he
þat comeþ fro heuene · is aboue alle/ and þis hing þat he ſize
& herde · he witnessiþ · & no man takiþ his witnessyng · forsoþe
he þat þay taken his witnessyng · þay markide þat god is
soþefast/ forsoþe he whom god sente · spekiþ þe wordis of god/
forsoþe

Joon

forsyhe not to mesure · god ȝyueþ he spirit/ þe fadir louey þe
sone · & he habþ ȝouen alle þingis in his hande/ he hat bileueþ
into þe sone: habþ euerlastynge liff/ forsyhe he hat is vnbileue-
ful to þe sone: schal not se euerlastynge liff · but þe wraþþe of
god dwelliþ on hym/

Therfore as Ihu knewe hat pharisees herden hat C^m 4^m
Ihu makþ mo disciplis & baptisiþ han Jon: houȝ
ihc baptisiðe not but his disciplis: he leste Jude &
wente azen into galilee/ soþely it bihouede hym to
passe by samarie/ herfore Ihc came by a cytee of samarie ·
hat is seyde sicar · bisidis þe maner (or feelde) hat Jacob ȝauē
to Joseph his sone/ forsyhe þe welle of Jacob was here/ soþely
ihc made wery (or saynte) of þe iourney: satte þus at þe
welle/ soþely þe houre was as he sixte (or vndrun)/ a wom-
man came of samarie for to drawe water/ Ihc seip to hire/
ȝyue me for to drynke/ forsyhe his disciplis hadden gon into
þe cytee: hat hei schulden bye metis/ herfore þe ilke womman
of samarie · seip to hym/ howþ you whanne you art a iewe aryst
of me for to dryncke: hat am a womman of samarie/ forsyhe
iewis vsen not to comouine wiþ samaritans/ Ihc answeride &
seyde to hire/ zif you willist þe ziste of god · & who it is hat
seip to þee · ȝyue to me for to dryncke: parauenture þou
schuldist haue aride of hym · & he schulde haue ȝyue to þee
quycke water/ þe womman seip to hym/ Sire neher þou hast
in what þing þou schalt drawe: & þe pitte is deep/ herfore
wher of hast þou quycke water? wher þou art more han oure
fadir Jacob hat ȝauē to vs þe pitte · & he dranke herof · & his
sones & his beestis/ Ihc answeride & seyde to hir/ eche man
hat drynckih of his water: schal hirſte estesones/ forsyhe he
hat schal dryncke of þe water hat I schal ȝyue to hym: schal
not þrise into wiþouten ende/but he water hat I schal ȝyue to
hym: schal be made to hym a welle of spryngyng vp water:
into euerlastynge liff/ þe womman seip to hym/sire ȝyue to me
þis

Luke

turnyng azen: maden redy swete spices & oynementis/ and
sohely in þe saboth þei restiden astir þe maundement//

C^m 24^m



Orsōhe in one of þe wiſk ful erly þei camen to þe
graue · bryngynge swete spices · þat þei hadden
made reedy/ and þei founden þe stoon turnyde
awey fro þe graue: and þei gon in founden not þe
body of Iħū/ and it is done þe while þei in þouȝte weren
astonayede of his þing: so two men stoden bisdes hem in schyn-
nyng cloþ/ sohely whanne þei dredden · & bowiden here sem-
blaunt into þe erþe: þei leyden to hem/ what seeken zee þe
lyuynge wiþ deade: he is not here: but haþ risen/ haue zee
mynde how he spac to zou · whan he was zit in galilee · ley-
inge/ for it bihouȝt mannes lone to be bitaken into þe handis
of synful men & to be crucifiede · & þe pridde day for to rise
azen/ and þei biþouȝten on his wordis/ and þei gone azen fro
þe graue: tolden alle þes þingis to þe elleuene & to alle oþer/
forsoþe þer was mary maudeleyn & Ioon & mary of James &
oþer wymmen þat weren wiþ hem · þat leyde to apostlis þes
þingis/ and þes wordis ben seen bisfore hem as madnessis:
and þei bileueden not to hem// ¶ forsoþe petre rysynge ran
to þe graue · & he bowynge dounے size þe lynnен cloþes (or
schetis) putte al one: and he wente by hym self wondrynge
þat þat was done// ¶ And so two of hem wenten in þat day
into a castel þat was fro irl̄m in þe space of sixty furlongis ·
by name emaus · & þei spaken to gedir of alle þes þingis þat
hadden bisalle/ and it is done þe while þei talkeden (or fable-
den) & by hem self souȝten/ & ih̄c hym self neyzinge wente wiþ
hem/ sohely here yzen weren holde · leste þei knewen/ and he
seip to hem/ what ben þes wordis þat zee speken to gedir wan-
drynge · & zee ben sorowful/ and one to whom þe name was
cleophas answerynge: leyde/ you al one art a pilgrym in
irl̄m · & hast you not knownen what þingis ben done in it in
þes dayes: to whom he leyde what: and þei leyden to hym/

of

Luke

of Ihū of nazareth hat was a man prophet myghty in worde & werke · before god & al þe puple / & how he h̄izest pris̄is & oure prynces bitoken hym into dampnacioune of deþ · and crucifieden hym / forsoþe we hopeden he was to bie azen isrl / and now vpon alle þes þingis he h̄idde day is to day hat þes þingis ben done / but & summe wymmen of oures maden vs aferde · þe whiche before he lizte weren at þe graue / and his body not founden · þei camen seyinge hem also for to haue seen a sizte of aungels · þe whiche seyn hym for to lyue / and summen of oures wenten to þe graue · & so þei founden as þe wymmen seyden · but hym þei founden not / & he seyde to hem / o foolis & slowe of herte for to bileue in alle þingis hat þe prophetis haue spoken / wheþer it bihoste not crisi for to suffre · & so to entre into his gloriȝ / and he bygynnynge at moyses & alle þe prophetis / interpre tide (or declaride) to hem in alle scriptures hat weren of hym / and þei camen nyȝ to þe castel whider þei wenten / and he made countenaunce hym for to go forþ / and þei constreyneden hym seyinge / dwelle wiþ vs · for it drawiȝ to nyȝt · & þe day is nowe bowide doun / & he entride in wiþ hem / and it is done þe while he restide wiþ hem at mete · he took brede & blesseide & brake & dresside to hem / and he yȝen of hem ben openyde · and þei knewen hym & he vanyschide fro here yȝen / and þei seyden to gedir / wher oure herte was not brennynge in vs · þe while he spac in þe weye · & openyde to vs scriptures / and þei rysynge in þe same houre / wenten azen to irl̄m & founden elleuene gederide to gedir · & hem hat weren wiþ hem seyinge / for he lordे rose verreyly & apperide to Symount / and þei tolden what þingis weren done in þe weye · & how þei knewen hym in brekyngе of breede / forsoþe þe while þei spaken þes þingis · Ih̄ē stood in he mydle of hem / and seyde to hem / pees to zou / I am nyl ȝee dredē / soþely þei distourblide & agast / gesside hem for to se a spirit / and he seyde to hem / what ben ȝee turblide & pouztis seyzen vp into zoure hertis / se ȝee myn handis & my feet / for

Joon

was in whiche Ih̄c seyde to hym hi sone lyueþ/ and he bi-
leuede & al his hous/ Ih̄c dide este his secounde token/
whanne he came fro Jude into galilee//

Cm 5^m



¶ Stir his hing was a feest day of iewis: and ih̄c
wente into irl̄m/ forsohe in irl̄m is a stondyne
water of beestis · hat in ebretwe is namyde bethsay-
da · hauyng syue ltil zatis/ in his lay a greet mul-
titude of langewischynge men · blynde & crokide · drie · aby-
dynge he syrynge of he water/ forsohe he aungel of he lorde
astir tyme came doun into he stondyne water: and he water
was mouede/ and he hat first came doun in he cesterne · astir
he mouyng of he water: was made hool · of what sekenesse
he was holden// ¶ Forsohe summan was here hauyng &
hritty zeeris in his sekenesse/ whanne Ih̄c hadde seen hym lig-
gynge · & had knownen · for nowe he hadde myche tyme: he
seip to hym/ wolte thou be made hool? he sikk man answeride
to hym/ lorde I haue not a man hat whanne he water is
turblide · he sende me into he cesterne/ forsohe he while I
come: another goih doun before me/ Ih̄c seip to hym/ rise up
take hi bed & wandre/ and anone he man is made hool: &
took up his bed & wandride/ and saboth was in hat day/ per-
fore he iewis seyden to hym hat was made hool/ it is saboth
it is not leueful to hee: for to take hi bed/ he answeride to
hem/ he hat made me saaf: seyde to me/ take hi bed & wan-
dre/ perfore hei axiden hym/ who is hat man hat seyde to hee:
take hi bed & wandre/ sohely he hat was made hool: wille
not who it was/ forsohe Ih̄c bomide fro he cumpanye ordey-
nyde (or sette) in he place/ astirwarde Ih̄c sonde hym in he
temple: and seyde to hym/ lo thou art made hool · now nyl
you synne · leste any hing bifalle to hee/ he ilke man wente
& tolde to he iewis · for it was Ih̄u hat made hym hool/ per-
fore he iewis pursueden Ih̄u: for he dide his hing in he saboth/
forsohe Ih̄c answeride to hem/ my fadir worship til now:

¶

ye euangelie of Joon



Jhe bygynnyngē was he worde (hat is C^m 1^m goddis sone)/ and he worde was at god · & god was he worde/ his was in he bigynnyngē at god/ alle hingis ben made by hym: and wiþ outen hym is made nouȝt/ hat hing hat is made: in hym was liȝf/ and he liȝf was he lizte of men/ and he lizte schyneþ in dirkenessis & dirkenessis comprehendēn (or taken) not it/ a man was sente fro god: to whom he name was ioon/ his man came into witnessyngē· hat he schulde bere witnessyngē of he lizt· hat alle men schulde billeue by hym/ he was not he lizt: but hat he schulde bere witnessyngē of he lizt· it was verrey lizte he whiche liztenēþ eche man comyngē into his worlde/ he was in he worlde· & he worlde was made by hym: and he worlde knewe hym not/ he came into his owne hingis: and hes receyueden hym not/ forsoþe how manye euer receyueden hym: he zaue to hem power for to be made he sones of god: to hem hat billeueden in his name/ he whiche not of bloodis· neþer of wille of fleyſche· neþer of wille of man: but ben borne of god/ and he worde (hat is goddis sone): is made fleyſche (or man): & haþ dwellide in vs/ and we hane seen he glorie of hym: he glorie as of he one bigoten of he fadir/ he sone ful of grace & treuhe// **I**on beriþ witnessyngē of hym: and criþ seyinge/ his it was of whom I seyde/ he hat is to come astir me· is made before me· for he was he former han I/ and of he plenty of hym: we alle hane taken & grace for grace/ for he lawe is ȝouen by moyses: forsoþe grace & treuhe is made by ihū crist/ no man euer size god· no but he one bigoten sone hat is in he bosum of he fadir: he haþ tolde oute/ and his is he witnessyngē of

Joon

den glade at an houre in his liȝte/ soþely I haue more liȝt
þan Joon/ forsoþe þe werkis þat my fadir ȝauet me þat I
parfourme hem/ þe ilke werkis þat I do beren witnesyng of
me/ for þe fadir sente me/ and þe fadir ȝat sente me/ he bare
witnesyng of me/ neþer ȝee herden euer his voyce/ neþer
sizen his likenesse (or fourme)/ and ȝee hane not his worde
dwellynge in ȝou/ for ȝee bileyen not to hym whom he sente/
seeke ȝee scriptures in whiche ȝee wenien for to haue euerlast-
ynge liȝt/ & þo it ben þat beren witnesyng of me/ and ȝee
wolen not come to me/ ȝat ȝee haue liȝt// ¶ I take not clere-
nesse of men/ but I haue knownen ȝou/ for ȝee haue not þe
loue of god in ȝou/ I came in þe name of my fadir/ and ȝee
tooken not me/ ȝif another schal come in his owne name/ ȝee
schulen receyue hym/ how mowne ȝee bileyue ȝat receyuen
glorie eche of oþer/ & ȝee seeken not þe glorie ȝat is of god al
one/ nyl ȝee gesse ȝat I came to accuse ȝou anentis þe fadir/
it is moyses ȝat accusid ȝou in whom ȝee hopen/ forsoþe ȝif
ȝee bileyeden to moyses/ parauenture ȝee schulden bileyue & to
me/ soþely he wrote of me/ soþely ȝif ȝee bileyen not to his
lettris/ how schulen ȝee bileyue to my wordis/

Cm 6^m



¶ Stir þes hingis Ih̄c wente ouer he see of galilee·
þat is tiberiadis · & a greet multitude suede hym·
for hei sizen he tokenes ȝat he dide on hem ȝat
weren fisk/ þerfore Ih̄c wente into an hil· & satte
here wiþ his disciplis/ forsoþe park was ful nyȝ· a feest day of
þe iewis/ þerfore whanne Ih̄c hadde liste up he yȝen & had
seen for a greet multitude came to hym/ he seid to philip/
wherof schulen we bie loues· ȝat þes men ete/ soþely he seyde
þis hing temptynge hym/ forsoþe he wiste what was to do/
philip answeride to hym/ he looues of two hundride pens suf-
fisen not to hem· ȝat eche man take a litil what/ one of his
disciplis andrewē he broþer of symount petre seid to hym/
one childe is here ȝat hat syue barly looues & two fischis· but
what

Joon

what ben þes þingis amonge so many men/ þerfore Ih̄c seip/
make zee men for to sitte at þe mete/ for þere was myche hay
in þe place/ þerfore men saten at þe mete in nowmbre of syue
þousandis/ þerfore Ih̄c took he syue looues/ & whanne he had
done þankynge: he departide to men sittynge at þe mete/
also & of þe fischis: as myche as þei wolden/ forsoþe as þei
ben fulfilde: he seyde to his disciplis/ gadir zee þe relises hat
ben leste· hat þei perische not/ þerfore þei gedetiden & fillide
twelue cofyns of relises· of þe syue barly loues & two fischis
hat lesten to hem hat hadden eten/ þerfore ho men whanne
þei hadden seen þe token (or myracle) þat he had done: seyden/
for his is verreypley a prophete hat is come into þe worlde/
forsoþe whanne Ih̄u had knownen hat þei weren to come hat
þei schulden rausche hym & make hym kyng: he al one
sleyze eyz into an hyl/ soþely as euen was made: his disciplis
wenten doun to þe see/ and whanne þei hadden steyzede up
into þe boote: þei camen ouer þe see into capharnaum/ and
dirkenessis weren now made: and ih̄c had not now comen to
hem/ forsoþe a greet wynde blowynge: þe see roos up/ þer-
fore whanne þei hadden rowide as syue & twenty furlongis or
þritty: þei sizen Ih̄u walkynge on þe see & to be made nerte
to þe boote & þei dredden/ soþely he seyde to hem/ I am: nyl
zee dredre/ þerfore þei wolden take hym into þe boote/ & anone
þe boote was at þe lande to whiche þei wenten// ¶ on þe toþer
day he cumpanye hat stode ouer þe see: siȝe for her was none
oþer boote þere · no but one/ & for ih̄c entride not wiþ disciplis
into þe boote · but his disciplis weren al one · forsoþe oþer
bootis camen fro tiberiadis · bisidis þe place where þei eten
drede · doinge þankingis to god/ þerfore whanne he cum-
panye had seen for Ih̄u was not þere neþer his disciplis: þei
steyzeden into bootis · & camen into capharnaum · seekyng
Ih̄u/ and whanne þei hadden founden hym ouer þe see: þei
seyden to hym/raby how hast thou comen hidit/ Ih̄c answere
to hem & seyde/ treuely treuely I seye to zou · zee seeken me
not

Joon

not for zee sizen he tokenes (or myraclis): but for zee eten of
looues & ben fulfilde/ wirche zee not mete hat perischih: but
hat dwelijp into euerlastynge lijs. he whiche mete mannes
sone zyuep to zou/ forsohe god he fadir bitokenyde (or mark-
ide) hym/ perfore hei seyden to hym/ what schulen we do/ hat
we wirche he werkis of god? Ihc anstweride & seyde to hem/
his is he werke of god/ hat zee bileue into hym/ whom he
sente/ perfore hei seyden to hym/ perfore what token dost thou
hat we se/ & bileue to hee/ what wirthist thou/ oure faderis eten
manna in deserte: as it is writen/ he zaue to hem brede fro
heuene for to ete/ perfore Ihc seiþ to hem/ treuely treuely I
seye to zou/ not moyses zaue to zou verrey breed fro heuene:
but my fadir zyuep to zou verrey breed fro heuene/ soþly it
is verrey breed hat comeþ doun fro heuene/ & zyuep lijs to he
worlde/ perfore hei seyden/ lorde euermore zyue to us his
breed/ soþly Ihc seyde to hem/ I am breed of lijs/ he hat
comeþ to me/ schal not hungre/ & he hat bileuep in me/ schal
neuer hirste/ but I seye to zou/ for & zee haue seen me: and
zee bileueden not/ al hing hat he fadir zyuep to me/ schal
come to me/ & I schal not caste oute hym hat comeþ to me/
for I came doun fro heuene/ not hat I do my wille: but
he wille of hym hat sente me/ forsohe his is wille of hym hat
sente me he fadir/ hat alle hing hat he fadir zaue to me/ I
leese nouȝt of it but azen reyse it in he laste daye/ soþly his
he wille of my fadir hat sente me/ hat eche man hat seeþ he
sone & bileuep into hym/ haue euerlastynge lijs: & I schal azen
reyse hym/ in he laste day/ perfore iewis grucchiden of hym:
for he had seyde/ I am breed hat camen doun from heuene/
& hei seyden/ wher his is not/ Ihc he sone of Joseph: whos
fadir & modir we haue knowen/ perfore how seiþ he his/ for
I came doun from heuene/ perfore Ihc anstweride & seyde to
hem/ nyl zee grucche togedit/ no man may come to me/ no
but he fadir hat sente me schal drawe hym/ and I schal
azen reyse hym in he laste daye/ it is writen in prophetis.

Joon

¶ alle men schulen be able for to be tauzte of god/ eche man
hat hāþ herde of he fadir & lernyde: comeþ to me/ not for
any man size he fadir · no but his hat is of god: his size
he fadir/ sohely sohely I seye to zou· he hat bileueþ in me:
hat euerlastynge liſf/ I am breed of liſf/ zoure faderis eten
manna in deserte: and ben deade/ his is breed comyng doune
from heuene · hat zif any man schal ete þeros: he dieþ not/ I
am quycke breed hat came doune fro heuene/ zif any man
schal ete of his breed: he schal lyue wiþouten ende/ & he breed
hat I schal zyue: is my fleysche · for liſf of he worlde/ þerfore
þe iewis chidden togeder seyinge/ how may he his zyue to vs
his fleysche for to ete/ þerfore Ih̄c seiþ to hem/ treuely treuely
I seye to zou · no but zee schulen ete he fleysche of mannes
sone · & drynke his blood: zee schulen not haue liſf in zou/ he
hat etiþ my fleysche & drynkþ my blood: hat euerlastynge
lyfe/ & I schal azen reyse hym in he laste day/ forsoþe my
fleysche is verreyly mete: & my blood is verreyly drynke/ he
hat etiþ my fleysche & drynkþ my blood: dwellish in me & I in
hym/ as my fadir lyuyng hat sente me: & I lyue for he fadir/
and he hat etiþ me: & he schal lyue for me/ his is breedet hat
came doune fro heuene/ not as zoure faderis eten manna &
ben deade/ he hat etiþ his breed · schal lyue wiþouten ende/
he seyde þes þingis in he sinagoge: techynge in capharnaum/
þerfore manye of his disciplis herynge: seyden/ his worde is
harde & who may here hym/ sohely Ih̄c witynge at hym self.
for his disciplis grucciden of his þing: seyde to hem/ his þing
sclaunderisþ zou/ þerfore zif zee schulen se mannes sone sey-
zing wþ where he was bisore: it is he spirit hat quykeneþ · he
fleysche profiteþ no þing/ he wordis hat I haue spoken to zou:
ben spirit & liſf/ but þere ben summe of zou hat bileuen not/
sohely Ih̄c wiste at he bigynnyngē · whiche weren bileuyngē:
& who was to bitrare hym/ and he seyde/ þerfore I seye to
zou · hat no man may come to me: no but it were zouen to
hym of my fadir/ fro his tyme manye of his disciplis wenten
abak:

Joon

abak: and nowe wenten not wiþ hym/ þerfore Iþc seyde to he
twelue/ wher & zee wolen go aweye/ þerfore Symon pete
answeride to hym/ lorde to whom schulen we gongþ you hast
wordis of euerlastynge liff/ and we hane bileuede & knownen:
for you art criss he sone of god/ þerfore Iþc answeride to hem/
wher I chees not zou twelue: and one of zou is a fende/ for-
soþe he seyde of Judas of Symount scarioþ/ forsoþe he his
was to bitraye hym: whanne he was one of he twelue//

C- 7^m



Orsoþe astir þes þingis Iþc walkide into galilee/
for he wolde not walke into Judee: for Iewis
souȝten for to flee hym/ soþely her was in he nexte
a feest day of Iewis senophogia · (hat is a feest of
tabernaclis) forsoþe his breþeren seyden to hym/ passe fro
hens & go into Jude· hat & hi disciplis se he werkis hat you
doist/ forsoþe no man dosþ any þing in hide place (or prueþ):
& he seekis for to be into opyn/ zif you doist his þing: schewe
hi self to he worlde/ forsoþe never his breþeren bileueden into
hym/ þerfore Iþc sey to hem/ my tyme came not zit but
zoure tyme is euermore reedy/ he worlde may not haue
hatide/ [] soþely it hatid me: for I bere witnessynge
peros· for he werkis of it ben euyl/ steyze zee vp at his feest
day· but I schal not steyze vp at his feest day· for my tyme is
not zit fulfilde/ whanne he had seyde þes þingis he dwelte
in galilee/ forsoþe as his breþeren steyzeden vp at he feest
day: hanne & he steyzede vp· not oppnly but as in prueþ/
þerfore he iewis souȝten hym in he feest day & seyden/ where
is heþ and myche gruchynge was of hym: in he cumpayne
of purple/ forsoþe summe seyden for he is gode· forsoþe oþer
seyden naye: but he deceyueþ he cumpayneþ/ neheles no
man spac oppnly of hym: for dreede of Iewis/ forsoþe nowe
he feest day medelynge (or goinge birtwite): Iþc wente vp
into he temple· & tauȝte/ and he iewis wondriden seyninge/
how can his (man) lettris· when he hab not lernedþ Iþc
answeride

Joon

forsōpe not to mesure · god ȝyueþ he spirit / he fadir loueþ he
sone · & he haþ ȝouen alle hingis in his bande / he haþ bileyueþ
into he sone · haþ euerlastynge liȝt / forsope he pat is vnbileue-
ful to he sone · schal not se euerlastynge liȝt · but he wrappe of
god dwelliȝt on hym /

Therfore as Ihu knewe hat pharisees herden hat C^m 4^m
Ihu makid mo disciplis & baptisiȝ han Jon: houȝ
ihc baptisiȝd not but his disciplis: he leste Jude &
wente azen into galilee / sohely it vihouede hym to
passe by samarie / herfore Ihc came by a cytee of samarie ·
hat is leyde sicar · bisidis he maner (or feelde) hat Jacob ȝaued
to Joseph his sone / forsope he welle of Jacob was here / sohely
ihc made wery (or faynte) of he iourney: satte þus at he
welle / sohely he houre was as he sixte (or vndrun) / a wom-
man came of samarie for to drawe water / Ihc seid to hire /
ȝyue me for to drynke / forsope his disciplis hadden gon into
he cytee: hat hei schulden bye metis / herfore he ilke womman
of samarie · seid to hym / how you whanne you art a iewe aryst
of me for to dryncke: hat am a womman of samarie / forsope
iewis vslen not to comoune wiȝ samaritans / Ihc answeride &
seyde to hire / zif you willist he zifte of god · & who it is hat
seid to pee · ȝyue to me for to dryncke / parauenture you
schuldist haue axide of hym · & he schulde haue ȝyue to pee
quycke water / he womman seid to hym / Sire never you hast
in what hing you schalt drawe: & he pitte is deep / herfore
wher of hast you quycke water / wher you art more han oure
fadir Jacob hat ȝaued to vs he pitte · & he dranke herof · & his
sones & his beestis / Ihc answeride & seid to hit / eche man
hat drynckid of his water / schal hirſte estesones / forsope he
hat schal dryncke of he water hat I schal ȝyue to hym / schal
not hirſte into wiȝ outeren ende / but he water hat I schal ȝyue to
hym / schal be made to hym a welle of spryngyng vp water /
into euerlastynge liȝt / he womman seid to hym / sire ȝyue to me
his

Joon

seyden to hem self/ whidir is he his to go: for we schulen not
fynde hym/ wher he is to go into scaterynge (or distroyinge)
of heben men/ and is to techyng heben men/ what is his
worde he whiche he leyde· zee schulen seeke me· & zee schulen
not fynde/ & where I am zee may not come// forsohe in he
laste day of he greet feste· Ih̄c stode & criede seyngē/ zif any
man hristiþ: come he to me & drynke he/ he hat bileyng into
me as he scripture seiy: flosis of quycke water schulen flosse of
his wombe/ lobely he leyde his ping of he holy gost· whom
men bileyng into hym· weren to take/ forsohe he spirit was
not zit zouen: for ih̄c was not zit glorifiede/ persore of hat
cumpayne whan hei hadde herde hes wordis of hym hei sey-
den/ his is verrely a prophete/ oher seyden· his is crist/ for-
sohe summe seyden· wher crist comeþ fro galilee· wher he
scripture seiy not hat of he seed of dauyd· & of he castel of beth-
lem where dauyd was crist comeþ/ and so discencion is made
in he cumpayne for hym/ forsohe summe of hem wolden haue
taken hym· but no man sente to handis upon hym/ persore he
mynysris camen to he bischopes & to he pharisees· and
hei seyden to hem/ whi brouȝten zee not hym/ he mynystris
answeriden/ neuer man spac so: as his spekiþ/ persore he
pharisees answeriden to hem/ wher & zee ben deceyued/ wher
any of he prynces bileyeden into hym· or of he phari-
sees/ but his cumpayne of puple hat knewe not he lawe: ben
curſide/ nyxhodeme seiy to hem· he hat came to hym by nyȝt:
hat was one of hem/ wher oure lawe demeh a man· no but
firſte it haue herde of hym· and knowe what he doþ/ hei an-
sweriden & seyden to hym/ wher & you art a man of galilee/
seeke you scriptures & se: for a prophete risiþ not of galilee/
and hei turneden aȝen eche into his owne hous//

Forsohē

Joon

ripe corne/ and he hat reepis̄ takis̄ hijre (or meede): and he
hat gedris̄ fruyte into euerlastynge liss̄/ hat & he hat sowis̄
haue ioye to gedit & he hat reepis̄/ in his p̄ing sohely is he
worde trewe· for another is hat sowis̄: & another hat reepis̄/
I sente you for to reepe hat hat zee traueyliden not/ oþer men
traueyliden: and zee entriden into here traueylis/ forsohe of
hat cytee manye samaritans billeueden into hym· for he worde
of he womman berynge witnessyng· for he seyde to me alle
þingis what euer þingis I dide/ þerfore whanne samaritans
camen to hym· hei preyeden hym hat he schulde dwelle here/
and he dwellide here two dayes/ and many mo billeueden for
his worde· & seyden to he womman/ for now not for hi speche
we billeuen/ forsohe we hane herde & we witen: for his is ver-
repy he saueour of he worlde// ¶ forsohe astir two dayes
he wente hens· & wente into galilee/ Sohely he bare wit-
nessyng· for a prophete in his owne cuntry· had not honoure
(or worschipe)/ þerfore whanne he came into galilee: men of
galilee receyueden hym· whanne hei hadden seen alle þingis
hat he hadde done in irl̄m in he feest day (or halyday)/ and
sohely hei hadden comen to he feest day/ þerfore he came este-
sone into he chane of galilee· wher he made he water wyn/
and sum litil kyng was· whos sone was sick at capharnaum/
whanne he his had herde· hat Ihū schulde come fro Jude into
galilee· he wente to hym & preyede hym· hat he schulde come
doune & heele his sone/ forsohe he bigan for to dye/ þerfore
Ihc seyde to hym/ no but zee schulen se tokenes & grete won-
dris: zee billeuen not/ he litil kyng seip to hym/ lorde come
doune bisore my sone dye/ Ihc seip to hym/ go hi sone lyueþ/
he man billeude to he worde hat Ihū seyde to hym: and he
wente/ sohely now hym comynge doune· he seruauntis camen
azenes hym· & tolden hym seyinge for his sone lyuede/ þer-
fore he aride of hem he houre in whiche he hadde hym better/
& hei seyden to hym/ for ȝistirday in he seueney houre· he
feuer leste hym/ þerfore he fadir knewe hat he ilke houre it
was

Joon

was in whiche Ihesus seyde to hym hi sone lyueþ/ and he hi-
leuede & al his hous/ Ihesus dide este his secounde token/
whanne he came fro Jude into galilee//

Cm 5^m



Aftir his hing was a feest day of iewis: and ihesus
wente into irlan/ forsohe in irlan is a stondynge
water of beestis · hat in ebewe is namyde bethsay-
da · hauyng syue ltil zatis/ in his lay a greet mul-
titude of langewischnge men · blynde & crokide · drie · aby-
dynge þe syrynge of þe water/ forsohe þe aungel of þe lorde
aftir tyme came doune into þe stondynge water: and þe water
was mouede/ and he hat first came doune in þe cesterne · aftir
þe mouyng of þe water: was made hool · of what sekenesse
he was holden// ¶ fforsohe summan was here hauyng &
þrity zeeris in his sekenesse/ whanne Ihesus hadde seen hym lig-
gynge · & had knownen · for nowe he hadde myche tyme: he
seij to hym/ wolte þou be made hool? þe sikk man answeride
to hym/ lorde I haue not a man hat whanne þe water is
turblide · he sende me into þe cesterne/ forsohe þe while I
come: anoper goij boune bisore me/ Ihesus seij to hym/ rise vp
take hi bed & wandre/ and anone þe man is made hool: &
took vp his bed & wandride/ and saboth was in þat day/ þer-
fore þe iewis seyden to hym hat was made hool/ it is saboth
it is not leueful to þee: for to take hi bed/ he answeride to
hem/ he hat made me saak: seyde to me/ take hi bed & wan-
dre/ þerfore hei axiden hym/ who is hat man hat seyde to þee·
take hi bed & wandre/ soþely he hat was made hool: wiste
not who it was/ forsohe Ihesus bomide fro þe cumpayne ordeyn-
nyde (or sette) in þe place/ aftirwarde Ihesus sondre hym in þe
temple: and seyde to hym/ lo þou art made hool · now nyl
þou synne · leste any hing bifalle to þee/ þe ilke man wente
& tolde to þe iewis · for it was Ihesus hat made hym hool/ þer-
fore þe iewis pursueden Ihesus: for he dide his hing in þe saboth/
fforsode Ihesus answeride to hem/ my fadir worshyp til now:

¶

Joon

¶ I wyrche/ perfore hanne he iewis souȝten more to flee hym/
for not onely he brake he saboth· but & he seyde his fadir
god· makyng hym euen to god/ and so Ih̄e answeride & seyde
to hem/ treuely treuely I seye to you· he sone maye not of
hym self do any hing· no but hat hing hat he schal se he fadir
doyinge/ what euer hingis sohely he doih· þes hingis also & he
sone doih/ forsoþe he fadir loueh he sone· & schewih to hym
alle hingis hat he doih/ and he schal schewe to hym more
werkis han þes hat ȝee wondre/ forsoþe as he fadir reysih
deade men & quykenih so & he sone quykenih whom he wole/
sohely neher he fadir iugih any man· but hab ȝyue al he dome
to he sone· pat alle men honoure he sone· as hei honouren
he fadir/ he hat honoureþ not he sone· honoureþ not he fadir
hat sente hym/ treuely treuely I seye to you· for he hat berih
my worde· & billeueþ to hym hat sente me· hab euerlastynge
lijf· & comeþ not into doom· but passih fro deh into lijf/ treue-
ly treuely I seye to you· for he houre comeþ & now it is·
whanne deade men schulen here he voyce of goddis sone· &
hei hat heren schulen lyue// ¶ Sohely as he fadir hab lijf in
hym self· so he ȝauē & to the sone· for to haue lijf in hym
self/ and he ȝauē hym power for to make doom· for he is
mannes sone/ nyl ȝee wondre his hing· for he houre comeþ
in whiche alle men hat ben in birciels schulen here he voyce of
goddis sone/ and hei hat haue done good hingis· schulen come
forþ into ry singe aȝen of lijf/ forsoþe hei hat haue done euyl
hingis into risynge aȝen of doom/ I may not of my self do
any hing· but as I here I iuge & my doom is iuste for I seek
not my wille· but he wille of he fadir hat sente me/ ȝif I here
witnes syng of my self· my witnes syng is not trewe/ anoþer
is hat berih witnes syng of me· and I woot for his witnes syng
is trewe hat he berih of me/ ȝee lanten to Joon· and he bare
witnes syng to he treue/ sohely I take not witnes syng of
man· but I seye þes hingis hat ȝee be saaf/ he was a lanterne
brennyng· & schynynge (or ȝyuynge) lizte/ forsoþe ȝee wol-

A A

den

Joon

den glade at an houre in his lizte/ sohely I haue more lizt
yan Joon/ forsohe he werkis hat my fadir zaue to me hat I
parfourme hem: he ilke werkis hat I do beren witnessyng of
me: for he fadir sente me/ and he fadir hat sente me: he bare
witnessyng of me/ neher zee herden euer his voyce: neher
sizen his likenesse (or fourme)/ and zee hane not his worde
dwellynge in zou: for zee bieleuen not to hym whom he sente/
seeke zee scriptures in whiche zee wenens for to haue euerlast-
ynge liff: & ho it ben hat beren witnessyng of me/ and zee
wolen not come to me: hat zee haue liff// ¶ I take not clere-
nesse of men: but I haue knownen zou: for zee haue not he
loue of god in zou/ I came in he name of my fadir: and zee
tooken not me/ zif anoher schal come in his owne name: zee
schulen receyue hym/ how mowne zee bieleue hat receyuen
glorie eche of oþer: & zee seeken not he glorie hat is of god al
oneȝ nyl zee gesse hat I came to accuse zou anentis he fadir/
it is moyses hat accusidz zou in whom zee hopen/ forsohe zif
zee bieleueden to moyses: parauenture zee schulden bieleue & to
me/ sohely he wrote of me/ sohely zif zee bieleuen not to his
letris: how schulen zee bieleue to my wordis?

Cm 6^m



ftir þes þingis Ih̄c wente ouer he see of galilee:
hat is tiberiadis: & a greet multitude suede hym:
for hei sizen he tokenes hat he dide on hem hat
weren sijk/ þerfore Ih̄c wente into an hil: & satte
here wiþ his disciplis/ forsohe pack was ful nyȝ: a feest day of
þe iewis/ þerfore whanne Ih̄c hadde liste up he yzen & had
seen for a greet multitude came to hym: he seiy to philip/
wherof schulen we bie loues: hat þes men eteȝ sohely he leyde
þis þing temptynge hym/ forsohe he wille what was to do/
philip answeride to hym/ he looues of two hundride pens suf-
fisen not to hem: hat eche man take a litil what/ one of his
disciplis andrews he broþer of symount petre seiy to hym/
one childe is here hat haþ fyue barly looues & two fischis: but
what

Joon

what ben þes þingis amonge so many men/ þerfore Ih̄c seih/
make zee men for to sitte at þe mete/ for þere was myche hay
in þe place/ þerfore men saten at þe mete in nowmble of fyue
þousandis/ þerfore Ih̄c took þe fyue looues/ & whanne he had
done þankynge: he departide to men sittynge at þe mete/
also & of þe fischis: as myche as þei wolden/ forsoþe as þei
ben fulfilde: he leyde to his disciplis/ gadir zee þe relises þat
ben leste: þat þei perische not/ þerfore þei gederiden & fillide
twelue cofyns of relises: of þe fyue barly loues & two fischis
þat lesten to hem þat hadden eten/ þerfore þo men whanne
þei hadden seen þe token (or myracle) þat he had done: leyden/
for þis is verreyley a prophete þat is come into þe worlde/
forsoþe whanne Ih̄u had knownen þat þei weren to come þat
þei schulden rauysche hym & make hym kyng: he al one
fleyze eyzt into an hyl/ soþely as euen was made: his disciplis
wenten doun to þe see/ and whanne þei hadden steyzed vpon
into þe boote: þei camen ouer þe see into capharnaum/ and
dirkenessis weren now made: and ih̄c had not now comen to
hem/ forsoþe a greet wynde blowynge: þe see roos vpon/ þer-
fore whanne þei hadden rowide as fyue & twenty furlongis or
þritty: þei sizen Ih̄u walkynge on þe see & to be made nerte
to þe boote & þei dredden/ soþely he leyde to hem/ I am: nyl
zee drede/ þerfore þei wolden take hym into þe boote/ & anone
þe boote was at þe lande to whiche þei wenten// ¶ On þe toþer
day he cumpanye þat stode ouer þe see: size for þer was none
ouer boote here: no but one/ & for ih̄c entride not wiþ disciplis
into þe boote: but his disciplis weren al one: forsoþe ouer
bootis camen fro tiberiadis: bisidis þe place where þei eten
brede: doinge þankingis to god/ þerfore whanne he cum-
panye had seen for Ih̄u was not þere neþer his disciplis: þei
steyzed into bootis: & camen into capharnaum: seekyng
Ih̄u/ and whanne þei hadden founden hym ouer þe see: þei
leyden to hym/ aby how hast thou comen hidir? Ih̄c answerde
to hem & leyde/ treuely treuely I leye to zou: zee seeken me
not

Joon

not for zee sizen he tokenes (or myraclis): but for zee eten of
looues & ben fulfilde/ wirche zee not mete hat perischip: but
hat dwelijp into euerlastynge liſt: he whiche mete mannes
ſone ȝyueþ to zou/ forſoþe god he fadir bitokenyde (or mark-
ide) hym/ þerfore hei leyden to hym/ what schulen we do: hat
we wirche he werkis of god? Ih̄c answeride & leyde to hem/
his is he werke of god: hat zee bileue into hym: whom he
ſente/ þerfore hei leyden to hym/ þerfore what token dost thou:
hat we ſe: & bileue to thee/ what wirchist thou/ oure faderis eten
manna in dererte: as it is written/ he zaue to hem brede fro
heuene for to ete/ þerfore Ih̄c ſeih to hem/ treuely treuely I
ſeye to zou: not moyses zaue to zou verrey breed fro heuene:
but my fadir ȝyueþ to zou verrey breed fro heuene/ loþely it
is verrey breed hat comeþ dounne fro heuene: & ȝyueþ liſt to he
worlde/ þerfore hei leyden/ lorde euermore ȝyue to vs his
breed/ loþely Ih̄c ſeyde to hem/ I am breed of liſt/ he hat
comeþ to me: ſchal not hungre/ & he hat bileueþ in me: ſchal
neuer hirſte/ but I ſeye to zou: for & zee haue ſeen me: and
zee bileueden not/ al hing hat he fadir ȝyueþ to me: ſchal
come to me/ & I ſchal not caſte oute hym hat comeþ to me/
for I came dounne fro heuene: not hat I do my wille: but
he wille of hym hat ſente me/ forſoþe his is wille of hym hat
ſente me he fadir: hat alle hing hat he fadir zaue to me: I
leefe nouȝt of it but azen reyſe it in he laſte daye/ loþely his
he wille of my fadir hat ſente me: hat eche man hat ſeep he
ſone & bileueþ into hym: haue euerlastynge liſt: & I ſchal azen
reyſe hym: in he laſte day/ þerfore ietwys grucchiden of hym:
for he had leyde: I am breed hat camen dounne from heuene:
& hei leyden/ wher his is not: Ih̄c he ſone of Joseph: whos
fadir & modir we haue knownen/ þerfore how ſeih he his: for
I came dounne from heuene/ þerfore Ih̄c answeride & leyde to
hem/ nyl zee grucche togadir/ no man may come to me: no
but he fadir hat ſente me ſchal drawe hym/ and I ſchal
azen reyſe hym in he laſte daye/ it is written in prophetis.

Joon

¶ alle men schulen be able for to be tauȝte of god/ sche man
hat hāþ herde of he fadir & lernyde: comeþ to me/ not for
any man sīze he fadir · no but his hat is of god: his sīze
he fadir/ soþely soþely I seye to ȝou· he hat bileueþ in me:
hāþ euerlastynge liȝf/ I am breed of liȝf/ ȝoure faderis eten
manna in deserte: and ben deade/ his is breed comyng doun
from heuene · hat zif any man schal ete herof: he dieþ not/ I
am quycke breed hat came doun fro heuene/ zif any man
schal ete of his breed: he schal lyue wiþouten ende/ & he breed
hat I schal ȝyue: is my fleysche· for liȝf of he worlde/ perfore
he ietis chidden togeder seyinge/ how may he his ȝyue to vs
his fleysche for to ete/perfore Ibc seiy to hem/ treuely treuely
I seye to ȝou · no but ȝee schulen ete he fleysche of mannes
sone · & drynke his blood: ȝee schulen not haue liȝf in ȝou/ he
hat etiþ my fleysche & drynkis my blood: hāþ euerlastynge
lyfe/ & I schal azen reyse hym in he laste day/ forsoþe my
fleysche is verreyly mete: & my blood is verreyly drynke/ he
hat etiþ my fleysche & drynkis my blood: dwelliþ in me & I in
hym/as my fadir lyuyng hāþ sente me: & I lyue for he fadir/
and he hat etiþ me: & he schal lyue for me/ his is breede hat
came doun fro heuene/ not as ȝoure faderis eten manna &
ben deade/ he hat etiþ his breed · schal lyue wiþouten ende/
he seyde bes hingis in he sinagoge: techynge in capharnaum/
perfore manye of his disciplis herynge: seyden/ his worde is
harde & who may here hym/ soþely Ibc witynge at hym self ·
for his disciplis grucchiden of his hing: seyde to hem/ his hing
sclaunderis ȝou/ perfore zif ȝee schulen se mannes sone stey-
zing vp where he was bifore: it is he spirit hat quykeneþ · he
fleysche profiteþ no hing/he wordis hat I haue spoken to ȝou:
ben spirit & liȝf/ but here ben summe of ȝou hat bileuen not/
soþely Ibc wiste at he bigynnynge · whiche weren bileuynges:
& who was to bitraye hym/ and he seyde/ perfore I seye to
ȝou · hat no man may come to me: no but it were ȝouen to
hym of my fadir/ fro his tyme manye of his disciplis wenten
abak:

Joon

abak: and nowe wenten not wiþ hym/ þerfore Iþc seyde to he
twelue/ wher & ȝee wolen go aweye/ þerfore Symon petre
answeride to hym/ lorde to whom schulen we gon/ þou hast
wordis of euerlastynge liȝt/ and we hane billeuede & knownen:
for þou art crist he sone of god/ þerfore Iþc answeride to hem/
wher I chees not ȝou twelue: and one of ȝou is a fende/ for-
soþe he seyde of Judas of Symount scarioþ/ forsoþe he his
was to bitraye hym: whanne he was one of he twelue//

C. 7^m



Orsoþe astir þes þingis Iþc walkide into galilee/
for he wolde not walke into Judee: for Iewis
souȝten for to flee hym/ soþely þer was in he nexte
a feest day of Iewis senophogia· (hat is a feest of
tabernacle) forsoþe his breþeren seyden to hym/ passe fro
hens & go into Jude· þat & hi discipulis se he werkis þat þou
doist/ forsoþe no man doþ any þing in hide place (or pruyeh):
& he seekiþ for to be into oppyn/ ȝif þou doist þis þing: schewe
hi self to he worlde/ forsoþe neþer his breþeren billeueden into
hym/ þerfore Iþc seyde to hem/ my tyme came not ȝit but
ȝoure tyme is euermore reedy/ he worlde may not haue
batide/ [] soþely it hatiþ me: for I bere witnessynge
þerof: for he werkis of it ben euyl/ steyze ȝee vp at his feest
day· but I schal not steyze vp at his feest day· for my tyme is
not ȝit fulfilde/ whanne he had seyde þes þingis he dwelte
in galilee/ forsoþe as his breþeren steyzeden vp at he feest
day: hanne & he steyzedede vp· not oppynly but as in pruyeh/
þerfore he iewis souȝten hym in he feest day & seyden/ where
is he/ and myche grucchyng was of hym: in he cumpayne
of purple/ forsoþe summe seyden for he is gode· forsoþe oþer
seyden naye: but he deceyueþ he cumpaynes/ neþeles no
man spac oppynly of hym: for dreede of Iewis/ forsoþe nowe
he feest day medelynge (or goinge bitwile): Iþc wente vp
into he temple· & tauȝte/ and he iewis wondriden seyninge/
how can his (man) lettris· ȝhen he hab not lerned/ Iþc
answeride

Joon

answeride hem and seyde my doctryne is not myn: but
his þat sente me/ ȝif any man wole do his wille: he schal
knowe of he techyng: wher he be of god: or I speke of myself:
he þat spekiþ of hymself: seekiþ his owne glorie/ forsoþe þat
seekiþ he glorie of hym þat sente hym: his is soþeast & vn-
riȝtweſſeſſe is not in hym/ wher moyses ſauſe not a lawe:
and no man of you doiþ he lawe: what ſeeken ȝee for to ſee
me/ þe cumpanye anſweride & ſeyde/ you haſt a deuyl/ who
seekiþ for to ſlee hee/ Ih̄c anſweride & ſeyde to hem/ I haue
done one werke: & alle ȝee wondren/ þerfore moyses ſauſe to
you circumciſſiōn: not for it is of moyses: but of faderis/ & in
þe ſaboth ȝee circumciſion a man/ ȝif a man take circumciſſiōn
in þe ſaboth: þat he lawe of moyses be not broken: haue ȝee
indignacion or wrayþe to me: for I made al þe man hool in
þe ſaboth/ nyl ȝee deme after þe face but deme ȝee a riȝtful
doom/ þerfore ſummen of irl̄m ſeyden/ wher his is not whom
þe iewis ſeeken for to ſlee/ and lo he ſpekiþ openly: & þei ſeyn
no hing to hym/ wher he prynces knewen verreyly: for his iaſt
criſt/ but we witen his man of whens he is/ forſoþe whanne
criſt ſchal come: no man woot of whens he is/ þerfore Ih̄c
criede in þe temple techyng & ſeyning/ and ȝee witen me of
whens I am/ and I came not of my ſelf: but he is trewe þat
ſente me: whom ȝee knowen not/ I woot hym: & ȝif I ſchal
ſeye for I woot hym not: I ſchal be liȝk to you a lier/ and I
woot hym: for of hym I am: & he ſente me/ þerfore þei
ſouȝten for to take hym: and no man ſente into hym handis:
for his houre came not zit/ ſobely many of þe cumpanye bi-
leueden into hym: & ſeyden/ whanne ēſt ſchal come/ wher he
ſchal do mo tokenes han his doiȝ/ þarisees herden þe cum-
panye of purple grucchyng of hym þes hingis/ and he prynces
of þarisees ſenten mynyſtris: þat þei ſchulden take hym/
þerfore ih̄c ſeyde to hem/ zit a litil tyme I am wiȝ you: & I
go þe fadir þat ſente me/ ȝee ſchulen ſeeke me & ȝee ſchulen
not fynde: & where I am/ ȝee may not come/ þerfor iewis
ſeyden

Joon

seyden to hem self/ whidir is he his to go: for we schulen not
fynde hym/ wher he is to go into scaterynge (or distruyinge)
of heben men/ and is to techynge heben men/ what is his
worde he whiche he seyde· zee schulen seeke me · & zee schulen
not fynde/ & where I am zee may not come// fforsohe in he
laste day of he greet teste: Ih̄c stoode & criede seyinge/ zif any
man bristib: come he to me & drynke he/ he hat bileueb into
me as he scripture seib: flosis of quycke water schulen flowe of
his wombe/ sohely he seyde his hing of he holy god/ whom
men bileuyng into hym· weren to take/ fforsohe he spirit was
not zit zounen: for ih̄c was not zit glorifiede/ perfore of hat
cumpayne whan hei hadden herde hes wordis of hym hei sey-
den/ his is verreyly a prophete/ oþer seyden· his is cristi/ for-
sohe summe seyden· wher cristi comeþ fro galilee· wher he
scripture seib not hat of he seed of dauid· & of he castel of beth-
lem where dauid was cristi comeþ/ and so discencion is made
in he cumpayne for hym/ fforsohe summe of hem wolden haue
taken hym: but no man sente to handis vpon hym/ perfore
he mynystris camen to he bischopes & to he pharisees: and
hei seyden to hem/ whi brouzten zee not hym/ he mynystris
answeriden/ neuer man spac so: as his spekib/ perfore he
pharisees answeriden to hem/ wher & zee ben deceyuedes/
wher any of he prynces bileueden into hym· or of he phari-
sees/ but his cumpayne of puple hat knewe not he lawe· ben
curside/ nychodemus seib to hem· he hat came to hym by nyȝt:
hat was one of hem/ wher oure lawe demed a man· no but
firſte it haue herde of hym: and knowe what he doib/ hei an-
sweriden & seyden to hym/ wher & you art a man of galilee·
seeke you scriptures & se: for a prophete risib not of galilee/
and hei turneden aȝen eche into his owne hous//

fforsohe

Joon

þei houȝten for to flee hym// ¶ þerfore Ih̄c walkide not nowe
opynly at þe iewes: but he wente into a region (or cuntry)
bisidis deserter: into a cyte þat is seyde effraym · and þere he
dwellide wiþ his disciplis/ forsoþe þe paske of Iewes was
nerte: and many of þe cuntry steyzedon vp to irl̄m: and þe
day before paske · for to halowe hem self/ þerfore þei souȝten
Ih̄u: and spaken to gedir · stondyng in þe temple/ what ges-
sen zee for he comeþ not to þe feest day/ forsoþe þe bischopis &
pharisees haddeȝ zounen a maundement · þat zif any man
knewe where he is · he schewe · þat þei take hym//

Therfore Ih̄c before sixe dayes of paske came to be- C^m 12^m
thanye where lazarus was deade · whom Ih̄c rep-
side/ forsoþe þei maden to hym a soper þere: and
martha mynystride to hym/ lazarus forsoþe was
one of þe men stryng at þe mete wiþ hym/ þerfore mary toke
a pounde of oynement precious spykenarde · & anoyntide þe
feet of Ih̄u wiþ hire heris/ and þe hous is fulfilde of þe sauour
of þe oynement/ þerfore Judas scarioþ one of his disciplis þat
was to bitrare hym: seyde/ why is þis oynement not solde for
þre hundride pens & is zounen to nedys men/ forsoþe he seyde
þis hing · not for it parteyned to hym of nedys men: but for
he was a heef · & he hauyng purses · bare þo hingis þat weren
sente/ þerfore Ih̄u seyde/ suffre zee hire · þat into þe day of
my brynginge sche kepe þat/ forsoþe zee schulen euermore haue
pore men wiþ þou: soþely zee schulen not euermore haue me/
þerfore myche cumpanye of iewis knewen þat Ih̄c was þere/
and þei camen not opynly for Ih̄u: but for to se lazarus whom
he reyside fro deade/ ¶ forsoþe he prynces of pristis houȝten
for to flee lazarus · for manye of þe iewis for hym wenten
awey & bileueden into Ih̄u/ forsoþe þe morow a myche cum-
panye þat came to gedir at þe feest day · whanne þei haddeȝ
verde whanne Ih̄u comeȝ to irl̄m · tooken braunchis of
palmes · & camen forþe azens hym & crieden/ osanna blesseðe
is

Joon

witen my fadir/ zif zee wisten me/ parauenture & zee schul-
den wite my fadir/ Ihc spac hes wordis in he tresorie/ tech-
ynge in he temple/ and no man took hym/ for his houre came
not zit// ¶ perforse este Ihc seyde to hem/ lo I go & zee schul-
en seeke me/ and zee schulen die in zoure synne/ whidit I go/
zee mowne not come/ perforse he iewis leyden/ wher he schal
slee hym self/ for he leip whidit I go zee mowne not come/ &
he seyde to hem/ zee ben of bynēhe/ I am of aboue/ zee ben
of his worlde/ I am not of his worlde/ perforse I seyde to zou/
for zee schulen die in zoure synnes/ forsoþe zif zee schulen not
bileue for I am/ zee schulen dye in zoure synnes/ forsoþe hei
seyden to hym/ who art thou/ Ihc seyde to hem/ he bygynnynge
(or he firste of alle þing) · he whiche I speke to zou/ I haue
many þingis for to speke of to deme of zou/ but he hat sente
me is soþfastie/ & I speke in he worlde hes þingis hat I herde
of hym/ and hei knewen not for he seyde his fadir god/ perforse
Ihc seiþ to hem/ whanne zee haue reþide mannes sone/
hanne zee schulen knowe for I am/ and of my self I do no
þing/ but as my fadir tauȝte me · I speke hes þingis/ and he
hat sente me is wiþ me · & leste me not al one/ for I do euer-
more ho þingis hat ben plesaunt to hym// ¶ Hym spekyng
his þingis/ manye bileueden into hym/ perforse Ihc seyde to
hem he iewis hat bileueden into hym/ zif zee schulen dwelle
in my worde/ verrely zee schulen be my disciplis/ and zee
schulen knowe he trewþe/ and trewþe schal delyuer zou/ per-
forse he Iewis answeriden to hym/ we ben he seed of abra-
ham/ and to no man we euer serueden/ how seyst thou · for
zee schulen be free/ Ihc answereide to hem treuly treuly I seye
to zou/ for eche man hat doþ synne/ is seruaunt of synne/
soþely he seruaunt dwelliþ not in he hous into wiþouten ende/
perforse zif he sone schal delyuer zou/ verrely zee schulen be
free/ I wote for zee ben abrahams sones · but zee seeken for
to slee me · for my worde takþ not in zou/ and I speek ho
þingis hat I lize at my fadir/ & zee done ho þingis hat zee
sizzen

Joon

sizen at zoure fadir/ hei answeriden & seyden to hym/ abraham is oure fadir/ Ihec seih to hem/ zif zee ben he sones of abraham/ do zee he werkis of abraham/ sohely nowe zee seeken for to flee me · a man hat haue spoken to zou he treuhe hat I herde of god/ abraham vide not his hing/ zee done he werkis of zoure fadir/ and so hei seyden to hym/ we ben not borne of fornicacion/ we haue one fadir god/ perfore Ihec seyde to hem zif god were zoure fadir: sohely zee schulden loue mee/ forsohe I procedide (or came forþ of god/ and came/ neher sohely I came of my self/ but he fente me/ whi knownen zee not my speche · for zee mowne not here my word/ zee ben of he fadir he deuyl/ and zee wolen do he desires of zoure fadir/ he was a man fleer fro he bigynnyng/ and in treuhe he stood not · for treuhe is not in hym/ whanne he spekiȝ lesynge/ he spekiȝ of his owne hingis · for he is a lier · & fadir of it/ sohely zif I seye treuhe: zee bileuen not to me/ who of zou schal reproue me of synnes zif I seye treuhe: whi bileuen zee not to me/ he hat is of god heriȝ he wordis of god/ perfore zee heren not: for zee ben not of god/ perfore he iewis answeriden & seyden/ wher we seyn not wel · for you art a samaritan · & hast a deuyl/ Ihec answeride & seyde/ I haue not a deuyl · but I honoure my fadir · & zee haue unhonouride me/ forsohe I seek not my glorie/ het is hat seekiȝ & demeȝ/ treuely treuly I seye to zou · zif any man schal kepe my worde/ he schal not se deþ into wiþ outen ende/ perfore he iewis seyden/ now we haue knownen · for you hast a deuyl/ abraham is deade & he prophetis/ & you seist zif any schal kepe hi worde · he schal not taste deþ into wiþ outen ende/ wher you art more þan oure fadir abraham hat is deade · & he prophetis ben deade/ whom makist you hi self/ Ihec answeride/ zif I glorifie my self/ my glorie is nouȝte/ my fadir is hat glorifieh me · whom zee seyn for he is zoure god · & zee haue not knownen hym/ forsohe I haue knownen hym/ & zif I seye for I woot hym not/ I schal be a lier lijk to zou/ but I woot hym/ and I kepe his worde/ abraham

Joon

C^m 13^m



Orsohe bisore he feest day of pask · Ihc witynge for
his houre comeþ · þat he passe of his worlde to he
fadur· whan he had louede his þat weren in he
worlde · into he ende he louede hem/ and he soper
made whanne he deuyl had sente nowe into he herte of Judas ·
þat Judas of symount scarioth schulde bitraye hym/ he wi-
tynge for he fadir zaue alle þingis to hym into his handis · &
þat he wente oute fro god · and goþ to god· risþ fro he soper
& puttih his cloþes/ & whanne he had taken a lynnен cloþe ·
he bisore girde hym/ astirwarde he sente water into a basyn ·
and bigan for to wasche his disciplis feet · & to wiþ wiþ lyn-
nen cloþe · wiþ whiche he was bisore girde/ perfore he came
to Symount petre · & petre seip to hym/ lorde what thou wasch-
ist to me he feet · Ihc answeride & seyde to hym/ what þingis
I do þou woost not nowe · forsohe þou schalt wite astirwarde/
petre seip to hym/ þou schalt not wasche to me he feet/ into
wiþ outer ende/ Ihc answeride to hym/ zif I schal not wasche
hee· þou schalt not haue parte wiþ me/ Symount petre seip
to hym/ lorde not onely my feet/ but & he handis & he heede/
Ihc seyde to hym/ he þat is wasche habþ no nede· no but þat
he wasche he feet · but he is clene al/ and zee ben clene· but
not alle/ for he wiste wel · who schulde bitraye hym/ perfore
he seyde· zee ben not clene alle/ perfore astir warde þat he
waschide he feet of hem· he toke his cloþes/ and whanne he
had reslide azen· este he seyde to hem/ zee witen what I haue
done to þou/ zee clepen me mayster & lorde· & zee seyn wel/
forsohe I am/ perfore zif I lorde & mayster haue waschen
þoure feet· & zee schulen wasche another he toþers feet/ for I
haue þouen ensaumple to þou · þat as I haue done to þou so
& zee do/ ¶ Trewely trewely I seye to þou· he seruaunt is
not more þan his lorde/ neþer apostle is more· þan he þat
sente hym/ zif zee witen þes þingis· zee schulen be blesſide ·
zif zee schulen do hem/ I seye not of þou alle/ I wote he whiche
I haue

Joon

his man is not of god: for he kepiȝ not þe saboth/ oþer men
seyden/ how may a man synner do þes signes (or myraclis)ȝ
and dyuylion was amonge hem/ þerfore hei seyn estesone to
þe blynde man/ what seyst þou of hym þat openyde þin yȝenȝ
þoþely he seyde: for he is a prophete/ þerfore iewis billeueden
not of him for he was blynde & had seen: til hei clepiden his
fadir & modir þat had seen/ and hei axiden hem: seinge/ his
is ȝoure sone· whom ȝee seyn for he is borne blynde: how þer-
fore seyh he noweȝ his fadir & modir answereden to hem we
witen for his is ȝoure sone: & he is borne blynde/ þoþely how
he seeþ now we witen not: or who openyde his yȝen we witen
neuer/ are ȝee hym/ he hab age: speke he of hym self/ his fadir
nowe he iewes hadden conspirit · þat ȝif any man knowelech-
ide hym crisi: he schulde be done oute of þe synagoge/ þerfore
his fadir & modir seyden/ for he hab age: are ȝee hym/ þerfore
estesone hei clepiden he man þat was blynde: and seyden to
hym/ ȝyue þou glorie to god/ we witen for his man is a syn-
ner/ þerfore he seyde/ ȝif he is a synner I woot nere/ one þing
I woot · for whanne I was blynde nowe I se/ þerfore hei
seyden to hym/ what dide he to þee: howe openyde he þin
yȝenȝ he answeride to hem/I seyde to ȝou now · & ȝee herden·
what wolen ȝee estesoneȝ whet & ȝee wolen be made his dis-
ciplis/ þerfore hei cursiden hym & seyden/ be þou his disciple·
we ben he disciplis of moyses/ we witen for god spac to moy-
ses: forsoþe we witen not his of whens he is/ þe ilke man
answeride & seyde to hem/ forsoþe in his þing is wondreful
þat ȝee witen not of whens he is · & he hab openyde myn
yȝenȝ/ þoþely we witen: for god heriȝ not synners/ but ȝif any
man is worshiper of god & doȝ his wille: hym he heriȝ/ fro
þe worlde it is not herde þat any man openiȝ þe yȝen of
blynde borne men/ no but his were of god: he myȝt not do
any þing/ hei answereden & seyden to hym/ þou art al borne
in synnes · & þou techist vsȝ and hei cursiden hym oute/ Iþc
herde

Joon

(hat is my līſt) for þee/ Ih̄c answeride/ þou schalt putte hi
ſoule (hat is hi līſt) for me/ treuly treuly I ſeþe to þee · he
cocke ſchal not crowe til þou ſchalt denye me þries/ & he ſeþ
to his diſciplis//

C^m 14^m

IC E not þoure herte diſtourblide· ne drede it/ zee bi-
leuen into god/ & billeue zee into me/ in þe houſ of
my fadir· ben many dwellyngis/ zif any leſſe· I
ſchulde haue ſeyde to þou · for I go for to make
redy to þou a place/ & zif I ſchal go aweye & ſchal make redy
to þou aplace· eftesone I come · & ſchal take þou to my ſelf/
þat where I am/ & zee be/ and whidir I go zee witen· & zee
wite þe weye/ thomas ſeþ to hym/ lorde we witen not whidir
þou goest/ and how mowne we wite þe weye/ Ih̄c ſeþ to hym/
I am weye treuhe & līſt/ no man comeþ to þe fadir· no but
by me/ zif zee haddeñ knoue me/ ſophely zee haddeñ knownen
& my fadir/ & aftirwarde zee ſchulen knoue hym/ and zee
haue ſeen hym/ philip ſeþ to hym/ lorde ſchewe to vs þe fa-
dir/ and it ſufficēþ to vs/ Ih̄c ſeþ to hym/ ſo myche tyme I
am wiþ þou · & haue zee not knownen me/ philip he þat ſeeþ
me· ſeeþ & þe fadir/ how ſeyde þou ſchewe to vs þe fadir/ bi-
leuest þou not · for I in þe fadir & þe fadir is in me/ I ſpeke
not of myſelf/ þe wordis þat I ſpeke to þou/ ſophely þe fadir
dwellynge in me/ he doþ þe werkis/ billeue zee not for I in þe
fadir/ & þe fadir is in me/ ellis billeue zee for þe ilke werkis/
treuly treuly I ſeþe to þou · he þat billeueþ into me/ and he
ſchal do þe werkis þat I do/ & he ſchal do more werkis þan
þes · for I go to þe fadir/ and what euer þing zee ſchulen are
þe fadir in my name/ I ſchal do his þing · þat þe fadir be glo-
rifiede in þe ſone/ zif zee ſchulen are any þing in my name/ I
ſchal do his þing · þat þe fadir be glorifiede in þe ſone/ zif zee
ſchulen are any þing in my name/ I ſchal do it/ zif zee louen
me/ keþe zee my comauendementis/ & I ſchal preye þe fadir/
and he ſchal gife to þou another confortoure · þat he dwelle
wiþ

Joon

wiþ you into wiþ outen ende · he spirit of treuhe/ whiche
(spirit) he worlde may not take· for it seþ not hym neþer
woot hym/forsyþ zee schulen knowe hym· for he schal dwelle
at you · & he schal be in you/ I schal not leeue you fadirles· I
schal come to you/ zit a litil & he worlde seþ not me now/
forsyþ zee schulen se me· for I lyue· and zee schulen lyue/in
hat day zee schulen knowe· for I am in my fadir· & zee in me·
& I in zow/ he hat hab my comaundementis & keþip hem· he
it is hat loueþ me/forsyþ he hat loueþ me schal be louede of
my fadir· & I schal loue hym· & I schal schewe to hym my self/
Judas leþ to hym· not he of scarioþ/ lorde what is done· for
you art to schewe to vs hi self· & not to he worlde/ Ih̄c an-
sweride & seyde to hym/ zif any man loueþ me· he schal keþe
my worde/ and my fadir schal loue hym· & we schulen come
to hym· & we schulen make dwellynge at hym/ he hat loueþ
not me· keþip not my wordis/ and he worde whiche zee haue
herde is not myn· but his hat sente me he faderis/ pes þingis
I haue spoken to you· dwellynge at you/ forsyþ he holy gost
comfortoure whom he fadir schal sende in my name· he schal
teche you al þingis/ and schal schewe to you all þingis· what
euer I schal seye to you/ pes I leeue to you· my pes I zue
to you/ not as he worlde zyueþ· I zyne to you· be not zoure
herte distourblide· ne drede it/ zee haue herde for I seyde to
you· I go & come to you· zif zee loueden me· forsyþ zee schu-
len ioye· for I go to he fadir· for he fadir is more han I/ and
nowe I haue seyde to you bisore it be done· hat whanne it
schal be done· zee bileyue/ now I schal not speke many þingis
to you/ forsyþ he prynce of his worlde comeþ· and he hab not
in me any þing/ but hat he worlde knowe· for I loue he fadir/
and as he fadir zaue to me comaundement· so I do/ rise zee·
go we hens//

DD

I am

Joon

C^m 15^m



Am a verrey vyne: and my fadir is an erhe tilier/
eche syon (or braunche) not berynge fruyte in me:
he schal do it aweye & eche hat berih fruyte: he
schal purge it · hat it more bere fruyte/ nowe zee
ben clene: for he worde hat I haue spoken to zou/ dwelle
zee in me: & I in zou/ as a sioune (or braunche) may not make
fruyte of it self: no but it schal dwelle in he vyne tree: so
neper zee no but zif zee schulen dwelle in me/ I am a vyn-
tree: zee he siouns (or braunchis)/ who hat dwellish in me &
I in hym: his berih myche fruyte/ for wiþ outen me: zee
moune no þing do/ zif any man schal not dwelle in me: lo he
schal be sente oute as a scioune · & schal ware drie/ and hei
schulen gedit hym · & hei schulen sende hym into he fire · & he
brenneth/ zif zee schulen dwelle in me · & my wordis dwelle in
zou: what euer þing zee schulen wille · zee schulen axe · & it
schal be done to zou/ in his þing my fadir is clarifieð: hat zee
brynge mosse fruyte · & zee be made my disciplis/ as my fadir
louede me: & I louede zou/ dwelle zee in my loue/zif zee schu-
len kepe my maundementis: zee schulen dwelle in my loue ·
as I haue kepte he maundementis of my fadir/ and I dwelle
in his loue/ þes þingis I spac to zou hat my ioye be in zou:
and zoure ioye be fulfilde// ¶ his is he comaundement · hat
zee loue togedir as I louede zou/ no man hanþ more loue han
his: hat any putte his soule for his frendis/zee ben my frendis'
zif zee schulen do þes þingis hat I comaunde zou/ nowe I
schal not seye zou seruauntis: for he seruaunt woot not what
his lorde schal do/ forsoþe I haue seyde zou frendis: for alle
þingis what euer I herde of my fadir: I haue made knownen
to zou/ zee haue not chosen me/ but I chees zou · & putte zou
hat zee go & brynge fruyte: and zoure fruyte dwelle/hat what
euer þing zee schulen are he fadir in my name: he zyue to
zou/ þes þingis I comaunde to zou hat zee loue togedir/ zif
he worlde hate zou: wite zee for it hadde me in haate firſte
han

Joon

þe: but I go for to reyse hym fro sleep/ þerfore his disciplis
seyden/ lorde ȝif he slepiþ: he schal be saaf/ forsohe Ih̄c had
seyde of his deþ/ but hei gesilden hat he seyde of sleepynge of
sleep/ þanne þerfore Ih̄c seyde oppnly/ lazarus is deade/ and
I enioye for ȝou hat ȝee bileue for I was not here/ but go we
to hym/ þerfore thomas hat is seyde didymus: seyde to euen
disciplis/ and go we: hat we die wiþ hym/ and so Ih̄c came &
sonde hym hauyng nowe four dayes in þe graue/ soþely be-
thanye was bisidis irl̄m as fistene furlonges/ forsohe many of
Jewis camen to mary & marthe/ for to coumforte hem of
here broþer/ þerfore as martha herde for Ih̄c came: sche ren-
neþ to hym/ mary forsohe sette at home/ þerfore martha seyde
to Ih̄c/ lorde ȝif you haddist ben here: my broþer had not ben
deade/ but & nowe I woot/ þat whateuer þingis you schalt
axe of god: god schal ȝue to þee/ Ih̄c sey to hire/ þi broþer
schal rise azen/ martha sey to hym/ I woot for he schal rise
azen in þe azen risyng in þe laste day/ Ih̄c sey to hire/ I am
azen risyng & liþ/ he hat bileueþ into me: ȝhe ȝif he schal
be deade: schal lyue/ and eche hat lyueþ & bileueþ into me:
schal not die into wiþ outen ende/ bileuest you his þing: sche
sey to hym/ forsohe (or ȝhe) lorde/ I haue bileuede for you
art cristi/ þe sone of quycke/ [] hat haste comen into his
worlde/ and whanne sche had seyde his þing: sche wente & cle-
pide mary hire suster in silence or (stilenesse) seyninge/ þe may-
ster comeþ & clepiþ þee/ sche as sche herde roos anone: and
came to hym/ soþely Ih̄c came not zit into þe castel: but he
was zit in hat place/ where martha had comen azenes hym/
þerfore he iewis hat weren wiþ hire in þe hous & comfortiden
hire/ whanne hei sizen mary/ for soone sche roos & wente
oute: sueden hire seyninge/ for sche goiþ to þe graue: for to
wepe here/ forsohe mary whanne sche hadde seyn whare Ih̄c
was: seinge hym felde to his feet/ & seyde to hym/ lorde ȝif
you haddist ben: my broþer had not ben deade/ þerfore as Ih̄c
siz̄ hire wepyng & he iewis hat weren wiþ hire wepyng: he

Joon

come: he schal reproue he worlde of synne & of riztwesnese
of doom/ forsope of synne for zee haue not biseuede into me/
sohely of riztwesnese: for I go to he fadir & nowe zee schulen
not se me/ forsope of doom: for he prynce of his worlde is now
demyde// ¶ zit I haue many hingis for to seye to zou: but
zee mowne not here now/ sohely whanne he ilke spirit of treuhe
schal come: he schal teche zou al treuhe/ sohely he schal not
speke of hym self: but what euer hingis he schal here: he schal
speke/ & he schal telle zou: hes hingis hat ben to come/ he
schal clarifie me: for of myn he schal take & schal telle to zou/
alle hingis what kyn hingis he fadir hab: ben myne/ perfore
I seyde to zou: for of myn he schal take & telle to zou/ ¶ A
litol & nowe zee schulen not se me: & estesone a litol & zee
schulen se me: for I go to he fadir/ perfore somme of his dis-
ciplis seyden to gedir/ what is his hing hat he seiy to vs: a
litol & zee schulen not se me: for I go to he fadir/ perfore hei
seyden what is his hat he seiy to vs a litil/ we witen not what
he spekib/ forsope Ih̄ knewe for hei wolden are: and he seyde
to hem/ of his hing zee seeken amonge zou: for I seyde/ a litol
& zee schulen not se me: & estesone a litol & zee schulen se me/
treuely treuly I seye to zou: for zee schulen mourne & wepe:
forsope he worlde schal enioye/ for zee schulen be sorowful:
but zoure sorowe (or hewynesse): schal turne into ioye/ sohely
a womman whanne sche bereb childe: hab sorowe for hire
houre comey/ forsope whanne sche hab borne a sone: nowe
sche henkyb not of he pressure (or peyne) for ioye: for a man
is borne into he worlde/ & perfore zee haue nowe sorowe/
sohely estesone I schal se zou: and zoure herte schal enioye/
and no man schal take fro zou zoure ioye/ & in hat day zee
schulen not are me any hing/ treulyp treuly I seye to zou: zif zee
schulen are he fadir any hing in my name: he schal zyue it to
zou/ til nowe zee ariden not any hing in my name/ are zee:
and zee schulen take hat zoure ioye be ful/ I haue spoken to
zou hes hingis in prouerbis (or dirke saumples)/ he houre
comey.

Joon

comēþ · whanne nowe I schal not speke to you in prouerbis·
but oppnly of my fadir I schal telle to you/ in þat day zee
schul are in my name/ & nowe I seye to you · for I schal preye
þe fadir of you/ forþoþe he þe fadir loueþ you· for zee haus
louede me · & haue bileuede for I wente oute fro god/ I wente
oute fro þe fadir· and I came into þe worlde/ estesone I leeue
þe worlde· & I go to þe fadir/ his discipulis seyden/ lo nowe
þou spekest oppnly· and þou seist no prouerbe/ nowe we witen
for þou woste alle þingis· & it is no nede to þee· þat any man are
hee/ in his þing we bileuen· for þou wentist oute fro god/ Iþc
answeride to hem/ now zee bileuen/ lo þe houre comēþ · & nowe
it comēþ· þat zee be disparrplide (or scateride) · eche into his
owne þingis· and leeue me al one/ and I am not al one· for
þe fadir is wiþ me/ þes þingis I haue spoken to you· þat zee
haue pees in me/ in þe worlde zee schulen haue pressyngē (or
ouerlepinge)/ but triste zee I haue ouercomen þe worlde//

Thes þingis Iþc spac · & he yzen liste vp into heuene·
he seyde/ fadir þe houre comēþ · clarifie hi sone ·
þat hi sone clarifie þee/ as þou hast zounen to hym
power of eche sleysche (or man) þat alle þing þat
þou hast zounen to hym· he zyue to hem euerlastynge liff/ for-
soþe his is euerlastynge liff· þat hei knowe hee al one verrey
god · & whom þou sentist Iþu criss/ I haue clarifieðe þee on
erþe· I haue endide þe werke þat þou hast zounen to me þat I
do/ and nowe fadir clarifie þou me at hi self · wiþ clerenesse
þat I had at þee· bisore þe worlde was made/ I haue schewide
hi name to þe men whom þou hast zounen to me of þe worlde/
hei weren þin · & þou hast zounen hem to me· & hei haue kepte
hi worde/ and nowe hei haue knownen · for alle þingis þat þou
hast zounen to me· ben of þee/ for þe wordis þat þou hast zounen
to me· I zaue to hem/ & hei haue taken & haue knownen ver-
rely· for I wente oute fro þee · & hei bileueden · for þou sent-
isti me/ I preye for hem· not for þe worlde· but for hem þat
þou

C^m 17^m

Joon

you hast zounen to me/ for hei ben hyn . & hi hingis ben myne
and I am clarifide in hem/ and now I am not in he world
& hes ben in he worlde & I come to pee/ holy fadir kepe hen
in hi name . whom you zauest to me . hat hei ben one as & we
whanne I was wiþ hem: I kepte hem in hi name/ whom you
zauest to me I kepte: & no man of hem perischide . no but he
sone of perdicōn (or dampnacōn) . hat he scripture be fulfilde/
forsoþe nowe I come to pee . & heþingis I speek in he worlde:
hat hei haue my ioye fulfilde in hem self/ I zaue to hem hi
worlde . & he worlde had hem in hate . for hei ben not of he
worlde . as I am not of he worlde/ I preye not hat you take
hem aweye of he worlde: but hat you kepe hem fro euyl/ hei
ben not of he worlde: as I am not of he worlde/ halowe you hem
in treuhe/ hi worlde is treuhe/ as you sentist me into he worlde:
& hei ben halowide in treuhe/ soþely I preye not onely for hem:
but & for hem hat ben to billeue into me . bi he worlde of hem/
hat alle ben one . as you fadir in me . & I in pee . hat & hei in
us ben one . hat he worlde billeue for you hast sente me/ and
I haue zounen to hem he clerenesse hat you hast zounen to me:
hat hei ben one . as we ben one/ I in hem & you in me: hat
hei ben endide into one/ & hat he worlde knowe hat you sent-
ist me & hast louede hem: as & you hast louede me/fadir I wole
hat & hei whom you zauest to me: be wiþ me where I am/ hat
hei se my clerenesse whiche you hast zounen to me: for you loued-
ist me bisore he makynge of he worlde/ fadir Just (or riztful)
he worlde knewe pee not forsoþe I knewe pee: & heþe knewen
for you sentist me/ and I haue made hi name knownen to hem:
me: be in hem . & I in hem//

Whanne

Joon

signysyngē by what deþ he was to die/ þe cumpayne answeride to hym/ we haue herde of þe lawe: for crīſt dwelleþ into wiþ outer ende/ how seist thou it bihoueþ mannes sone for to be areride/ who is his mannes sone? þerfore Ihs̄ seih to hem/ zit a litil lizt is in zu/ walke ȝee þe while ȝee haue lizt: þat dirkenessis cacche zu not/ and he wandriþ in dirkenessis: woot nere whidir he goiþ/ þe while ȝee haue lizte: billeue ȝee into lizt: þat ȝee be þe sones of lizte/ Ihs̄ spac þes þingis: and wente & hidde hym fro hem/ ¶ Soþely whanne he hadde done so manye signes bifore hem: hei billeueden not in hym/ þat þe worde of ysaie þe prophete schulde be fulfilde · whiche he seyde/ lorde who billeuede to oure herynge · & to whom is þe arme of god schetwide/ þerfore hei myȝten not billeue · for este-
sone ysaie seyde/ he haþ blyndide here yzen · & he haþ endur-
ide (or made harde) he herte of hem · þat hei se not wiþ yzen
& vndirstande wiþ herte · & þat hei be conuertide (or al turn-
yde) · & I hele hem/ ysaie seyde þes þingis · whanne he size þe
glorie of hym · & spac of hym/ neyeles & of þe prynces ma-
nye billeueden into hym/ but for þe pharisees hei knowele-
chiden not · þat hei schulden not be caste oute of þe synagogue/
forsoþe hei loueden þe glorie of men: more þan þe glorie of
god/ forsoþe Ihs̄ criede & seyde · he þat billeueþ into me · bille-
uethe not into me: but into hym þat sente me/ he þat seeth me:
seeth hym þat sente me/ I lizte came into þe worlde · þat eche
man þat billeueþ into me · dwelle not in dirkenesses/ and any
man schal here my wordis & schal not kepe · I deme hym not/
forsoþe I came not þat I deme þe worlde: but þat I make þe
worlde saaf/ he þat despisþ me & takis not my wordis: haþ
hym þat schal iuge hym/ þe worde þat I haue spoken: þat
schal deme hym in þe laste daye/ for I haue not spoken of my
self · but þe fadir þat sente me · he ȝauë to me a maundement ·
what I schal seye & what I schal speek/ and I woot for his
maundementis is euerlastynge liif/ þerfore ho ȝingis þat I
speek · as þe fadir seyde to me: so I speek//

Forsøþe

Joon

C^m 13^m



Orsohe bisore he feest day of pask · Ih̄c witynge for
his houre comeþ · þat he passe of his worlde to he
fadre· whan he had louede his þat weren in he
worlde · into he ende he louede hem/ and he soper
made whanne he deuyl had sente nowe into he herte of Judas ·
þat Judas of symount scarioth schulde bitraye hym/ he wi-
tynge for he fadir ȝauē alle þingis to hym into his handis · &
þat he wente oute fro god · and goþ to god· risiþ fro he soper
& puttih his cloþes/ & whanne he had taken a lynnē cloþe
he bisore girde hym/ astirwarde he sente water into a basyn·
and bigan for to wasche his disciplis feet · & to wiþ wiþ lyn-
nen cloþe · wiþ whiche he was bisore girde/ þerfore he came
to Symount petre · & petre seih to hym/ lorde what þou wasch-
ist to me he feet / Ih̄c answeride & seyde to hym/ what þingis
I do þou woost not nowe· forsohe þou schalt wite astirwarde/
petre seih to hym/ þou schalt not wasche to me he feet· into
wiþ outer ende/ Ih̄c answeride to hym/ ȝif I schal not wasche
hee· þou schalt not haue parte wiþ me/ Symount petre seip
to hym/ lorde not onely my feet· but & he handis & he heede/
Ihc seyde to hym/ he þat is wasche hab̄ no nede· no but þat
he wasche he feet · but he is clene al/ and ȝee ben clene· but
not alle/ for he wiste wel · who schulde bitraye hym/ þerfore
he seyde· ȝee ben not clene alle/ þerfore astir warde þat he
waschide he feet of hem· he toke his cloþes/ and whanne he
had restide azen· este he seyde to hem/ ȝee witen what I haue
done to ȝou/ ȝee clepen me mayster & lorde· & ȝee seyn wel/
forsohe I am/ þerfore ȝif I lorde & mayster haue waschen
ȝoure feet· & ȝee schulen wasche anoþer he tovers feet/ for I
haue ȝouen ensaumple to ȝou · þat as I haue done to ȝou so
& ȝee do/ ¶ Trewely trewely I seye to ȝou· he seruaunt is
not more han his lorde/ neþer apostle is more· han he þat
sente hym/ ȝif ȝee witen þes þingis· ȝee schulen be blesſide·
ȝif ȝee schulen do hem/ I seye not of ȝou alle/ I wote he whiche
I haue

Joon

me/what hast thou done? Ihe answeride/ my kyngdom is not
of his worlde/ zif my kyngdom were of his worlde/ sohely my
mynystris schulden stryue · hat I schulde not be bitaken to he
iewis/ nowe forsohe my kyngdom is not of hens (or of his
place/) and so pilate seyde to hym/ perfore thou art kyng? Ihe
answeride/ thou seist for I am a kyng/ I in his hing am borne ·
¶ to his I came into he worlde/ hat I bere witnessyng to
treuhe/ eche man hat is of treuhe/ herib my voyce/ pilate seih
to hym/ what is treuhe/ and whanne he had seyde his hings/
estesone he wente oute to he iewis/ & seyde to hem/ I fynde no
cause azenes hym/ forsohe it is a custom to zou · hat I leeue
(or delyuer) one to zou in pask/ perfore wole zee I schal dis-
mytte to zou he kyng of iewes/ perfore hei crieden estesone
alle seyng/ not his/ but barrabas/ forsohe barrabas was a
beef//

Therfore pilate took Ihū & scourgide/ & knyztis sold-
ynge a crowne of hornes/ puttiden to his heede/ &
diden aboute hym a clope of purpur/ and camen to
hym & seyden to hym []

C. 19.

buffetis/ estesone pilate wente oute/ and seyde to hem/ lo I
leede hym to zou wiþ oute forþe · hat zee knowe/ for I fynde
no cause in hym/ perfore Ihe wente oute berynge a crowne
of hornes/ and a clope of purpur/ & he seih to hem/ lo he man/
perfore whanne he bischopis & mynystris hadden seen hym hei
crieden seyng crucifie crucifie hym/ pilate seih to hem/ take
zee hym/ and crucifie zee/ sohely I fynde no cause in hym/ he
iewis answeriden to hym/ we haue a lawe/ & astir he lawe he
schal die/ for he made hym goddis lone/ perfore whanne pi-
late had herde his worlde/ he dredde more/ & he wente into he
moot halle/ estesone he seyde to Ihū/ of whens art thou/ and
Ihe zaue not answere to hym/ and pilate seih to hym/ spekist
þou not to me/ wiste þou not for I haue power for to crucifie
þee/ and I haue power for to delyuer þee? Ihe answeride/
EE

þou

Joon

þou schuldist not haue any power azenes me: no but it were
ȝouen to hee from aboue/ þerfore he þat bitrayede me to hee:
haþ þe more synne/ þerof (or fro þens): pilate souȝte for to
delyuer hym/ forsoþe þe iewis crieden seyng/ zif þou leueest
hym þus þou art not frende of cesar/ for eche man hat makih
hymself kyng: azen seih cesar/ þerfore pilate whan he had
herde þes wordis: ledde Ihū forþ & satte for domesman in
a place hat is licostratos in ebreu forsoþe galgatha in eng-
lische place of caluarie/ forsoþe it was þe euentide of paske
as þe sixte houre (or haly day)/ and he seip to he iewis/ lo-
ȝoure kyng/ forsoþe heicrieden seyng/ do awey do awey: cru-
cifye hym/pilate seih to hem/ schal I crucifie ȝoure kyng: þe
bischopis answeriden/ we haue not a kyng: no but cesar/ þer-
fore hanne pilate bitoke hym to hem: hat he schulde be cru-
cifiede/ forsoþe hei token Ihū & ledden oute/ & he berynge
to hym self a crosse: wente oute into hat place hat is seyde of
caluarie in ebreu galgatha where hei crucifieden hym/ and
ober two wiþ hym on his side & on hat side: þerfore Ih̄c he
mydle/ forsoþe & pilate wrote a title: & putte on he crosse/
soþely it was writen/ Ihū nazareth kyng of Jewes/ þerfore
many of he Jewis reddon his title: for he place where Ihū is
crucifiede was nyȝ he cytee/ & it was writen in ebreu greek &
latyn/ þerfore he bischopis of Jewes seyden to pilate/ nyl þou
write kyng of Jewes: but for he seyde I am kyng of iewes/
pilate answeride/ hat hat I haue writen I haue writen/ þer-
fore he knyȝtis whanne hei hadden crucifiede hym: token hys
cloþes & maden four parties to eche knyȝt a parte/ and a
coot/ forsoþe he coote was wiþouten seem/ and aboue wouen
by al/ þerfore hei seyden to gedir/ kitte we not it: but laye we
lotte whos it is/ hat he scripture be fulfilde: seyng hei part-
iden my cloþes to hem: & into my clooþ hei senten lotte/ and
soþely knyȝtis diden þes þingis/ ¶ forsoþe bitidis he crosse of
Ihū stoden his modir & he suster of his modir mary cleophe &
mary maudeleyn/ þerfore whanne Ih̄c hadde seen he modir
& he

Joon

wiþ you into wiþ outen ende · þe spirit of treuhe/ whiche
(spirit) þe worlde may not take: for it seeþ not hym neþer
woot hym/ forsoþe zee schulen knowe hym: for he schal dwelle
at you · & he schal be in you/ I schal not leue you fadirles: I
schal come to you/ zit a litil & þe worlde seeþ not me now/
forsoþe zee schulen se me: for I lyue: and zee schulen lyue/ in
hat day zee schulen knowe: for I am in my fadir: & zee in me ·
& I in zow/ he hat hah my comaundementis & kepiþ hem: he
it is hat loueþ me/ forsoþe he hat loueþ me schal be louede of
my fadir/ & I schal loue hym: & I schal schewe to hym my self/
Judas seip to hym · not he of scarioþ/ lorde what is done: for
you art to schewe to vs hi self · & not to þe worlde/ Ihe
anþweride & seyde to hym/ zif any man loueþ me: he schal kepe
my worde/ and my fadir schal loue hym · & we schulen come
to hym · & we schulen make dwellynge at hym/ he hat loueþ
not me: kepiþ not my wordis/ and þe worde whiche zee haue
herde is not myn: but his hat sente me þe faderis/ þes hingis
I haue spoken to you: dwellynge at you/ forsoþe þe holy gost
comfortoure whom þe fadir schal sende in my name: he schal
teche you al hingis/ and schal schewe to you all hingis: what
euer I schal seye to you/ pees I leue to you: my pees I zyue
to you/ not as þe worlde zyueþ: I zyue to you: be not zoure
herte distourblide: ne drede it/ zee haue herde for I seyde to
you: I go & come to you: zif zee loueden me: forsoþe zee schu-
len ioye · for I go to þe fadir · for þe fadir is more han I/ and
nowe I haue seyde to you bisore it be done: þat whanne it
schal be done: zee bileyue/ now I schal not speke many hingis
to you/ forsoþe þe prynce of his worlde comeþ: and he hah not
in me any hing/ but þat þe worlde knowe: for I loue þe fadir/
and as þe fadir zaue to me comaundement: so I do/ rise zee:
go we hens//

DD

I am

Joon

C^m 15^m



Am a verrey vyne: and my fadir is an erhe tiler/
eche syon (or braunche) not berynge fruyte in me:
he schal do it awye: & eche hat berib fruyte: he
schal purge it: hat it more bere fruyte/ nowe zee
ben clene: for he worde hat I haue spoken to zou/dwelle
zee in me: & I in zou/as a scioune (or braunche) may not make
fruyte of it self: no but it schal dwelle in he vyne tree: so
neper zee no but zif zee schulen dwelle in me/I am a vyn-
tree: zee he sciouns (or braunchis)/ who hat dwellic in me &
I in hym: his berib myche fruyte/ for wiþ outen me: zee
moune no þing do/ zif any man schal not dwelle in me: lo he
schal be sente oute as a scioune: & schal ware drie/ and hei
schulen gedit hym: & hei schulen sende hym into he fire: & he
brenneth/ zif zee schulen dwelle in me: & my wordis dwelle in
zou: what euer þing zee schulen wille: zee schulen are: & it
schal be done to zou/ in his þing my fadir is clarifieð: hat zee
brynge moste fruyte: & zee be made my disciplis/ as my fadir
louede me: & I louede zou/dwelle zee in my loue/zif zee schu-
len kepe my maundementis: zee schulen dwelle in my loue:
as I haue kepte he maundementis of my fadir/ and I dwelle
in his loue/ þes þingis I spac to zou hat my ioye be in zou:
and zoure ioye be fulfilde// ¶ his is he comaundement: hat
zee loue togeditor as I louede zou/ no man haþ more loue han
his: hat any putte his soule for his frendis/zee ben my frendis:
zif zee schulen do þes þingis hat I comaunde zou/ nowe I
schal not seye zou seruauntis: for he seruaunt woot not what
his lorde schal do/ forsohe I haue seyde zou frendis: for alle
þingis what euer I herde of my fadir: I haue made knownen
to zou/zee haue not chosen me/ but I chees zou: & putte zou
hat zee go & brynge fruyte: and zoure fruyte dwelle/hat what
euer þing zee schulen are he fadir in my name: he ȝyue to
zou/ þes þingis I comaunde to zou hat zee loue togeditor/ zif
he worlde hate zou: wite zee for it hadde me in haate firste
þan

Joon

þan þou/ þif ȝee hadden ben of he worlde: he worlde schulde
loue þat hing þat was his/ but for ȝee ben not of he worlde·
but I chees þou fro he worlde: perfore he worlde hatih þou:
haue ȝee mynde of my worde · he whiche I seyde to þou: he
seruaunt is not more þan his lorde/ þif þei haue pursuede me:
¶ þei schulen pursue þou/ þif þei haue kepte my worde: and
þei schulen kepe ȝoure/ but þei schulen do to þou alle þes
þingis for my name: for þei witen not hym þat sente me/ þif
I had not comen ¶ hadde not spoken to hem þei schulden not
haue synne/ forsohe now þei haue not excusacion of here synne/
he þat hatih me: hatih ¶ my fadir/ þif I hadde not done werkis
in hem · he whiche none oþer man dide: þei schulden not haue
synne/ forsohe nowe ¶ þei haue seen ¶ hatide me: ¶ my fadir/
but þat he worde be fulfilde þat is writen in ȝoure latwe: for
þei hadden me in hate wiþ outen cause/ forsohe whanne he
confortoure schal come · he whiche I schal sende to þou fro he
fadir · a spirit of treuhe · he whiche procediþ (or comeþ forþe)
of he fadir: he schal bere witnessyng of me/ and ȝee schulen
bere witnessyng: for ȝee ben wiþ me fro he bygynnyng//

Jhes þingis I haue spoken to þou: þat ȝee be not Cm 16m
sclaunderide/ þei schulen make þou wiþ outen
synagogis/ but he houre comeþ · þat eche man þat
sleþ þou: deme hym for to ȝue seruyce to god/ and
þei schulen do to þou þingis: for þei haue not knownen he fadir
neþer me/ but jhes þingis I spac to þou · þat whanne he houre
of hem schal come: ȝee haue mynde for I seyde to þou/ ¶ I
seyde not to þou jhes þingis fro he bigynnyng: for I was wiþ
þou: ¶ nowe I go to hym þat sente me: ¶ no man of þou arith
me whidir gost þou/ but for I haue spoken to þou jhes þingis ·
sorowe or heuynesse hab fulfilde ȝoure herte/ but I seye to þou
treuhe: it spedih to þou þat I go/ soþely þif I schal not go
aweye: he confortoure schal not come to þou/ forsohe þif I
schal go aweye: I schal sende hym to þou/ and whanne he schal
come:

Joon

come: he schal reproue he worlde of synne & of riȝt wesnesse &
of doom/ forsoþe of synne for ȝee haue not billeuede into me/
soþely of riȝt wesnesse: for I go to he fadir & nowe ȝee schulen
not se me/ forsoþe of doom: for he prynce of his worlde is now
demyde// ¶ ȝit I haue many hingis for to seye to ȝou: but
ȝee mowne not here now/ soþely whanne he ilke spirit of treuhe
schal come: he schal teche ȝou al treuhe/ soþely he schal not
speke of hym self: but what euer hingis he schal here: he schal
speke/ & he schal telle ȝou: þes hingis hat ben to come/ he
schal clarifie me: for of myn he schal take & schal telle to ȝou/
alle hingis what kyn hingis he fadir hab: ben myne/ þerfore
I seyde to ȝou: for of myn he schal take & telle to ȝou/ ¶ A
litil & nowe ȝee schulen not se me: & estesone a litil & ȝee
schulen se me: for I go to he fadir/ þerfore somme of his dis-
ciplis seyden to gedir/ what is his hing hat he leip to vs &
a litil & ȝee schulen not se me: for I go to he fadir/ þerfore þei
seyden what is his hat he leip to vs a litil/ we witen not what
he spekis/ forsoþe Ih̄c knewe for þei wolden axe: and he seyde
to hem/ of his hing ȝee seeken amone ȝou: for I seyde/ a litil
& ȝee schulen not se me: & estesone a litil & ȝee schulen se me/
treuely treuly I seye to ȝou: for ȝee schulen mourne & wepe:
forsoþe he worlde schal enioye/ for ȝee schulen be sorowful:
but ȝoure sorowe (or heuynesse): schal turne into ioye/ soþely
a womman whanne sche bereþ childe: hab sorowe for hire
houre comeþ/ forsoþe whanne sche hab borne a sone: nowe
sche penkiþ not of he pressure (or peyne) for ioye: for a man
is borne into he worlde/ & þerfore ȝee haue nowe sorowe/
soþely estesone I schal se ȝou: and ȝoure herte schal enioye/
and no man schal take fro ȝou ȝoure ioye/ & in hat day ȝee
schulen not axe me any hing/ treuly treuly I seye to ȝou: ȝif ȝee
schulen axe he fadir any hing in my name: he schal ȝyue it to
ȝou/ til nowe ȝee axiden not any hing in my name/ axe ȝee:
and ȝee schulen take hat ȝoure ioye be ful/ I haue spoken to
ȝou þes hingis in prouerbis (or ditke saumples)/ he houre
comeþ.

Joon

comēþ · whanne nowe I schal not speke to þou in prouerbis·
but opynly of my fadir I schal telle to þou/ in þat day zee
schul axe in my name/ & nowe I seye to þou · for I schal preye
þe fadir of þou/ forsoþe he þe fadir louēþ þou· for zee haue
louede me · & haue billeuede for I wente oute fro god/ I wente
oute fro þe fadir· and I came into þe worlde/ estesone I leeue
þe worlde· & I go to þe fadir/ his disciplis seyden/ lo nowe
þou spekest opynly· and þou seist no prouerbe/ nowe we witen
for þou woste alle þingis· & it is no nede to þee· þat any man are
þee/ in þis þing we billeuen· for þou wentist oute fro god/ Ih̄c
answeride to hem/ now zee billeuen/ lo þe houre comēþ · & nowe
it comēþ· þat zee be disþaplide (or scateride) · eche into his
owne þingis· and leeue me al one/ and I am not al one· for
þe fadir is wiþ me/ þes þingis I haue spoken to þou· þat zee
haue pees in me/ in þe worlde zee schulen haue pressynge (or
overleyinge)/ but triste zee I haue ouercomen þe worlde//



Wes þingis Ih̄c spac· & þe yzen liste vp into heuene· Cm 17^m
he seyde/ fadir þe houre comēþ · clarifie hi sone ·
þat hi sone clarifie þee/ as þou hast zounen to hym
power of eche sleysche (or man) þat alle þing þat
þou hast zounen to hym· he zyue to hem euerlastynge liff/ for-
soþe þis is euerlastynge liff· þat hei knowe þee al one verrey
god · & whom þou sentist Ih̄u criss/ I haue clarifieð þee on
erþe· I haue endide þe werke þat þou hast zounen to me þat I
do/ and nowe fadir clarifie þou me at hi self · wiþ clerenesse
þat I had at þee· bisore þe worlde was made/ I haue schewide
hi name to þe men whom þou hast zounen to me of þe worlde/
þei weren þin · & þou hast zounen hem to me· & þei haue kepte
þi worde/ and nowe þei haue knownen · for alle þingis þat þou
hast zounen to me· ben of þee/ for þe wordis þat þou hast zounen
to me· I zaue to hem/ & þei haue taken & haue knownen ver-
reþy· for I wente oute fro þee · & þei billeueden · for þou sent-
ist me/ I preye for hem· not for þe worlde· but for hem þat
þou

Joon

þou hast zounen to me/ for þei ben þin · & þi þingis ben mynes
and I am clarifieide in hem/ and now I am not in he worlde
& þes ben in he worlde & I come to þee/ holy fadir kepe hem
in hi name · whom you zauest to me· þat þei ben one as & we/
whanne I was wiþ hem· I kepte hem in hi name/ whom you
zauest to me I kepte· & no man of hem perischide · no but he
sone of perdicōn (or dampnacon) · þat he scripture be fulfilde/
forsohe nowe I come to þee · & þes þingis I speek in he worlde:
þat þei haue my ioye fulfilde in hem self/ I zaue to hem hi
worde · & he worlde had hem in hate · for þei ben not of he
worlde · as I am not of he worlde/ I preye not þat you take
hem aweye of he worlde· but þat you kepe hem fro euyl/ þei
ben not of he worlde· as I am not of he worlde/halowe you hem
in treuhe/ þi worde is treuhe/as you sentist me into he worlde:
but & for hem þat ben to bileue into me · bi he worde of hem/
þat alle ben one · as you fadir in me · & I in þee · þat & þei in
us ben one · þat he worlde bileue for you hast sente me/ and
I haue zounen to hem he clerenesse þat you hast zounen to me:
þat þei ben one · as we ben one/ I in hem & you in me· þat
þei ben endide into one/ & þat he worlde knowe þat you sent-
ist me & hast louede hem· as & you hast louede me/fadir I wole
þat & þei whom you zauest to me: be wiþ me where I am/ þat
þei se my clerenesse whiche you hast zounen to me· for you loued-
ist me bisore he makyng of he worlde/ fadir Just (or riztful) ·
he worlde knewe þee not· forsohe I knewe þee· & þes knewen
for you sentist me/ and I haue made hi name knownen to hem·
me: be in hem · & I in hem//

Whanne

pe aplis

up into he hizet hingis · where hei dwelten · petre & Jon
James & andrewe · Philip & Thomas · Bartholomeu & ma-
theu · James of Alpheu · & Symount zelotes: and Judas of
James/ alle hes weren dwellynge (or lastynge) to gedir in
prayer wiþ wymmen · & mary he modir of Ihū: and wiþ
his bretheren// ¶ In þo dayes petre rysynge up in he mydle
of bretheren: seyde/ forsoþe her was a cumpanye of men to
gedir: almost an hundride & twenty/ men bretheren it bihoueþ
he scripture to be fulfilde · whiche he holy gost bisore seyd by
he mouȝt of dauyd · of Judas hat was leder of hem hat token
Ihū · he whiche was nowmbride in vs & gate he sorte of his
mynsterie/ and forsoþe his weldide a feelde of he hysre of
wickidnesse · & he hangide to bartie he mydle: and all his en-
traylis ben sched abroode/ and it is made knownen to alle men
dwellynge in irl̄m so hat he ilke feelde was clepide achildemak
in he langage of hem: hat is he feelde of blood/ forsoþe it is
written in he book of psalmes/ he habitacion of hym be made
deserte: and be her not hat dwelle in it: & another take he bisch-
opricke of hym/ bisfore it bihoueþ of hes men hat ben geder-
ide to gedir wiþ vs in al tyme in whiche he lorde Ihū entride
in and wente oute amonge vs · bygynnynge fro he baptym of
Joon vnto he day in whiche he was taken up fro vs: one of
hes for to be made a witnesse of his resurreccōn wiþ vs/ and
hei ordeynyden two/ Joseph hat is clepide barsabas · hat is
namede iustus: and mathie/ and hei preynges: seyden/ you
lorde hat has knownen he hertis of men: schewe whom you hast
chosen of hes two · one for to take he place of his mynsterie
& apostilhede· of he whiche Judas trespasside: hat he schulde go
into his place/ and hei zauen lottis to hem/ and he lotte feld
on mathie · & he was nowmbrede to gedir: wiþ he elleuene
apostlis//

¶ ¶

And

dedis

C^m 2^m



And whanne he pentecostis dayes (hat is fifty) were fulfilde: alle disciplis weren togedir in he same place and sodeynly her was made a soune from heuene: as a great spirit comynge to: and it fulfilde al he hous: where hei weren sittynge/ and tungis diversely partide as fire appereden to hem: and it late vpon eche of hem/ & alle ben fulfilde wiþ he holy goste/ & hei bigunnen for to speec wiþ dyuerse langagis: as he holy gost zaue to hem for to speke/ forsohe here weren in irlm dwellynge iewes religious men: of eche nacōn hat is vndre heuene/ sohely his voyce made: he multitude came to gedir/ & in soule (or vndirsydynge) was confoundide (or astonyede): for eche man herde hem spekyng in his langage/ forsohe alle men weren astonyede in witte: and wondriden seyinge togedir/ wher not alle hes hat speken ben galilees: & how haue we herde eche man his langage in whiche we ben borne? parthi: & medy: & elamyte: & hei hat dwellen at mesopotanye Jude: & capadosie: ponte: & asie: frigie: & pamphilie: egipte & he parties of libie: hat is aboute syrenen: and comelyngis romayns/ and iewis & proselitis: men of crete & of arabie/ we haue herde hem spekyng in oure langagis: he grete hingis of god/ forsohe alle weren stonyede in witte: and wondriden seyinge/ what wole his hing be? forsohe oper scorneden seyinge: for hei ben ful of muste/ forsohe petre stondynge wiþ he elleuene: reyside his voyce & spac to hem/ men iewis & alle hat dwellen at irlm: be his hing knownen to zou: & wiþ eres persevye my wordis/ Sohely not as zee demen (or gessen) hes ben drunken: whan it is he pridde houre of he day (or undrun): but his hing it is hat was seyde by he prophete ioel/ and it schal be in he laste dayes: he lorde seij/ I schal leede oute of my spirit on al fleysche: and zoure sones & zoure douztris schulen prophecie/ and zoure zonge schulen se visiouns: and zoure eldres schulen dreme swenenes/ and sohely on my men seruauntis & myn hande

ye aplis

hande maydens · in ho dayes I schal helde oute of my spirit·
and hei schulen propheetie/ and I schal ȝue grete wondris in
heuene aboue & signes in erþe byneþe· blood & fyr & vapoure
(or smoke)/ he sunne schal be turnyde into dirkeness · & he
mone into blood· before þat he greet & open day of he lorde
schal come/ and eche man who euer schal inclepe he name of
he lorde schal be saaf/ ȝee men of isrl here þes wordis/ Ihs of
nazareth a man prouede of god in zou by vertues (or myraclis)·
& wondris & tokenes · he whiche god dide by hym in he mydel
of zou as ȝee witen· hym he counseyl endid · & by he prisience
(or before knowynge) of god · bitaken (or betrayede) · by he
bandis of wickide men· and tormentynge slowen/ whom god
reyside he sorowis of helle vnbouneden· vp þat it was inpos-
sible · hym for to be holden of it/ soþely dauyd seij into hym/
I purueyede he lorde before me euermore· for he is on my rizt
halfe · þat it be not mouede/ for his þing myn herte ioyede ·
& mytunge gladide· more ouer & my fleysche schal reste in hope/
for you schalt not forsake my soule in helle· neþer you schalt
ȝue þin holy for to se corrumpcon/ you hast made knownen to
me he weyes of liþ· you schalt fulfille me in myrþe wiþ hi
face// ¶ Men breheren be it leuesful boldely for to saye to zou
of he patriarke dauyd · for he is deade & byriede · & his sepul-
cre is at vs til into his day/ perfore whanne he was a propheete
& wiste for wiþ an oþe he had sworne to hym · of he fruyte of
his leende for to sitte on his seet· he purueyinge spac of he re-
surrecccon of crist/ for neþer he is lefte in helle neþer his fleysche
size corrumpcon/ god reyside his Ihsu· to whom we alle ben
witnessis/ perfore he enhauncide by he rizt hande of god & by
he bishesse of he holy gost taken of he sadir· he sched oute his þat
ȝee seen & heren/ forsoþe dauyd assendide not into heuene/
forsoþe he seij/ he lorde seyde to my lorde · sitte on my rizt
halfe · til I schal putte þin enemys· he stool of hi seet/ perfore
moste certeynly wite al he hous of isrl · for god reyside hym
lorde & crist· his Ihsu whom ȝee crucifieden/ þes þingis verdes
pei

dedis

þei weren compundt in herte/ & þei seyden to petre & to oþer
apostlis/ men breþeren: what schulen we do iþ petre forþoþe
seip to hem/ penaunce he seip do zee: and eche of þou be cri-
tenyde in þe name of Iþu crist into remyssion of þoure synnes:
and zee schulen take þe zifte of þe holy gost/ forþoþe repromp-
tion (or estebiheste) · is to þou & to þoure sones · & to alle þat
ben ser: whom euer þe lorde oure god haþ cleyde to/ soþely
wiþ oþer wordis ful manye he witnesside: & monestide hem
seinge/ be zee sauede fro his wickide (or schrewide) generacon/
þerfore þei þat receyueden his wordis: weren baptiside/ & in
þat day ben putte to: aboute þre housande soules/ forþoþe þei
weren lastyng in techynge of þe apostlis: and in comunyng
of brekyng of breede & in preyers/ forþoþe drede was made
to eche soule/ and many wondris & signes weren done by þe
apostlis in irlan/ & greet drede was in alle/ also alle men þat
bileueden weren to gedir: and hadde alle þingis comoune/
þei selden possessionis & substaunces (or goodis) · and departiden
alle þingis to alle men: as it was nede to eche/ forþoþe day by
day þei lastyng to gedir in þe temple · & brekyng breed
aboute housis · token mete wiþ gladyng & symplenesse of
herte · herynge to gedir god: and al hauyng grace to al þe
puple/ forþoþe þe lorde encreasid hem þat weren made saaf:
eche day into þe same þing//

C^m 3^m



Orþoþe petre & Jon steyzedent into þe temple: at þe
nynþe hour of preyng/ and a man þat was lame
fro þe wombe of his modir: was borne/ whom þei
puttiden eche day at þe zate of þe temple · þat is
seyde sayre: þat he schulde are almes of men entryng into þe
temple/ þis whanne he size petre & Jon bygynnynge for to
entre into þe temple: preyeden þat he schulde take almes/ for-
þoþe petre wiþ Joon biholdynge hym: seyde biholde into vs/
and he bihelde into hem: hopynge hym to takynge sum þing
of hem/ forþoþe petre seyde/ siluer & golde is not to me/ þat þat

I haue

ye aplis

I haue Izyue to hee/ in he name of Ihū crīſt of naſereth: rise
you & go/ and his riſte hande taken: he liſte hym vp/ and anone
he groundis & he plauntis (or foolis) of hym ben faddide to
gedir/ and he leeyng floode & wandrīde/ and entride wiþ hem
into he temple: wandrynge & lepynge & heryinge god/ and al
he puple ſiȝe hym walkynge & heryinge god/ forſoþe hei
knewen hym for it was he hat ſatte at almes: at he fayr zate
of he temple/ and hei weren fulſilde wiþ wondrynge & extasy
(hat is leefyng of mynde & resoune & lettyng of tunges) in
hat hing hat felle to hym/ ¶ Sohely whanne hei ſiȝen petre
of Salamon · wondrynge gretly/ forſoþe petre ſeyning: an-
ſweride to he puple/ men of iſrl: what wondren zee in his
hing· or what biholdynge zee vs: as by oure vertue or power
we maden his ſor to walke: god of abraham · & god of ysaac ·
Ihū: whom ſohely zee bitrayeden · & denyeden biſore he face
of pilate · hym demyng: ſor to be diſmyttide (or leſte)/ zee
forſoþe denieden he holy & iuste: & zee ariden a mansleer ſor
to be zounen to zou/ forſoþe zee ſlowen he maker of liſt: whom
god reyside fro deade men/ of whom zee ben wiſneſſis: and in
he ſeih of his name he hab conſermyde his whom zee ſeen &
haue knownen/ he name of hym & he ſeih hat is by hym: zaue
his ful helpe· in he ſizte of alle zou/ and nowe breheren Iwoot·
hat by vnlwiting zee diden: as & zoure prynces/ god forſoþe
hat biſore tolde by he mouȝe of alle prophetis · his crīſt ſor to
ſuffre· fulſilde ſo/ þerfore be zee repentaunt & be zee conuertide·
hat zoure synnes be done aweye · whanne he tymes of kelynge
ſchal ſende hym hat nowe is prechide to zou · Ihū crīſt/ whom
ſohely it bihouȝt heuene ſor to receyue: til into he tymes of
reſtitucon of alle hingis: he whiche he lorde ſpac by he mouȝ
of his holy prophetis fro he worlde/ forſoþe moyses ſeyde/ for
he lorde zoure god ſchal reyſe to zou a propheete of zoure bre-
þeren:

Dedis.

peren: as me ȝee schulen here hym vpon alle þingis· what
euer he schal speke to ȝou/ forsohe it schal be/ euery soule hat
schal not here he ilke prophete: schal be distruyede (or exilide)
of he puple/ and alle prophetis fro samuel & astirwarde hat
spaken: tolden þes dayes/ ȝee forsohe ben he sones of pro-
phetis· & of he testament hat god ordeynide to oure faderis:
seyinge to abraham/ in hi seed: alle he meynes of erþe schulen
be blesseide/ god reysyng his sone firste to ȝou· sente hym bles-
syng ȝou: hat eche man conuerte hym fro his wickidnesse//

Cm 4^m



Orsohe hem spekyng to he puple pristis and magis-
tratis of he temple camen vpon/ and saduceys so-
rowynge hat hei schulden teche he puple· & tolden
into Iþu azen risyng fro deade (men)/ and hei
leyden handis into hem: and puttiden hem into kepyng· til
into he morowe/ Sohely it was now euen/ forsohe many of
hem hat hadden herde he worde: biseueden/ and he nowmbre
of hem is made kyue housande/ forsohe in he morowe it is
done· hat he prynces of hem & eldre men & scribis schulden be
gederide in irlan: and annas prynce of pristis & cayphas & Ioon
& aleraunder· & how many euer weren of he kynde of pristis/
and hei ordeynynge hem in he mydel: axiden in what vertue
or what name: haue ȝee done his þing: hanne petre fulfilde
wip he holy gost: seyde to hem/ ȝee prynces of he puple & eldre
men here ȝee/ zif we to day ben demyde in he gode dede of a
sijk man· in he whiche his is made saaf: be it knownen to ȝou
alle· & to al he puple of isrl· for in he name of oure lorde iþu
crist of nazareth whom ȝee crucifide· whom god reyside fro
deade (men) in his· his man stondip hool bisore ȝee/ his is
he stoon he whiche was reproouede of ȝou bildynge· he whiche
is made into he hede of he corner: & helpe is not in any oþer/
forsohe never oþer name is vndir heuene zounen to men: in
whiche it bihoueþ vs for to be made saaf/ forsohe hei seinge he
stidesfastnesse of petre & Ioon· founden hat hei weren men wip
outen

ye aplis

outen lettis & ydiotis: wondriden & knewen for hei weren
wiþ Ihū/ and seinge he man stondyng wiþ hem hat was he-
lide: hei myzten no hing azen seye/ forsohe hei comaundiden
hem for to go forw wiþ outen he counseyl: and hei spaken to
gedir seyinge/ what schulen we do to þes menȝ for soþely þe
signe is made knownen by hem: to alle men dwellynge at irlm̄/
it is open: & we mowen not denye/ but hat it be no more pup-
lischide in to he puple: manase we to hem: hat hei speken no
more in his name to any men/ and hei clepyngem hem de-
nounsiden: hat on no maner hei schulden speke ne teche: in he
name of Ihū/ forsohe petre & Jon answerynge: seyden to hem/
zif it be rizful in he sizte of god: for to here zou razer han
god: deme zee/ forsohe we mowne not he hingis hat we haue
seen & herde: but speke/ & hei manasyngem: lesten hem: not
syndyngem how hei schulden punysche hem: for he puple/ for
alle men clarifielen hat hing hat was done: in hat hing hat
bisel/ forsohe he man was more han of fourty zeeris: in whom
þe signe of helpe was made/ forsohe hei leste camen to heren
& tolden to hem: how manye hingis he prynces & eldre men
seyden to hem/ he whiche whanne hei herden: wiþ one herte
reysiden voyce to he lorde & seyden/ lorde you hat madist he-
uene & erþe: see & alle hingis hat ben in hem: he whiche by he
holy gost by he mouþe of oure fadir dauyde hi childe: seydist/
whi heben men wrathiden (or beeten wiþ teþ to gedir): and
puplis houzten veyne hingis/ kyngis of he erþe stoden nyȝ: &
prynces camen togedit into one azenes he lorde: & azenes his
crist/ for hei camen togedit verrelyp in his cytee azenes þin
holy childe/ Ihū whom you anoyntidist: heroude & pounce
pilate wiþ heben men & puplis of isrl: for to do he hingis hat
þin hande & hi counsayl demeden for to be done/ and now
lorde biholde into he hretengis of hem: & zif to hi seruauntis
wiþ al triste for to speke hi worde: in hat hing hat you holde
forhe þin hande: helhes & signes & wondris for to be made
by he name of þin holy sone Ihū/ and whanne hei hadden
preyede:

dedis

preyede: he place was mouede in whiche hei weren gederide/
and alle ben fulfilde wiþ he holy gost: & spaken he worde of
god wiþ triste/ forsoþe of he multitude of men bileyngne/ her
was one herte & one soule (or wille)/ never any man seyde any
þing of ho þingis þat he welvide for to be his owne: but alle
þingis weren in comyn to hem/ & wiþ greet vertue he apostlis
zolden witnessyng of he azen rysyng of Ihu crist oure lord:
& greet grace was in hem alle/ forsoþe never any nedy man
was amonge hem/ & how many euer weren possessours (or
welders) of feeldis (or housis): hei sellynge brouzten to · he
pryse of ho þingis þat hei solden · & puttiden before he feet of
he apostlis/ forsoþe hei departiden to echē: as it was nede to
echē/ forsoþe Joseph þat is namyde barnabas of he apostlis·
þat is interpreteide he sone of conforte & deken of he kynde of
cypre · whanne he had a feeldis · selde it & brouzte to he price·
& puttide it before he feet of apostlis//

C^m 5^m

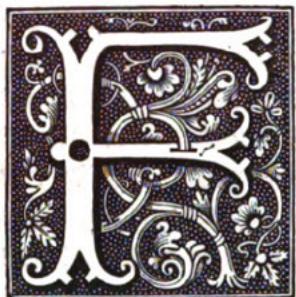


Orsoþe a man ananye by name wiþ saphira his wife
selde a feeldis · & defraudide of he prisē · his wife
gilty (or wytyngne): and he bryngynge sum parte
puttide it before he feet of he apostlis/ forsoþe petre
seyde/ ananye whi hast satanas temptide þin herte · þee for
to lie to he holy gost: and for to defraude of he prycē of he
feelde: wher it dwellyngē · dwelte not to hee: and it sole
was in hi power · why hast thou putte his þing in þin herte:
þou hast not lieide to men: but to god/ forsoþe ananye berynge
hes wordis fel doune & diede/ and greet drede was into alle
þat herden/ forsoþe zonge men rysyngē · moueden hym aweyer
and berynge oute byrieden/ forsoþe her was made as he space
of he houres · & he wiſſ of hym not knowyngē þat þing þat
was done: entride in/ forsoþe petre anſweride to hire/ wom
man seye to me: zif zee ſelden he feelde for so myche: and
 sche seyde zbe: so myche/ forsoþe petre seyde to hire/ what
ſobely came to gedir to zou (or acordide) for to tempte he spi
rit

ye aplis

rit of he lorde. lo he feet of hem hat haue biriede hin housbonde
at he dore. and hei schulen bere hee oute/ anone sche fel doun
at his feet. & diede/ forsohe he zonge men entrynge foun den
hire deade. & hei baren hire oute & birieden to hire housbonde/
and greet drede is made in al he chirche. and into alle hat
berden hes hingis/ forsohe by he handis of apostlis. signes &
manye wondris weren made in he puple. & alle weren to gedir
in he porche of salamon/ forsohe no man of oþer durste ioyne
hym self wiþ hem. but he puple magnysiede hym/ forsohe he
multitude of men & wymmen byleuynge in he lorde was more
encreasid. so hat into stretis hei brouȝten sikk men. & puttiden
in litil beddis & couchis. hat petre comynge. namely he scha-
dowe of hym schulde schadowe eche of hem. & hei wer dely-
ueride fro al sekenesse/ forsohe he multitude of cytees nyȝ to
irim ran bryngynge to sikk men & traueylide of vnclene spiri-
tis. he whiche weren heelide alle/ forsohe he prynces of prissis
risyng. & alle hat weren wiþ hym. hat is he heresie of sabu-
cees. ben fulfilde wiþ enupe. & leyden handis into apostlis.
and puttiden hem in comoune keppynge/ forsohe he aungel
of he lorde by nyȝt openyng he zate of he prisounे & ledynge
hem oute. seyde/ go ȝee & ȝee stondynge speke in he temple to
he puple. and he wordis of his list/ he whiche whan hei had-
den herde. entreden erly into he temple & tauȝten/ forsohe he
prynce of prissis comynge & hei hat weren wiþ hym. clepide
to gedir he counseyl. & al he eldre men of he sones of isrl. &
senten to he prisounē pat hei schulden be brouȝte forþ/ sohely
whanne he mynystris came & he prisounē openyde foun den hem
not. hei turneden azen tolden seyng. forsohe we foun den he
prisounē schitte wiþ al diligence. & he kepers stondynge at he
zatis/ forsohe we openyng. foun den no man herinne. Sohely
as he magestratis of he temple & he prynces of prissis herden
hes wordis. hei doutiden of hem what schulde be done/ forsohe
summan comynge. tolde to hem. for lo he men whom ȝee
haue putte into prisounē. ben in he temple stondynge & tech-
ynge

ye dedis of ye apostlis.



Drsohe þou theophil firſte I made a ſer-
moune (or worde) of alle þe þingis þat
Ihc bigan for to do & teche: til into þe
day in whiche he comaundynge to þe
apostlis by þe holy goſt whom he chees
was taken vp/ to whom & he zaue hym
ſelfalyue (or quycke) aftir his paſſioune
in many argumentis (or prouyngis) by
fourty dayes/ apperynge to hem & ſpekyng of þe rewme of
god/ and he etynge togedir comaundide to hem þei ſchul-
den not departe fro irl̄m· but þei ſchulden abide þe bihewe of
þe fadir· þe whiche zee herden he feiþ by my mouȝe/ for ſo hēly
Ion baptiſide in water: but zee ſchulen be baptiſide in þe holy
goſt: not aftir þes many dayes/ perfore þei þat camen to ge-
dir: areden hym ſeyinge/ lorde ſit in þis tyme ſchalt thou re-
ſtore þe kyngdom of irl̄y forſohe he ſeyde to hem/ it is not
ȝoure to haue knowen þe tymes or momentis þe whiche þe
fadir has putte in his power/ but zee ſchulen take þe vertue
of þe holy goſt comynge fro aboue into ȝou · & zee ſchulen be
witnessis to me in irl̄m · & in al Jude & in ſamarie: and vnto
þe vttirmost of erþe/ and whanne he had ſeyde þes þingis· hem
ſeinge/ he was liſte vp· & a cloude receyuyde hym fro he eyzen
of hem/ & whanne þei bihilden hym goinge into heuene: lotwo
men stoden nyȝ biſidis hem in white cloþes· þe whiche & ſey-
den/ men of galilee: what ſtondyng zee biholdyng into heu-
ene/ þis Ihc þat is taken vp fro ȝou into heuene: ſo ſchal
come· as zee ſizen hym goinge into heuene/ þanne þei turn-
eden azen to irl̄m· fro þe hil þat is clepide of olyuete· þe
whiche is biſidis irl̄m· hauyng he tourney of a ſaboth/ and
whanne þei haddeñ entride into þe ſoupyng place: þei wenten
vp

ye aplis

up into he hizet hingis · where hei dwelten · petre & Ion
James & andrew · Philip & Thomas · Bartholomeu & ma-
theu · James of Alpheu · & Symount zelotes: and Judas of
James/ alle hes weren dwellynge (or lassynge) to gedir in
prayer wiþ wymmen · & mary he modir of Ihū: and wiþ
his breþeren// ¶ In ho dayes petre rysynghe up in he mydle
of breþeren: seyde/ forsoþe þer was a cumpayne of men to
gedir: almost an hundride & twenty/ men breþeren it bihoueþ
he scripture to be fulfilde · whiche he holy god before seyd by
he mouȝt of dauyd · of Judas þat was leder of hem þat token
Ihū · he whiche was nowmbride in vs & gate he sorte of his
mynsterie/ and forsoþe þis weldide a feelde of he hijre of
wickidnesse · & he hangide to barsie he mydle: and all his en-
traylis ben sched abroode/ and it is made knownen to alle men
dwellynge in irl̄m so þat he ilke feelde was clepide achildemak
in he langage of hem: þat is he feelde of blood/ forsoþe it is
writhen in he book of psalmes/ he habitacion of hym be made
deserte: and be þer not þat dwelle in it: & anoþer take he bisch-
oprike of hym/ þerfore it bihoueþ of hes men þat ben geder-
ide to gedir wiþ vs in al tyme in whiche he lorde Ihū entride
in and wente ouþe amonȝe vs · bygynnynge fro he baptym of
Ioon unto he day in whiche he was taken up fro vs: one of
hes for to be made a witnesse of his resurrecc̄on wiþ vs/ and
hei ordeynyden two/ Joseph þat is clepide barsabas · þat is
namede iustus: and mathie/ and hei preyngie: seyden/ þou
lorde þat has knownen he hertis of men: schewe whom þou hast
chosen of hes two · one for to take he place of his mynsterie
& apostolhede· of he whiche Judas trespasside: þat he schulde go
into his place/ and hei zauen lottis to hem/ and he lotte feld
on mathie · & he was nowmbred to gedir: wiþ he elleuene
apostolis//

¶ ¶

And

dedis

C^m 2^m



And whanne he pentecostis dayes (hat is fifty) ·
weren fulfilde · alle disciplis weren togedir in he
same place and sodeynly her was made a soun
from heuene · as a great spirit comynge to · and it
fulfilde al he hous · where hei weren sittynge · and tungis dy
uerselypartide as fire appereden to hem · and it sate vpon eche
of hem · & alle ben fulfilde wiþ he holy goste · & hei bigunnen
for to speec wiþ dyuerse langagis · as he holy gost zaue to hem
for to speke · forsohe here weren in irlm dwellynge iewes re
ligious men · of eche nacon hat is vndre heuene · sohely his
voyce made · he multitude came to gedit · & in soule (or vn
dirstondynge) was confoundide (or astonyede) · for eche man
herde hem spekyng in his langage · forsohe alle men weren
astonyede in witte · and wondriden seyinge togedir · wher not
alle hes hat spoken ben galilees · & how haue we herde eche
man his langage in whiche we ben borne · parthi · & medy · &
elamyte · & hei hat dwellen at mesopotanye · Jude · & capadosie ·
ponte · & afie · frigie · & pamphilie · egipte & he parties of libie ·
hat is aboute syrenen · and comelyngis romayns · and iewis &
proselitis · men of crete & of arabie · we haue herde hem spe
kyng in oure langagis · he grete hingis of god · forsohe alle
weren stonyede in witte · and wondriden seyinge · what wole
his hing be & forsohe ober scorneden seyinge · for hei ben ful
of musle · forsohe petre stondynge wiþ he elleuene · reyside his
voyce & spac to hem · men iewis & alle hat dwellen at irlm · be
his hing knownen to zou · & wiþ eres persevye my wordis ·
Sohely not as zee demen (or gessen) hes ben drunken · whan
it is he yridde houre of he day (or undrun) · but his hing it is
hat was seyde by he prophete ioel · and it schal be in he laste
dayes · he lorde seiy · I schal leede oute of my spirit on al
sleysche · and zoure sones & zoure douztris schulen prophecie ·
and zoure zonge schulen se visiouns · and zoure eldres schulen
dreme swenenes · and sohely on my men seruauntis · & myn
hande

ye aplis

forsythe Joseph sendyng clepide to Jacob his fadir: and al his
cognacōn in seuenty & fyue soulis/ and Jacob descendide into
egipte · & is deade he & oure faderis · & hei ben translatide into
sichem · & ben putte in he sepulcre hat abraham bouȝte by
prise of siluer · of he sones of emor he sone of sichem/ forsythe
whan he tyme of biheste came nyȝ · he whiche god had knowel-
echideto abraham: he puplewere & was multiplieide in egypte ·
til anothe kyng roos in egypte: he whiche knewe not Joseph/
his vigilynge oure puple · tormentide oure faderis · hat hel-
schulden putte oute here ȝonge children: leste hei were quyk-
enyde/ in he same tyme moyses was borne: and he was ac-
ceptide (or louede) of god/ and he was norischideþre monehess
in he house of his fadir/ forsythe hym putte oute he douȝter of
pharao took hym up & norischide hym into a sone to hire/ &
moyses was lernyde in al he wisdom of egipciens: and he
was myȝty in his werkis/ forsythe whanne he tyme of twenty
zeer was fulfilde to hym: it sleyze up into his herte hat he
schulde visite his breheren he sones of isrl & whanne he size a
man suffryng wronge: he vengide hym · & dide vengeaunce
to hym hat suffride wronge · he egipcian slayne/ forsythe he
geside breheren for to vndirstonde · for god by he hande of hym
schulde ȝue to hem helpe/ but hei vndirstoden not/ forsythe in
he day slyng · he apperide to hem chydynge · & he recoun-
seylde hem in pees sleyinge/ men ȝee ben breheren/ wherto
noȝten ȝee eche oþer/ forsythe he hat dide wronge to his
neþebore: puttide hym awey sleyinge/ who ordeynyde þee
prynce & domesman on vs: wher þou wolte flee me as ȝistirday
þou killidest he egipcian/ forsythe in his worde moyses sleyze:
& was made a comelynge in he lande of madian: where he
gendide two sones/ and fourty zeer fulfilde: an aungel appe-
ride to hym in fljr of flaume of a busche · in deserte · in he
mounte of syna/ forsythe moyses seinge · wondride in siȝte/ &
hym comynge to hat he schulde biholde: he voyce of he lorde
is made to hym sleyinge/ I am god of ȝoure faderis/ god of
abraham ·

dedis

þei weren compunkt in herte/ & þei seyden to petre & to ober
apostlis/ men breþeren: what schulen we do þ petre forsohe
seih to hem/ penaunce he seih do zee: and eche of þou be cris-
tenyde in þe name of Iþu crist into remyssion of þoure synnes:
and zee schulen take þe zifte of þe holy gosp/ forsohe repromys-
sion (or estebiheste) · is to þou & to þoure sones · & to alle þat
ben fer: whom euer þe lordre oure god hab clepide to/ soþely
wiþ ober wordis ful manye he witnesside: & monestide hem
seinge/ be zee sauede fro his wickide (or schrewide) generacon/
þerfore þei þat receyueden his wordis: weren baptisse/ & in
þat day ben putte to: aboute þre housande soules/ forsohe þei
weren lastyng in techynge of þe apostlis: and in comunyng
of brekyng of breed / in preyers/ forsohe drede was made
to eche soule/ and many wondris & signes weren done by þe
apostlis in irlm/ & greet drede was in alle/ also alle men þat
bileueden weren to gedir: and hadden alle þingis comoune/
þei selden possessionis & substiaunces (or goodis) · and departiden
alle þingis to alle men: as it was nede to eche/ forsohe day by
day þei lastyng to gedir in þe temple · & brekyng breed
aboute housis · token mete wiþ gladyng & symplenesse of
herte · herynge to gedir god: and al hauyng grace to al þe
purple/ forsohe þe lordre encreside hem þat weren made saaf:
eche day into þe same þing//

C° 3°



Orsohe petre & Jon seyzeden into þe temple: at þe
nynþe houre of preyng/ and a man þat was lame
fro þe wombe of his modir: was borne/ whom þei
puttiden eche day at þe zate of þe temple · þat is
seyde sayre: þat he schulde axe almes of men entrynge into þe
temple/ þis whanne he size petre & Jon bygynnynge for to
entre into þe temple: preyeden þat he schulde take almes/ for-
sohe petre wiþ Joon biholdynge hym: seyde biholde into vs/
and he bihelde into hem: hopynge hym to takynge sum þing
of hem/ forsohe petre seyde/ siluer & golde is not to me/ þat þat

I haue

ye aplis

I haue Izyue to bee/ in he name of Ihū crist of nažereth̄ rise
þou & go/ and his riȝte hande taken: he liste hym vp/ and anone
þe groundis & þe plauntis (or foolis) of hym ben saddide to
gedir/ and he leepyng stooode & wandride/ and entride wiþ hem
into þe temple: wandrynge & lepynge & herynge god/ and al
þe puple size hym walkynge & herynge god/ forsohe þei
knewen hym for it was he þat satte at almes: at þe sayr zate
of þe temple/ and þei weren fulfilde wiþ wondrynge & extasy.
(þat is leesynge of mynde & resoun & lettyng of tungē:) in
þat hing þat felle to hym/ ¶ Sohely whanne þei sizen petre
of Salamon · wondrynge gretly/ forsohe petre seyngē: an-
sweride to þe puple/ men of isrl: what wondren zee in þis
hing· or what biholdynge zee vs: as by oure vertue or power·
we maden his sor to walke: god of abraham · & god of ysaac ·
Ihū: whom sohely zee bitrayeden · & denyeden bisore þe face
of pilate · hym demyng: for to be dismyttide (or leste)/ zee
forsohe deniedden þe holy & iuste: & zee axiden a mansleer for
to be zounen to zou/ forsohe zee slowen þe maker of līf: whom
god reyside fro deade men/ of whom zee ben witnessis: and in
þe seip of his name he hab̄ confermyde his whom zee seen &
haue knownen/ þe name of hym & þe seip þat is by hym: zaue
his ful helpe· in þe fizte of alle zou/ and nowe breheren Iwoot·
þat by unwiting zee diden: as & zoure prynces/ god forsohe
þat bisore tolde by þe mouhe of alle prophetis · his crist for to
suffre: fulfilde so/ perfore bezeerepentaunt & bezee conuertide:
þat zoure synnes be done aweye· whanne þe tymes of kelynge
schal sende hym þat nowe is prechide to zou · Ihū crisi/ whom
sohely it bihoueh heuene for to receyue: til into þe tymes of
restitucon of alle hingis: þe whiche þe lorde spac by þe mouh
of his holy prophetis fro þe worlde/ forsohe moyses seyde/ for
þe lorde zoure god schal reyse to zou a prophete of zoure bre-
heren:

Dedis

wymmen bitoke into kepyngē (or prisounē) / herfore hei hat
weren scateride · passiden forþ: euangelyzinge he worde of
god/ forsohe philip comynge doun into a cytee of samarie:
prechide to hem crīſ/ forsohe he cumpanyes zauen tente to
hes hīngis hat weren seyde of philip: to gedir herynge & seinge
hes signes hat he dide/ forsohe many of hem hat haddeñ vnclene
spiritis: crynge wiþ greet voyce wenten oute/ forsohe many
sik in palesie & crokide ben helide/ herfore greet ioye is maad
in hat cytee/ forsohe her was a mansymon by name he whiche
bisore was in he cytee a wicche decepuyngē he folc of samarie:
seyinge hymself to besum greet man to whom alle herkengden:
fro he leste unto he moſte: seyinge/ his is he vertue of god: he
whiche is clepide greet/ forsohe alle bishilden hym for his hīng:
hat myche tyme he had made hem mad (or wood) wiþ his
wicchyngis/ sohely whanne hei haddeñ bileuyde to philip
euangiliſt of he kyngdom of god: in he name of Ihū ēſt· men &
wymmen weren baptizide/ hanne Symon: & he bileuyde/ and
whanne he was baptizide: and cleuyde to philip/ he seinge
also signes & moſte vertues for to be made· dredyngewondride/
forsohe whanne he apostlis hat weren at irlā haddeñ herde·
for samarie receyuede he worde of god: hei senten to hem pe-
tre & Ion/ he whiche whanne hei camen: preyeden for hem
hat hei schulden receyue he holy gost/ forsohe not zit he came
into any of hem: but hei weren baptiside onely in he name of
he lorde Ihū/ hanne hei puttiden handis on hem: and hei re-
ceyueden he holy gost/ forsohe whanne Symon had seen for
he holy gost was zouen by puttyngē on of he hande of apost-
lis: he offerde to hem money · seyinge/ ȝyue zee to me & his
power · hat to whom euer I schal putte on handis: he receyue
he holy gost/ forsohe petre seyde to hym/ hi money be wiþ hee
into perdicon: for thou gessist he zistre of god for to be had (or
weldivde) by money/ parte is not to hee neper sorte/ in his
worde/ for þin herce is not rizful: bisore god/ and so do thou
penaunce fro his hi wickidnesse & preye god: ȝif parauenture
his

ye aplis

outen lettis & ydiotis: wondriden · & knewen for hei weren
wiþ Iþū/ and seinge þe man stondyng wiþ hem þat was he-
lides: hei myȝten no þing aȝen seye/ forsohe hei comaundiden
hem for to go forþ wiþ outen þe counseyl: and hei spaken to
gedir seyinge/ what schulen we do to þes men: for soþely þe
signe is made knownen by hem: to alle men dwellynge at irlm/
it is open: & we mowen not denye/ but þat it be no more pup-
lischide in to þe puple: manase we to hem · þat hei speken no
more in his name to any men/ and hei clepyngem hem de-
nounsiden: þat on no maner hei schulden speke ne teche: in þe
name of Iþū/ forsohe petre & Jon answerynge: seyden to hem/
ȝif it be rȝtful in þe lȝte of god · for to here ȝou râher han
god: deme zee/ forsohe we mowne not þe þingis þat we haue
seen & herde: but speke/ & hei manasyng: lefsten hem · not
syndyng how hei schulden punysche hem: for þe puple/ for
alle men clarifeden þat þing þat was done: in þat þing þat
bisel/ forsohe þe man was more han of fourty zeeris: in whom
þe signe of helþe was made/ forsohe hei leste camen to heren
& tolden to hem: how manye þingis þe prynces & eldre men
seyden to hem/ þe whiche whanne hei herden: wiþ one herte
reylden voyce to þe lord & seyden/ lorde þou þat madist he-
uene & erþe: see & alle þingis þat ben in hem · þe whiche by þe
holy gost by þe mouȝe of oure fadir dawyde þi childe: seydist/
whi heþen men wrathiden (or beeten wiþ teþ to gedir): and
puplis þouȝten veyne þingis/ kyngis of þe erþe sioden nyȝ: &
prynces camen togedit into one aȝenes þe lorde · & aȝenes his
crist/ for hei camen togedit verreyly in his cytee aȝenes þin
holy childe/ Iþū whom þou annoyntidist: heroude & pounce
pilate wiþ heþen men & puplis of isrl: for to do þe þingis þat
þin hande & hi counsayl demeden for to be done/ and now
lorde biholde into þe pretyngis of hem: & ȝif to hi seruauntis
wiþ al triste for to speke hi worde · in þat þing þou holde
forþe þin hande · helþes & signes & wondris for to be made
by þe name of þin holy sone Iþū/ and whanne hei hadden
preyede:

Dedis

preyede: he place was mouede: in whiche he weren gederide/
and alle ben fulfilde wiþ he holy gost: & spaken he worde of
god wiþ triste: forsohe of he multitude of men biseuyng: he
was one herte & one soule (or wille): neþer any man seyde any
þing of ho þingis þat he weldide for to be his owne: but alle
þingis weren in comyn to hem: & wiþ greet vertue he apostlis
zolden witnessyng: of he azen rylyng: of Ihu crist oure lord:
& greet grace was in hem alle: forsohe neþer any nedys man
was amonge hem: & how many euer weren possessours (or
welders) of feeldis (or houfis): heil sellynge brouzten to: he
pryse of ho þingis þat heil solden: & puttiden bisore he feet of
he apostlis: forsohe heil departiden to ech: as it was nedys to
ech: forsohe Joseph þat is namyd barnabas of he apostlis:
þat is interpreteide he lone of conforte & deken of he kynde of
cypre: whanne he had a feilde: selde it & brouzte to he price:
& puttide it bisore he feet of apostlis//

C^m 5^m



Orsohe a man ananye by name wiþ saphira his wife
selde a feilde: & defraudide of he pris: his wife
gilty (or wytyng): and he bryngynge sum parte
puttide it bisore he feet of he apostlis: forsohe petre
seyde/ ananye whi haþ satanas temptide þin herte: hee for
to lie to he holy gost: and for to defraudide of he prycy of he
feelde: wher it dwellynge: dwelte not to hee: and it solde
was in hi power: why hast thou putte his þing in þin herte:
þou hast not lied to men: but to god: forsohe ananye beryng
þes wordis fel doun: & diede: and greet drede was into alle
þat herden: forsohe zonge men rylyng: moueden hym aways:
and beryng oute byrieden: forsohe þer was made as he space
of yre houres: & he wiþ of hym not knowynge þat þing þat
was done: entride in: forsohe petre answeride to hire: wom-
man seye to me: zif zee selden he feelde for so myche: and
 sche seyde zhe: so myche: forsohe petre seyde to hire: what
sobely came to gedir to zou (or acordide) for to tempte he spi-
rit

ye aplis

rit of he lorde & lo he feet of hem hat haue biriede þin housbonde
at he dore: and hei schulen bere þee oute/ anone sche fel doun
at his feet: & diede/ forsoþe he zonge men entrynge founden
hire deade: & hei baren hire oute & birieden to hire housbonde/
and greet drede is made in al he chirche: and into alle hat
herden þes þingis/ forsoþe by he handis of apostlis: signes &
manye wondris weren made in he puple & alle weren to gedir
in he porche of salamon/ forsoþe no man of oþer durste soyne
hym self wiþ hem: but he puple magnysiede hym/ forsoþe he
multitude of men & wymmen bylewynge in he lorde was more
encreſide: so hat into stretis hei brouȝten fisk men & puttiden
in litil beddis & couchis: hat petre comynge: namely he scha-
dowe of hym schulde schadowe eche of hem: & hei wer dely-
ueride fro al sekenesse/ forsoþe he multitude of cytees nyȝ to
irlan ran bryngynge to fisk men & traueylide of vnclene spiri-
tis: he whiche weren heelide alle/ forsoþe he prynces of pristis
risynge & alle hat weren wiþ hym: hat is he heresie of sadu-
cees: ben fulſilde wiþ enuye: & leyden handis into apostlis:
and puttiden hem in comoune kepyng/ forsoþe he aungel
of he lorde by nyȝt openyng he ȝate of he prisoun & ledynge
hem oute: seyde/ go ȝee & ȝee stondynge speke in he temple to
he puple: and he wordis of his liȝt/ he whiche whan hei had-
den herde: entreden erly into he temple & tauȝten/ forsoþe he
prynce of pristis comynge & hei hat weren wiþ hym: clepide
to gedir he counseyl: & al he elbre men of he sones of isrl: &
senten to he prisoun hat hei schulden be brouȝte forþ/ soþely
whanne he mynistris came & he prisoun openyde founden hem
not: hei turneden aȝen tolden seyinge/ forsoþe we founden he
prisoun schitte wiþ al diligence: & he kepers stondynge at he
ȝatis/ forsoþe we openyng: founden no man herinne/ Soþely
as he magestratis of he temple & he prynces of pristis herden
þes wordis: hei doutiden of hem what schulde be done/ forsoþe
summan comynge: tolde to hem: for lo he men whom ȝee
haue putte into prisoun: ben in he temple stondynge & tech-
ynge

GG

dedis

made hat petre while hat he passide alle: came to he holde
men hat dweliden at lidde forsohe he sonde herte summan
enecas bi name · fro eyzre zeetis lizzyng in bed: he whiche
was sick in palestie and petre scrib to hym enecas he lordre Ihu
christ hecile bee rile you & dresse to bee. and anone he roos
and alle men hat dweliden at lidde & satone · size hym: he
whiche ben conuertide to he lordre. forsohe in ioppe was sum
disciplesse by name tabita: he whiche interpretide is leyde
dorcas: his was ful of good werkis & almes dedis hat sche
dide: forsohe it is made in ho dayes: hat sche made sick diede
he whiche whanne hei hadde walschen: hei puttiden hite in a
soupyng place: forsohe whanne lidda was nyg fro ioppe · dis-
ciplis hetynge for petre was in it · senten two men to hym
preyinge: hat you tarie not to come unto vs/ sohely petre
risyng vp: came wiþ hem/ and whanne he came: hei ledden
hym into he soupyng place/ and alle he widowis aboute
hym weppynge & schewynge cootis & cloves: he whiche dorcas
made to hem: forsohe alle men caste oute wiþ outensorb · petre
putryng he knees: prepede/ and he turnyde to he body: leyde
tabita: rile you in name of oure lordre Ihu cſt/ and sche open-
yde he yzen/ and petre seyn: sche satte vp azan/ forsohe he
ȝyung to hire he hande: reyside hire/ & whanne he had clep-
ide holy men & widowis: he assygnide hire quycke/ forsohe it
is made knownen by al ioppe: and hei billeueden in he lordre/
forsohe it is made hat many dayes he dwellide in Joppe at
Symon sum curriour or tawer//

C. 10^m



Orsohe summan was in cesarie by name cornelie
centurio (hat is hauyng an hundride men vndir
hym) · of he cumpayne of knyztis · hat is leyde of
ytalie · a religious man & dredynge he lordre wiþ
al his meyne · doinge manye almessis to he purple: and prey-
inge he lordre euermore/ his size in a visioune oppnly · as in he
nynde houre (or none) · an aungel of god entrynge into hym:
and

ye aplis

and seyng to hym/ cornely/ and he biholdynge hym: taken
wih drede/ seyde/ who art thou lorde/ forsohe he seyde to hym/
hi prepers & hi almes dedis: haue steyzede up into mynde.
in he fift of he lorde/ and nowe fende men into ioppe & clepe
a man Symount pat is namyde petre/ his is herboride at a
man Symon curriour: whos hous is bisidis he see/ his schal
seye to pee: what it bihoueh bee for to do/ and whanne he
aungel pat spac to hym had gon aweye & he clepide to his
homely men & a knyzt dredynge he lorde: of hem pat obe-
schide to hym to whom whanne he had tolde alle hingis: he
sente hem into ioppe/ forsohe on he day suynge hem ma-
kyng iourney & neyzinge to he cytee/ petre steyzede up into he
heyzer hingis of he hous: pat he schulde preye abouthe he sixte
houre/ and whanne he hungride: he wolde taste (or ete)/ for-
sohe hem makyng reedy: an excesse of soule (or rauyschynge
of spirit) fel on hym & he size heuene openyde & a vessel com-
ynge doun as a greet scheet wih soure cordis for to be sente
doun from heuene into erþe/ in he whiche weren alle soure
foot beestis & crepyng hingis of erþe: and volatilis of heuene
(or eire)/ & a voyce is made to hym/ rise petre: & flee & ete/
lovely petre seih/ lorde fer be it fro me: for I never ete & al
comoune hing & vnclene/ and este he secounde tyme he voyce
to hym/ pat hing pat god hab clenside: thou schalt not seye
vnclene/ forsohe his hing is done by hries/ & anone he vessel is
receyuede into heuene/ and he while petre wihinne hymself
doutide & what he visioune was pat he size: lo he men pat
weren sente fro cornelye sekynge he hous of Symon: stoden
nyz at he zate/ & whanne hei hadde clepide: hei aride zif
Symount pat was namyde petre: had here herbore/ forsohe
petre hengyng of he visioune: a spirit seyde to hym/ lo pre
men seeken hee/ and so rise thou & go doun & go wih hem: no
hing doutynge for I sente hem/ forsohe petre comynge doun
to he men: seyde I am whom zee seeken/ what is he cause for
whiche zee haue comen: he whiche seyden/ cornelie centurio.

a iuste

dedis

a iuste man · & dredynge god · & hauyngode witnessyngē of
alle he folc of iewis · toke answere of an holy aungel for to
clepe hee into his hous · & for to heere wordis of hee/ perfore he
leedyngē hem wiþinne receyuedē in herbore/ forsohe in he
daye luyngē: he risyngē wente forþ wiþ hem/ and summe of
breþerē fro ioppe folowide hym: þat þei be witnessis to pe-
tre/ forsohe another day he entride into cesarie/ forsohe corn-
nelie abode hem· his cosyns and necessarie frendis clepide to
gedir/ and it is done whanne petre had entride: cornelie came
metyngē hym · & fallyngē dounē at his feet: he wortshipide
hym/ petre soþely reþide hym/ seyngē/ rise: & I my self am
a man as & þou/ and he spekyngē wiþ hym entride in: & fonde
manye þat camen to gedre/ & he seyde to hem/ zee witen how
abhomynable it is to a man iewe: for to be ioynedē or to come
to an alien/ but god schewide to me no man for to seye a man
comyn (or vnciene): for whiche þing I clepide came/ perfore
I are you for what cause haue zee clepide me/ and cornelie
seip/ fro he forþ day pastide til to his houre: I fastynge was
preyingē in he nynþe houre in myn hous/ & lo a man stode bi-
fore me in whist cloþe: and seip/ cornelie þi preyer is herde:
and þin almes dedis ben in mynde in he sizte of god/ sende
perfore into Ioppe · & clepe Symount þat is namyde petre ·
þis is herboride in he hous of Symon curriour: bisides he
see/ þis whanne he schal come schal speke to hee/ perfore an-
one I sente to hee: & þou didist wel in comynge to vs/ nowe
perfore we ben alle present in hi siztes: for to here he wordis
what euer ben comaundide to hee · of he lorde/ forsohe petre
openyngē his mouþ seyde/ in treuhe I haue founden · for god
is not acceptour of persones: but in eche folc he þat dredyh
god/ and wirchih riȝtvesnesse: is accepte to hym/ god sente a
worde to he sones of isrl schewynge pees by Ihū crist: þis is
god of alle men/ zee witen he worde þat is made by alle Ju-
dee/ forsohe bygynnyngē fro galilee · astir he baptyme þat
Ion prechide Ihū of nazareth · how god anoyntide hym wiþ
he

ye aplis

þe holy gos̄t · & vertue þe whiche þourgh passide in wel doinge
& belynge alle men oppresside of þe deuyl· for god was wiþ
þym/ and we ben witnessis of alle þingis þe whiche he dide in
þe cuntry of iewis & Irl̄an̄: whom hei frowen hengyng in a
tree/god reyside his in þe hridde day & zaue hym for to be made
knowen · not to eche puple · but to witnessis bisore ordeynyde
of god to vs þat eten & drunken wiþ hym· astir þat he roos
azien fro deade men/ and he comaundide to vs for to preche to
þe puple & for to witnessse: for he is ordeynyde of god domes-
man of quycke & deade/ to his alle prophetis beren wit-
nessyng · alle men þat bileuen into hym for to receyue re-
myssion of synnes by his name/ zit petre spekyng he wordis:
þe holy gos̄t fel on alle þat herden þe worde/ and þe feiſful
(or cristen men) of circumcisioñ þat camen wiþ petre: [where
astonnyed] for & into nacons þe grace of þe holy gos̄t is schede
oute/ forsoþe hei herden hem spekyng wiþ tungis (or langa-
gis): and magnyspinge god/ hanne petre answeride: wher
any man may forbede water · þat þes ben not baptiside þat
hauere receyued he holy gos̄t: as & wey and he comaundide hem
for to be baptiside in name of þe lord Ihesu Christi/ hanne hei
preyeden hym· þat he schulde dwelle wiþ hem summe dayes//

C. 11^m

IOrsoþe þe apostolis herden þat weren in Judee: for
& heben men receyueden þe worde of god · & hei
glorifiede god/ forsoþe whanne petre came to Irl̄an̄:
hei þat weren of circumcision disputiden azenes
þym seyinge/ whi entredist thou to men hauyng prepusle: and
hast eten wiþ hem: Petre soþely bygynnynge/ expounyde to
hem þe ordre seyinge/ I was in þe cytee of ioppe preyng: &
I fize in excesse of my soule a vissioune · sum vessel compynge
doune as a greet scheet (or lynnен cloþe) · wiþ fourre cordis for
to be sente doune fro heuene: & it came unto me/ in whiche I
biholdynge bihilfe & fize fourre footide þingis of erþe · & beestis
& crepyngi þingis: & volatilis of þe eire/ forsoþe I herde & a
voyce

vedis

voyn seyinge to me/ petre rysse/ flee & ete/ forsohe I seyd
nay lord comoune hing (or vnclene): entride never into my
mouh/ sohely he voyn answeride he secounde tyme fro he
uene/ ho hingis hat god hah clenside: you schalt not seye vncle
clene/ forsohe his is done by hries: and alle he hingis ber
receyuede azen into heuene/ and lo þre men anone stoden nyȝ
in he hous in whiche I was: sente fro cesarie to me/ forsohe a
spirit seyd to me hat I schulde go wiþ hem no hing dountynge
forsohe & þes sice breheren camen wiþ me: and we entreden
into he hous of he man sohely he tolde how he size an aungel
in his hous: stondynge & seyinge to hym/ tende into ioppe
& clepe Symount hat is namyde petre/ he schal speke to þee
wordis: in whiche you schalt be saaf & al þin hous/ forsohe
whan I had bigunnen for to speke: he holy gost fel on hem
as into vs in he bigynnyng/ forsohe I bishouȝte on he worde
of he lord: and he seyd/ sohely Ioon baptiside in water: for
sohe zee schulen be baptiside in he holy gost/ perfore zif god
zaue he same grace as & to vs hat bieleueden in he lord Ihu
crist: who was I hat myȝte forbede he lord: hat he schulde not
ȝyue he holy gost to men bileyng in he name of Ihu cristi
þes hingis herde: hei helden pees & glorifieden god/ seyinge
perfore & to heben men: god hah zounen penaunce to liȝt/ and
sohely hei hat weren scateride of he tribulacion: hat was made
vndre steuene/ walkiden forþ til to senyce & cypre & antioche
to no man spekyng he worde: no but to iewes al one/ forsohe
sum of he men weren of cypre & cyrynen/ he whiche whanne
hei entreden into antioche: spaken to greekis schewyng he
lorde Ihu/ & he hande of he lord was wiþ hem/ & myȝte
nowmbre of men bileyng: is conuertide to he lord: forsohe
he worde came to he eris of he chirche hat was at itlm on þes
hingis: & hei senten barnabas unto antioche/ he whiche
whanne he had comen: & seen he grace of he lord: ioyede/ and
he monestide alle men in purpos of herte: for to dwelle in he
lorde: for he was a good man & full of he holy gost & seȝ/ &
myȝte

ye aplis

hat he schulde synde a tabernacle to god of Jacob/ salamon
forsohe bilden an hous to hym: but he hizedwelliþ not in made
þingis by honde: as he seih by he prophete/ heuene is a seet to
me: he erþe soþly he stooł of my feet/ what hous schulen zee
bilde to me seih he lorde: or whiche is he place of my restynges/
wher myn hande made not alle þes þingis: wiþ harde nolle &
vncircumcidide hertis & eris · zee wiþ stonden euermore he
holy gost: as & zoure faderis so & zee/ whom of he prophetis
haue not zoure faderis pursuede: & haue slayne hem hat vefore
tolden of he comynge of he iuste: whos traytours & mansleers
zee weren now · he whiche token he lawe in ordenaunce of aun-
gels: & haue not kepte/ forsohe hei berynge þes þingis · weren
dyuersely turmentide in here hertis · & gnaſiden (or grenne-
den) in hym/ forsohe whanne steuene was ful of he holy gost: he
biholdynge into heuene size he glorie of god: and Ihu stond-
ynge on he rizt halfe of he vertue of god/ and he seih/ lo I see
heuenes openyde: and he sone of man stondynge on he rizt-
halfe of he vertue of god/ forsohe hei crynge wiþ greet voyce:
helden togedir here eris: & maden to gedir asaute (or feerse-
nesse) into hym/ and hei castynge hym oute of he cytee: sion-
eden/ & he witnessis diden of here cloþes · bisidis he feet of a
zonge man hat was clepide saul/ and hei stoneden steuene:
inclepynge & seyinge/ lorde Ihu receyue my spirit/ forsohe he
knees putte: he criede wiþ greet voyce seyinge/ lorde sette
not to hem his synne: for hei witen not what hei done/ and
whanne he had seyde his þing: he slepte in he lorde/ forsohe
saul was consentynge to his deþ//



Orsohe greet persecuon was made in hat day in he chirche: hat was in irlan/ and alle men weren scat-
eride by he cuntrees of Jude & samarie: out taken
he apostolis/ forsohe men dredeful birieden steuene:
& maden greet mournynge on hym/ forsohe saul gretely dis-
truyde he chirche · entrynge by houses · drawynge men &
wymmen

C- 8-

DEDIS

wymmen bitoke into kepynge (or prisounē) / þerfore hei þat
weren scateride · pastiden forþ: euangelyzinge þe worde of
god/ forsoþe philip comynge doun into a cytee of samarie:
prechide to hem crisi/ forsoþe þe cumpanyes þauen tente to
þes þingis þat weren leyde of philip: to gedir herynge & seinge
þe signes þat he dide/ forsoþe many of hem þat hadden unclene
spiritis: cryinge wiþ greet voyce wenten oute/ forsoþe many
sik in pale sie & crokide ben helide/ þerfore greet ioye is maad
in þat cytee/ forsoþe her was a mansymon by name þe whiche
bisore was in he cytee a wicche deceyuynghe þe folc of samarie:
seyinge hymself to besum greet man to whom alle herkenyden:
sto he leste unto he moste: seyinge/ his is þe vertue of god: þe
whiche is clepide greet/ forsoþe alle bishilden hym for his þing:
þat myche tyme he had made hem mad (or wood) wiþ his
wicheyngis/ sohely whanne hei hadden bileuyde to philip
euangilist of he kyngdom of god: in he name of Ihu ēst· men &
wymmen weren baptizide/ hanne Symon: & he bileuyde/ and
whanne he was baptizide: and cleuyde to philip/ he seinge
also signes & moþe vertues for to be made: dredyngewondride/
forsoþe whanne he apostlis þat weren at irlān hadden herde·
for samarie receyuede he worde of god: hei senten to hem pe-
tre & Jon/ þe whiche whanne hei camen: preyeden for hem
þat hei schulden receyue he holy gost/ forsoþe not zit he came
into any of hem: but hei weren baptiside onely in he name of
þe lorde Ihu/ hanne hei puttiden handis on hem: and hei re-
ceyueden he holy gost/ forsoþe whanne Symon had seen for
he holy gost was zouen by puttyng on of he hande of apost-
lis: he offerde to hem money · seyinge/ zyue zee to me & his
power · þat to whom euer I schal putte on handis: he receyue
he holy gost/ forsoþe petre seyde to hym/ hi money be wiþ þee
into perdicon: for þou gessist þe zitte of god for to be had (or
welbide) by money/ parte is not to þee never sorte: in his
worde/ for þin herte is not rizful: bisore god/ and so do þou
penaunce fro his hi wickidnesse & preye god: zif parauenture
his

ye aplis

turnyde azen fro irlm · þe mynsterie fulfilde· Ion taken to
þat was namyde markus//

Ensoþe her weren in þe chirche þat was at antioche·
prophetis & dottours · in whiche barnabas & Symon
þat is clepide blac · & lucius syronense & ma-
naen þat was he soukyng feer of heroude tetrarch
(þat is pryncipe of he surhe parte) & saul / forsoþe hem myn-
trynge in þe lorde & fastynge · he holy gost seyde to hem / de-
parte ȝee to me saul & barnabas into þe werke · to whiche I
baue taken hem / þanne þei fastynge & preyng & puttyng han-
dis to hem · lesten hem / and soþely þei sente of he holy gost ·
wenten forþ to seleucia / and fro þens þei wenten by boote to
cypre · & whanne þei camen to salamyne · þei prechiden he
worde of god in synagogis of iewis / forsoþe þei hadden & Ioon
in mynsterie (or seruice) / and whanne þei hadden walkide by
al he ile unto paphum · þei founden a man wicche · a false
prophete a iewe · to whom he name was barieu · þat was wiþ
þe pro consul sergious poul prudent man / his barnabas poul
clepide to · desiride for to here he worde of god / soþely helymas
wicche wiþtode hem · so soþely is interpretide his name ·
sekyng for to turne awey he proconsul fro bileue / forsoþe
saul wicche & poul · fulfilde wiþ he holy gost · biholdynge into
hym · seyde / a þou ful of al gile · & al falsenesse · þou sone of he
deuyl · þou enemye of al riztewnesse · þou leuest not for to
subuerte (or distruye) he riztsul weyes of he lorde / and lo now
þe hande of he lorde on þee · and þou schalt be blynde · & not
seinge summe unto a tym / & anone a myste fel dounie on hym ·
and dickenesse / and he goinge aboute souzte hym þat schulde
ȝue þe hande to hym / þanne he proconsul whanne he had
seen he dede · bileyede · wondryng on he techynge of he lorde /
and whanne fro paphum poul had gon by boote · & þei þat were
wiþ hym · þei camen to pergen of pamphile / for ion depart-
yng fro hem · turnyde azen to irlm / soþely þei goinge to per-
gen ·

C^m 13^m

DEDIS

preyede: he place was mouede in whiche hei weren gederide/
and alle ben fulfilde wiþ he holy gost: & spaken he worde of
god wiþ triste/ forsoþe of he multitude of men bileyngne · her
was one herte & one soule (or wille)/ neþer any man seyde any
þing of ho þingis þat he weldide for to be his owne: but alle
þingis weren in comyn to hem/ & wiþ greet vertue he apostolis
zolden witnessyng of he azen rysyng of Ihu crist oure lord:
& greet grace was in hem alle/ forsoþe neþer any nedye man
was amonge hem/ & how many euer weren possessours (or
welders) of feeldis (or houslis): hei sellynge brouȝten to · he
pryse of ho þingis þat hei solden · & puttiden bisore he feet of
he apostolis/ forsoþe hei departiden to eche: as it was nedie to
eche/ forsoþe Joseph þat is namyde barnabas of he apostolis ·
þat is interpreteide he sone of conforte & deken of he kynde of
cypre · whanne he had a feeldis · selde it & brouȝte to he price ·
& puttide it bisore he feet of apostolis//

C^m 5^m



¶ Orsoþe a man ananye by name wiþ saphira his wife
selde a feeldis · & defraudide of he pris · his wife
gilty (or wytyng): and he bryngynge sum parte
puttide it bisore he feet of he apostolis/ forsoþe petre
seyde/ ananye whi hast fathanas temptide þin herte · þee for
to lie to he holy gost: and for to defraude of he prycce of he
feeldis: wher it dwellyng · dwelte not to hees: and it folde
was in hi power · why hast thou putte þis þing in þin herte ·
þou hast not lieide to men: but to god/ forsoþe ananye berynge
þes wordis fel doune & diede/ and greet drede was into alle
þat herden/ forsoþe zonge men rysyng · moueden hym aweyer
and berynge oute byrieden/ forsoþe her was made as he space
of pre houres · & he wiſf of hym not knowynge þat þing þat
was done: entride in/ forsoþe petre answeride to hire/ wom-
man seye to me: zif zee selden he feelde for so myche: and
 sche seyde zhe: so myche/ forsoþe petre seyde to hire/ what
sobely came to gedir to zou (or acordide) for to tempte he spi-
rit

ye aplis

tit of he lorde. lo he feet of hem hat haue biriede in housbonde
at he dore: and hei schulen bere hee oute/ anone sche fel doun
at his feet: & diede/ forsohe he ȝonge men entrynge founden
hire deade: & hei baren hire oute & birieden to hire housbonde/
and greet drede is made in al he chirche: and into alle hat
herden hes hingis/ forsohe by he handis of apostlis: signes &
manye wondris weren made in he puple & alle weren to gedir
in he porche of salamon/ forsohe no man of oþer durste ioyne
hym self wiþ hem: but he puple magnysiede hym/ forsohe he
multitude of men & wymmen byleuyngē in he lorde was more
encreside· so hat into stretis hei brouzten sikk men & puttiden
in litil beddis & couchis · hat petre comyngē · namely he scha-
dowe of hym schulde schadowe eche of hem: & hei wer dely-
ueride fro al sekenesse/ forsohe he multitude of cytees nyȝ to
irlm ran bryngynge to sikk men & traueylide of vnclene spiri-
tis: he whiche weren heelide alle/ forsohe he prynces of prissis
risyngē & alle hat weren wiþ hym · hat is he heresie of sadu-
cees · ben fulfilde wiþ enuye: & leyden handis into apostlis:
and puttiden hem in comoune keppynge/ forsohe he aungel
of he lorde by nyȝt openyngē he ȝate of he prisounē & ledynge
hem oute · seyde/ go zee & zee stondynge speke in he temple to
he puple: and he wordis of his liȝt/ he whiche whan hei had-
den herde: entreden erly into he temple & tauȝten/ forsohe he
prynce of prissis comyngē & hei hat weren wiþ hym: clepide
to gedir he counseyl · & al he eldre men of he sones of isrl · &
senten to he prisounē hat hei schulden be brouȝte forþ/ sohely
whanne he mynystris came & he prisounē openyde founden hem
not: hei turneden azen tolden seyninge/ forsohe we founden he
prisounē schitte wiþ al diligence · & he kepers stondynge at he
ȝatis/ forsohe we openyngē: founden no man herinne/ Sohely
as he magestratis of he temple & he prynces of prissis herden
hes wordis: hei doutiden of hem what schulde be done/ forsohe
summan comyngē · tolde to hem · for lo he men whom zee
haue putte into prisounē: ben in he temple stondynge & tech-

GG

ynge

Dedis

lorde & billeueden · how manye euer weren bisore ordeynyd
euerlastynge liif/ forsohe he worde of he lorde was fer sown
by al he cuntry/ sohely iewes streden religious wymmen
oneste & he firste men of he cytee/ & streden persecucōn int
poul & barnabas · and castiden oute hem of here cuntrees/ and
hei he powdre of feet schaken away into hem/ camen to
yconye/ & he disciplis weren fulfilde wiþ ioye of he holy gost/

C^m 14^m



Orsohe at ychonye it is done · hat to gedit hei entre-
den into a synagoge of Iewes & spaken/ so hat a
plenteuous multitude of iewis & grekis billeuede/
forsohe he iewis hat weren vnbileuesul · reysden
persecucion/ and to wray streden he soulis of heben men
azenes breheren/ before hei dwelten myche tyme · doinge
tristilys in he lorde berynge witnessyng he worde of his grace:
ȝyuyng signes & wondrys for to be made by he handis of hem/
forsohe he multitude of he cytee is departide/ & sohely summe
weren wiþ iewis · summe sohely wiþ he apostolis/ forsohe
whanne asaute of heben men & iewes was made wiþ here
prynces for to punysche wiþ dispisyngis (or false blamynge)/
& to foon hem/ hei vndirstondynge fledden to gedit to he
cytees of lycaonye · listris & derben · & al he cuntree in eny-
roune/ & hei weren prechynge here he gospel/ and al he mul-
titude is mouede to gedit in he techynge of hem/ poul sohely
& barnabas dwelten at listris/ and summan at listris seek in
he feet· satte crokide fro his moderis wombe/ he whiche never
had gon/ his herde poul spekyng he whiche biholdynge hym/
& seinge for he had feij hat he schulde be made saaf/ seyde wiþ
greet voyce/ rise hou rizt on hi feet/ and he lept & walkide/
forsohe he cumpanyes whanne hei hadden seen hat hat poul
dide/ reriden here voyce in lycaontunge seyinge/ goddis made
like to men/ camen doune to vs/ and hei clepiden barnabas
Jouem · poul sohely mercurie/ for he was leder of he worde/
and he pryst Jubiter hat was bisore he cytee · bryngynge to
holis

ye aplis

bolis & crounes before hezatis wiþ puplis: wolde make sacrifice/
þe whiche þing whanne þe apostolis barnabas & poul herden.
here cootis cutte to gedir: hei skippiden oute into þe cumpa-
nyes: cryinge & seyinge men what done zee his þing: and we
be deadely men lisk to zou: schewinge to zou to be conuertyde
fro þes veyne þingis: to quycke god hat made heuene & erþe &
þe see: & alle þingis hat ben in hem/ þe whiche in generacons
pasilde: leste alle folkis for to entre into here owne weyes/
and soþely not wiþ outer witnessyng: he wel doinge leste
þym self: fro heuenes ȝpuynge reynes & tymes berynge fruyte:
fulfillynge wiþ mete & gladenesse zoure hertis/ and hem sey-
inge þes þingis: vñneþe swagiden þe cumpanyes: hat hei of-
freden to hem/ forsoþe summe iewis camen ouer fro antioche:
drowen oute of he cytee: gessyng hym for to be deade/ soþely
þe disciplis enuyrounynge hym: he risynge entride into he
cytee/ and he suynge day: he wente forþ wiþ barnabas into
verben/ and whanne hei hadde euangelizide to he ilke cytee &
tauzte manye: hei turnyde azen to lisris & pconye & antioche:
confermyng he soulis of disciplis: and monestyng: hat hei
schulden dwelle in seih & seyinge/ for by manye tribulacons it
vthouesp vs for to entre into he kyngdome of heuenes/ and
whanne hei hadden ordeynyde prisilis to hem by alle cytees:
into whom hei bileueden/ and hei passyngе persidie: camen
to pamphile/ and hei spekyng he worde of he lorde in pergen:
camen into ytalie/ and fro þens hei wenten bi boot to anti-
oche fro whan hei weren taken to he grace of god: into he
werke hat hei fulfilden/ soþely whanne hei camen & gederiden
þe chirche: hei tolden how many þingis god dide wiþ hem:
for he had openyde to heþen men he dore of seih/ forsoþe hei
dwellden a tyme not litil: wiþ he disciplis//

And

C- 15^m

And summe comynge doun fro Judee · tauzte bre-
heren · for but zee ben circumcidide astir he lawe
of moyses · zee mowne not be made saaf · before
sedicioune (or discencion) made · not leste to poul
& barnabas azenes hem · hei ordeyneden hat poul & barnabas
& summe oþer of hem schulden go up to he apostolis & pristis in
irlm on his question · before hei ledde forþ of he chirche · pass-
iden by senyce & Samarie · tellynge he lyuyng of heben men ·
and hei maden greet ioye to alle breheren · soþely whanne hei
camen to irlm · hei weren receyued of he chirche & of he apo-
stolis & eldre men · tellynge how many hingis god dide wib
hem · forsoþe sum of he heresie of pharisees hat bileueden · ri-
sen seyinge · for it bihoued hem for to be circumcidide · and for
to comaunde · for to kepe he lawe of moyses · and he apostolis
& eldre men camen to gedit · for to seen of his worde · forsoþe
whanne greet seekyng to gedir was made · petre risyng
seyde to hem · men breheren zee witen for of olde dayes in
zou · god chees by my mouþ heben men for to here he worde
of he gospel & for to bileue · and god hat knewe hettis bare
witnessyng · zyuyng to hem he holy gost as & to vs · and no
hing dyuerside bitwix us & hem · by feij clenlyng he hettis
of hem · now before what tempten zee god · for to putte a zok
on he nolle (or necke) of disciplis · he whiche neþer we neþer
oure faderis myȝten bere · but by he grace of oure lorde ihu
christ · we bileuen for to be sauede · as & hei · forsoþe al he mul-
titude bilde pees · and herde barnabas & poul tellynge how
many signes & wondris god dide by hem in heben men · and
astir hat hei bilden pees · James answeride seyinge · men bre-
heren here zee me · Symount tolde how firsle god visitide for
to take of heben men a puple to his name · & to hym he wordis
of prophetis acorden · as it is written · astir his I schal turne
azen · & bilde he tabernacle of dauid hat sel doun · & I schal
hilde azen he calle doun hingis of it · & I schal reyse it hat
oþer

pe aplis

þer of men azen seeke he lorde/ & alle folkis on whiche my
name is clepide · he lorde doinge his þing seip/fro he woride;
to he lorde his werke is knownen/ for whiche I deme hem of
þeyen men ben conuertide to god for to be not vnquyntide (or
diseside); but for to write to hem · hat hei abstene hem fro
desoulyngis of symulacris · fornycacon & straungelide þingis &
blood/ moyses soþely of olde tymes hat in alle cytees hem pat
prechen hym in synagogis; wheþer by eche saborþ he is red/
þanne it pleside to he apostolis & eldre men & al he chirche · for
to chese men of hem & sende to antioche wiþ poul & barna-
bas/ Judas pat was namyde barnabas · & silam þe firſte in
breheren; writynge by hondis of hem/ Apostolis & eldre bre-
heren to hem pat ben at antioche · & cirie · & cilicie · breheren of
þeyen men; gretynge (or helþe)/ for we herden pat summe of
us goinge oute turbisden zu wiþ wordis · turnyng ebysodoune
þoure soulis · to whiche men we comaundiden not; it pleside to
us gederide into one · for to chese men & sende to zu wiþ our
moſt verworþe barnabas & poul · men pat bitoken (or ganen)
here soulis (or lyues); for he name of oure lorde Ihu ēſt · þer-
fore we senten Judas & Silas he whiche & hei schulen telle he
same þingis to zu by wordis/ forsoþe it is seen to he holy god
& us · for to putte to zu no þing more of charge · þan þes
nedesul þingis · pat zee abstene zu fro he offride þingis of
Symulacris · & blood stranglide · & fornycacon · fro whiche
zee keþyng zu: schulen do wel/ fare zee wel/ þerfore hei dis-
myttide camen doune to antioche/ and he multitude gederide·
hei bitoken he epistol/ he whiche whanne hei hadde redde; hei
toȝeden on he comforþe/ forsoþe Judas & Silas · & hei whanne
hei weren prophetis wiþ sul myche worde comfortiden brehe-
ren & confermeden (hem)/ Soþely summe litil tyme made here;
hei weren dismayttide (or leſte wiþ pees) of breheren; to hem
pat haddeſen ſente hem/ forsoþe it is seen to Silas; for to dwelle
here/ Judas soþely wente alone to Irlān/ forsoþe poul & Barn-
abas dwelliden at antioche techynge & euangelizinge he worde

dedis

of he lorde · wiþ mange oþer/ forsoþe astir summe dayes:
poul seyde to barnabas/ we turnynge azen visite we oure breþeren by alle cytees in whiche we haue prechede he worde of
he lorde: how þei haue hem/ barnabas forsoþe wolde take
wiþ hym & Ioon: þat was namyde marchus/ poul soþely prey-
ede hym · þat he hat departide fro hem fro pamphilie · & wente
not wiþ hem into werke: schulde not he receyuede/ soþely dis-
cenconis made: so þat þei departiden atwynne/ and barnabas
soþely marke taken to: by lotte came to cipre/ forsoþe poul si-
las chosen wente forþ: taken to þe grace of god fro breþeren/
forsoþe he wente by cirie & cilicie consermyng he chirche · co-
maundynge for to kepe he preceptis of apostlis & eldre men/
soþely he came into derben & listram//

C- 16-



¶d lo sum disciple was here · by name tymoþe · he
son of a womman widowe feiþful (or c̄ſien): he sa-
dir heþen/ þe breþeren þat weren in lystris & pe-
nye: ȝildiden gode witnessyng to hym/ poul wolde
hym for to go forþ wiþ hym self: & he takyng to circumcidide
hym for iewes þat weren in þe ilke places/ soþely alle wisten
for his sadir was heþen/ forsoþe whanne þei passiden by cytees:
þei bitoken hem for to kepe he techyngis þat weren demyde
of apostlis & eldre men þat weren at irlan/ and soþely þe chir-
ches weren consermyde in feiþ: & aboundiden in nowmbreeche
daye/ forsoþe þei passyng frigie · & þe cuntrie of galathie: we-
ren forbeden of he holy gost · for to speke he worde of god in
asia/ Soþely whanne þei camen into myslie: þei temptiden for
to go into bethanya · & the spirit of Ihu suffride hem not/ soþe-
ly whanne þei hadden passide by myslie: þei came doun to tro-
ade · & a visioune by nyȝt was schewide to poul/ summan of
macedonye was stondynge & preyng hym & leyinge/ þou go-
inge into macedonye: helpe vs/ soþely as he size he visioune:
anone þei souȝten for to go forþ into macedonye · made cer-
teyn · þat god had clepide vs for to euangelize to hem/ soþely we

ye aplis

hat he schulde fynde a tabernacle to god of Jacob/ salamon
forsohe bilden an hous to hym: but he hizewellip not in made
hingis by honde: as he seiy by he propheete/ heuene is a feit to
me: he erhe sohely he stool of my feet/ what hous schulen zee
bilde to me seiy he lorde: or whiche is he place of my restynges/
wher myn hande made not alle þes hingis: wiþ harde nolle &
uncircumcidide hertis & eris · zee wiþ stonden euermore he
holys gost: as & zoure faderis so & zee/ whom of he prophetis
haue not zoure faderis pursuede: & haue slayne hem hat bisore
tolden of he comynge of he iuste: whos traytours & mansleers
zee weren now · he whiche token he lawe in ordenaunce of aun-
gels: & haue not kepte/ forsohe hei herynge þes hingis · weren
dyuersely turmentide in here hertis · & gnastiden (or grenne-
den) in hym/ forsohe whanne steuene was ful of he holy gost: he
biholdynge into heuene size he glorie of god: and Ihu stond-
ynge on he rizt halfe of he vertue of god/ and he seiy/ lo I see
heuenes openyde: and he sone of man stondynge on he rizt-
halfe of he vertue of god/ forsohe hei crynge wiþ greet voyce·
helden togedir here eris: & maden to gedit asaute (or feerse-
nesse) into hym/ and hei castynge hym oute of he cytee: ston-
eden/ & he witnessis diden of here cloþes · biſſdis he feet of a
zonge man hat was clepide saul/ and hei stoneden steuene:
inclepynge & seyninge/ lorde Ihu receyue my spirit/ forsohe he
knees putte: he criede wiþ greet voyce seyninge/ lorde sette
not to hem his synne: for hei witen not what hei done/ and
whanne he had seyde his hing: he slepte in he lorde/ forsohe
saul was consentynge to his deþ//



Orsohe greet persecutōn was made in hat day in he chirche: hat was in irlā/ and alle men weren scat-
ered by he cuntrees of Jude & samarie: out taken
he apostlis/ forsohe men dredful birieden steuene:
& maden greet mournyng on hym/ forsohe saul gretely dis-
truyde he chirche · entrynge by houses · drawynge men &
wymmen

C- 8-

Dedis

wymmen bitoke into kepynge (or prisounie)/ þerfore hei hat
weren scateride · passiden forþ: euangelyzinge he worde of
god/ forsohe philip comynge doun into a cytee of samarie:
prechide to hem cristi/ forsohe he cumpanyes zauen tente to
þes hingis hat weren seyde of philip: to gedit herynge & seinge
þe signes hat he dide/ forsohe many of hem hat hadden vncleme
spiritis: cryinge wiþ greet voyce wenten oute/ forsohe many
sijk in palestie & crokide ben helide/ þerfore greet ioye is maad
in þat cytee/ forsohe her was a mansymon by name he whiche
before was in he cytee a wicche deceyuyng he folc of samarie:
seyinge hymself to be sum greet man to whom alle herkenyden:
fro he leste unto he moste: seyinge/ his is he vertue of god: he
whiche is clepide greet/ forsohe alle bihilden hym for his hing:
hat myche tym he had made hem mad (or wood) wiþ his
witchyngis/ soþely whanne hei hadden bileyde to philip
euangilist of he kyngdom of god: in he name of Ihu ēst· men &
wymmen weren baptizide/ hanne Symon: & he bileyde/ and
whanne he was baptizide: and cleyde to philip/ he seinge
also signes & moste vertues for to be made: dredyngewondride/
forsohe whanne he apostlis hat weren at irlān hadden herde:
for samarie receyued he worde of god: hei senten to hem pe-
tre & Jon/ he whiche whanne hei camen: preyeden for hem
hat hei schulden receyue he holy gost/ forsohe not zit he came
into any of hem: but hei weren baptiside onely in he name of
he lorde Ihu/ hanne hei puttiden handis on hem: and hei re-
ceyueden he holy gost/ forsohe whanne Symon had seen for
he holy gost was zauen by puttyng on of he hande of apost-
lis: he offerde to hem money · seyinge/ zyue zee to me & his
power · hat to whom euer I schal putte on handis: he receyue
he holy gost/ forsohe petre seyde to hym/ bi money be wiþ þee
into perdicon: for þou gessil he zifte of god for to be had (or
welwidde) by money/ parte is not to þee neher sorte: in his
worde/ for þin herte is not rizful: þerfore god/ and so do þou
penaunce fro his hi wickidnesse & preye god: zif parauenture
his

ye aplis

Soþely whanne þei hadden passide by amphibolym & appolonye: þei camen to tessalonyk. whare was a synagoge of iewes/ soþely astir custom poul entride into hem: & þre sabotis he declaride to hem of scriptures openyngē & schewynge for it bihoste crist for to suffre: & rie azen fro deade (men): and for his is Ihesus Christ whom I telle (or schewe) to you/ & summe of hem billeueden & ben ioynede to poul & silas: & of heben men a greet multitude & noble wyammen not fewe/ soþely Jewes hauyng enuye: & takynge of þe comounte summe euyl men: & a cumpanye made: þei moueden þe cytee/ & þei stondyng neȝe to iasons hous: souȝten hem for to brynge forþ into þe puple/ and whanne þei founden hem not: þei drowen Jason & summe breþeren to þe prynces of þe cytee cryinge for þesit ben þat mouen þe worlde: and hidir þei camen: whom iason receyuyde/ and alle þes done azenes þe maundementis of cesar seyinge: another ihu for to be kyng/ forsoþe þei moueden þe puple & prynces of þe cytee: beryng þes hingis/ and satissaccon taken of Jason & of oþer: þei lefsten hem/ forsoþe anone by nyȝt: breþeren dismyttiden poul & silas into beroan/ þe whiche whanne þei camen: entrieden into þe synagoge of iewes/ soþely þes weren þe nobler of hem þat ben of tessalonyk/ whiche receyueden þe worde wiȝ al desire: eche day seekynge scriptures: ȝis þes hingis so hadden hem/ and soþely many of hem billeueden: & of honest heben wyammen & men not fewe/ forsoþe whanne iewes in tessalonyk hadden knownen: for gat beroan: þe worde of god is prechide of poul: þei camen & hidir mouynge: & distourblyng he multitude/ and anone breþeren dismyttiden poul þan þat he schulde go unto þe see/ forsoþe silas & tymoþe dwelten here/ forsoþe þei þat ledden forþ poul: ledden hym into athenys/ and maundement taken of hym to Silas & tymoþe þat ful hyzingly þei schulden come to hym: þei wenten forþ/ forsoþe whan poul abode hem at athenys: his spirit mouede in hym seinge
þe

C- 17-

Dedis

he cytee zauen to ydolatrie/ perfore he disputide in he synagogue wiþ iewes & men worschippyng in he chepynge (or doom place): by alle dayes to hem þat herden/ forsoþe summe epicureis & stoysees & philosophers disputiden (or tretiden) wiþ hym: & summe seyden what wole þis sower of wordis sey: soþely oþer seyden/ he is seen for to be a teller of newe deuylis: for he tolde to hem Iþu & azen risynge/ and þei ledden hym taken to aryopage (þat is comyn stole): seyng moþe we wite what is þis newe doctryne þat is seyde of þee: soþely þou bringist in summe newe hingis to oure eris/ perfore we wolen wite what þes newe hingis wolen be: soþely alle men of athenys & comelyngis & herboride men: zauen tente to none oþer hing: no but for to seye or for to here any hing of newe: soþely þou stondynge in he mydil of ariopage (or comyn stole): seyþ/ men of athenes/ by alle hingis I se you as veyne worschipers/ soþely I passynge & seinge zoure symulacris: fonde & an auter in whiche it was writen to vñknowen god/ perfore whiche hing zee vñknowynge worschiperen: þis hing I schewe to you/ god þat made he worlde & alle hingis þat ben in it: þis whanne he is lorde of heuene & erþe dwellyþ not in templis made by handis: neþer is worschipse by mannes handis hauynge nede of any hing: whanne he zyueþ liþ to alle men: & inbrehinge & alle hingis/ and made of one alle he kynde of men: for to enhabite on al he face of erþe: determynynge tymes ordeynyde: & termes of habitacion (or dwellynge) of hem: for to seek god: zif parauenture þei feelen hym oþer synden: þouȝ he be not fer fro eche of you/ soþely in hym we lyuen & ben mouede & ben: as & summe of zoure poetis seyden/ soþely we ben & he kynde of hym/ perfore siþ we ben he kynde of god: we schulen not deme (or gesse) godly hing for to be of golde & siluer or stoon: to grauynge of crafte & pouzze of man/ and soþely god dispisyng he times of his vñkunynge: nowe schemip to men: þat alle every where do penaunce for þat he ordeynyd a day: in whiche he is to demyng he worlde in equyte: in a man

ye aplis

kingis: and he sones of isrl/ forsohe I schal schewe to hym ·
how many hingis it bihoueb hym for to suffre for my name/
and ananye wente & entride into he hous: & he puttynge to
hym he handis seyde/ saul brother · he lorde ihū sente me · hat
apperede to hee in he weye · in whiche you camest: hat you se
& be fulfilde wiþ he holy gost/ and anone here fellen fro his
yzen as scalis: & he receyuede siȝt/ and he risynge: is bap-
tiside/ & whanne he had taken mete: he was confortide/ for-
sohe he was wiþ he disciplis hat weren at damask: by summe
dayes/ & anone he entrynge into he synagogis · prechide he
lorde Ihū · for his is he sone of god/ forsohe alle men hat
herden hym wondreden: and seyden/ wher his is not hat
inpungnede in irl̄: hem hat inclepeden his nameȝ and hidir
to his hing he came: hat he schulde leede hem bounden to he
princes of pr̄tis/ forsohe Saul myche more were stronge &
confoundide he iewis hat dwelliden at damask · affermynge
for his is ēst/ forsohe whan manye dayes weren fulfilde: Jewes
maden a counseyl . hat hei schulden flee hym/ forsohe he af-
pies of hem: ben made knownen to Saul/ forsohe hei kepten &
he zatis day & nyȝt hat hei schulden flee hym/ forsohe his dis-
ciplis takynge hym in nyȝt: bi he wal lesten hym · sendynge
doune & a leep/ forsohe whanne he came into irl̄: he tempt-
ide (or assayede) for to ioyne hym to he disciplis: & alle dred-
den hym · not bileyngne hat he was a disciple/ forsohe barna-
bas led hym to he apostlis: & tolde to hem how in he weye he
had seen he lorde & for he spac to hym: and how in damask
he dide tristilys in he name of Ihū/ and he was wiþ hem en-
trynge in & goinge oute irl̄: doinge tristilys in he name of he
lorde/ and he spac to heben men: & disputide wiþ greekis/
forsohe hei bouȝten for to flee hym/ he whiche hing whanne
breheren hadden knownen: hei ledden hym in nyȝt to cesarie ·
& lesten to tarlis/ sohely he chirche by al Jude of galilee & sa-
marie: had pees/ & was edifiiede: walkyng in dreede of he
lorde: & was fulfilde wiþ comfort of he holy gost/ forsohe it is
made

dedis

made hat petre while hat he passide alle: came to he holy
men hat dwelliden at lidde/ forsohe he fonde here summan
eneas bi name · fro eyzte zeeris liggyng in bed: he whiche
was sikk in palesie/ and petre seih to hym/ eneas he lorde Ihū
crist heele hee/ rise hou & dresse to hee/ and anone he roos/
and alle men hat dwelliden at lidde & farone · size hym: he
whiche ben conuertide to he lorde/ forsohe in ioppe was sum
disciplesse by name tabita: he whiche interpreteide is seyde
dorcas/ his was ful of good werkis & almes dedis hat sche
dide/ forsohe it is made in ho dayes: hat sche made sikk diede/
he whiche whanne hei hadden waschen: hei puttiden hire in a
soupyng place/ forsohe whanne lidda was nyȝ fro ioppe · dis-
ciplis herynge for petre was in it · senten two men to hym
preyinge: hat hou tarie not to come vnto vs/ sohely petre
risynge vp: came wiȝ hem/ and whanne he came: hei ledden
hym into he soupyng place/ and alle he widowis aboute
hym wepyng & schewynge cootis & cloves: he whiche dorcas
made to hem/ forsohe alle men caste oute wiȝ outenforȝ · petre
puttynge he knees: preyede/ and he turnyde to he body: seyde
tabita: rise hou in name of oure lorde Ihū ēſt/ and sche open-
yde he yzen/ and petre seyn: sche satte vp azen/ forsohe he
ȝuyng to hire he hande: reyside hire/ & whanne he had clep-
ide holy men & widowis: he assignde hire quycke/ forsohe it
is made knownen by al ioppe: and hei billeueden in he lorde/
forsohe it is made hat many dayes he dwellide in Ioppe at
Symon sum curriour or tawer//

C^m 10^m



Orsohe summan was in cesarie by name cornelie
centurio (hat is hauyng an hundride men vndir
hym) · of he cumpayne of knyȝtis · hat is seyde of
ytalie · a religious man & dredynge he lorde wiȝ
al his meyne · doinge manye almessis to he puple: and prey-
inge he lorde euermore/ his size in a visioune oppnly · as in he
nynȝe houre (or none) · an aungel of god entrynge into hym:
and

ye aplis

and seyng to hym/ cornely/ and he bitholdynge hym: taken
wih drede: seyde/ who art thou lorde/ forsohe he seyde to hym/
hi preyers & hi almes dedis: haue steyzede vp into mynde.
in he sif of he lorde/ and nowe sende men into ioppe & clepe
a man Symount hat is namyde petre/ his is herboride at a
man Symon curriour: whos hous is bisidis he see/ his schal
seye to pee: what it bishouep hee for to do/ and whanne he
aungel hat spac to hym had gon aweye & he clepide to his
homely men & a knyzt dredyng he lorde: of hem hat obe-
schide to hym to whom whanne he had tolde alle hingis: he
sente hem into ioppe/ forsohe on he day suyng: hem ma-
kyng iourney & neyzinge to he cytee/ petre steyzede vp into he
heyzer hingis of he hous: hat he schulde preye aboute he sifte
houre/ and whanne he hungride: he wolde taste (or ete)/ for-
sohe hem makyng reedy: an excesse of soule (or rauyschynge
of spirit) fel on hym & he sif heuene openyde & a vessel com-
ynge doune as a greet scheet wih foure cordis for to be sente
doune from heuene into erhe/ in he whiche weren alle foure
foot beestis & crepyng hingis of erhe: and volatilis of heuene
(or eire)/ & a voyce is made to hym/ rise petre: & flee & ete/
sohely petre seih/ lorde fer be it fro me: for I neuer ete &
al comoune hing & vnclene/ and este he secounde tyme he voyce
to hym/ hat hing hat god hab clenside: thou schalt not seye
vnclene/ forsohe his hing is done by pries & anone he vessel is
receyuede into heuene/ and he while petre wihinne hymself
doutide & what he visioune was hat he sif: lo he men hat
weren sente fro cornelye sekyng he hous of Symon: stoden
nyz at he zate/ & whanne hei hadden clepide: hei aride zif
Symount hat was namyde petre: had here herbore/ forsohe
petre henkyng of he visioune: a spirit leyde to hym/ lo pre
men seeken hee/ and so rise thou & go doune & go wih hem: no
hing doutyne for I sente hem/ forsohe petre comynge doune
to he men: seyde I am whom zee seeken/ what is he cause for
whiche zee haue comen: he whiche leyden/ cornelie centurio.

a iuste

Dedis

¶ woundide hei fledden awey fro hat hous/ forsohe his hing
was made knownen to alle he iewis & heben men hat dwelldien
at ephesie/ and drede fel doune on hem alle and hei magny-
fieden he name of he lorde Ihū and many men bileyngē: ca-
men knowelechynge & tellynge here dedis/ Sopely many of
hem hat sueden curious hingis: brouzten to gedir bokis &
brente bisore alle men/ & he prices of hem acountide: hei
founden money of fifty housande pens/ so strongely he worde of
god weride: & was consermyde/ sohely hes hingis fulfilde:
poul purposide in spirit macedonye passide & acaye: for to go
to irlān · seyinge for astir hat I schal be here: it bihoued me
for to se rome/ forsohe he sendyng into macedonye two of men
mynystrynge to hym tymothe & eraste: he dwelte at a tyme in
asia/ perfore her was made in hat day a trublyngē not leste:
of he weye of he lorde/ forsohe demetrie by name argentarie·
makyngh silueren housis to dyan hat is false goddesse: zaue to
crafty men not litilwynnyngē/ whom he clepyngē to gedir &
hem hat weren suche maner werkemen: seyde/ men zee witen
for of his crafte is to zouwynnyngē & zee seen & heryngē for
not onely of ephesie/ but almost of al asia · his poul counseyl-
yngē turnep awey myche cumpanye· seyinge/ for hei ben not
goddis · hat ben made by handis/ forsohe not only his parte
schal be in perel to vs for to come into reprove: but he temple
of greet dian schal be acountide into nouz̄te · but & he ma-
jeste of hire schal be distruyede · whom al asia worschiph̄ & he
worlde/ hes hingis herde · hei ben fulfilde wiþ ire & crieden
seyinge/greet dian of ephesians/ & he cytee is fulfilde wiþ con-
fusion/ and hei made asaute wiþ one inwit (or wille) into he
teatre (or comoune biholdynge place) · gayus rauyschide & arti-
starke men of macedonye: felowis of poul/ Sopely poul wil-
lynge for to entre into he puple: he disciplis suffreden not/ for-
sohe summe & of he prynces of asye hat weren his frendis · sent-
en to hym · preyinge hat he schulde not ȝue hym self in to he
teatre/ Sopely oþer men crieden oþer hing/ Sopely he chirche
was

ye aplis

þe holy gost · & vertue þe whiche þourgh passide in wel doinge
& helynge alle men oppreside of þe deuyl: for god was wiþ
þym/ and we ben witnessis of alle þingis þe whiche he dide in
þe cuntry of iewis & Irl̄m: whom hei slowen hengynge in a
tree/god reyside his in þe pridde day · & zaue hym for to be made
knowen · not to eche puple · but to witnessis before ordeynyde
of god to vs þat eten & drunken wiþ hym: aftir þat he roos
azien fro deade men/ and he comaundide to vs for to preche to
þe puple & for to witnesse: for he is ordeynyde of god domes-
man of quycce & deade/ to his alle prophetis beren wit-
nessyng · alle men þat bileyen into hym for to receyue re-
myssion of synnes by his name/ zit petre spekyng he wordis:
þe holy gost fel on alle þat herden þe worde/ and þe feyful
(or cristen men) of circumcisioñ þat camen wiþ petre: [where
astonnyed] for & into naconis þe grace of þe holy gost is schede
oute/ forsoþe hei herden hem spekyng wiþ tungis (or langa-
gis): and magnyfyinge god/ þanne petre answeride: wher
any man may forbede water · þat þes ben not baptiside þat
haue receyued he holy gost: as & weȝ and he comaundide hem
for to be baptiside in name of þe lord Ihu ȝst/ þanne hei
preyeden hym: þat he schulde dwelle wiþ hem summe dages//



Orsoþe þe apostlis herden þat weren in Judee: for
& behen men receyueden þe worde of god · & hei
glorifieðe god/ forsoþe whanne petre came to Irl̄m:
hei þat weren of circumcisioñ disputiden azenes
hym seyng/ whi entredist thou to men hauyng prepusie: and
hast eten wiþ hem: Petre soþely bygynnynge: expounyde to
hem þe ordre seyng/ I was in þe cytee of ioppe preyng: &
I size in excesse of my soule a vissioune · sum vessel compynge
doune as a greet scheet (or lynnен cloþe) · wiþ fourre cordis for
to be sente doune fro heuene: & it came vnto me/ in whiche I
biholdynge bihilde & size fourre footide þingis of erþe · & beestis
& crepyngis þingis: & volatilis of þe eire/ forsoþe I herde & a
voyce

C^m 11^m

Dedis

voyce seyinge to me/ petre rjse: flee & ete/ forsohe I seyde/
nay lorde comoune þing (or vnclene): entride never into my
mouþ/ sohely þe voyce answeride þe secounde tyme fro he-
uene/ þo þingis þat god haþ clenside: þou schalt not seye un-
clene/ forsohe þis is done by þries: and alle þe þingis ben
receyuede azen into heuene/ and lo þre men anone stoden nyȝe
in þe hous in whiche I was: sente fro cesarie to me/ forsohe a
spirit seyde to me þat I schulde go wiþ hem no þing doutynge/
forsohe & þes sirc bretheren camen wiþ me: and we entreden
into þe hous of þe man sohely he tolde how he size an aungel
in his hous: stondynge & seyinge to hym/ sende into ioppe ·
& clepe Symount þat is namyde petre/ þe schal speke to þee
wordis: in whiche þou schalt be saaf & al þin hous/ forsohe
whan I had bigunnen for to speke: þe holy gost fel on hem ·
as into vs in þe bigynnyng/ forsohe I bishouȝte on þe worde
of þe lorde: and he seyde/ sohely Ioon baptiside in water: for-
sohe ȝee schulen be baptiside in þe holy gost/ þerfore ȝif god
ȝauȝ þe same grace as & to vs þat bileueden in þe lorde Ihu
crist: who was I þat myȝte forbede þe lorde: þat he schulde not
ȝue þe holy gost to men bileuyng in þe name of Ihu cristi
þes þingis herde: þei helden pees & glorifieden god · seyinge/
þerfore & to heþen men: god haþ ȝouȝ penaunce to liȝ/ and
sohely þei þat weren scateride of þe tribulacon: þat was made
vndre steuene: walkiden forþ til to senyce & cypre & antioche ·
to no man spekyng þe worde: no but to iewes al one/ forsohe
sum of þe men weren of cypre & cyrynen/ þe whiche whanne
þei entreden into antioche: spaken to greekis schewyng þe
lorde Ihu/ & þe hande of þe lorde was wiþ hem/ & myȝe
nowmbr of men bileuyng: is conuertide to þe lorde/ forsohe
þe worde came to þe eris of þe chirche þat was at irlm on þes
þingis: & þei senten barnabas unto antioche/ þe whiche
whanne he had comen · & seen þe grace of þe lorde: ioyede/ and
þe monefide alle men in purpos of herte · for to dwelle in þe
lorde: for he was a good man & full of þe holy gost & feiþ/ &
myȝe

ye aplis

myche cumpanye is putte to he lorde/forsyhe he wente forþ
to tariss: þat he schulde seek saul/whom whan he had souneden/
he ledde to antioche/ and al a zeer þei lyueden þere in he
chirche & tauȝten myche cumpanye: so hat firsle cristen dis-
ciples weren namyde at antioche/forsyhe in hes dayes: pro-
phetis camen ouer fro irlān to antioche/ & one of hem risynge
agabus by name: signysfiede by he spirit a greet hungre to
comynge in al he roundenesse of erþis: he whiche hungre is
made vndre claudius/ forsyhe he disciplis purposiden alle as
eche had: for to sende mynsterie to breheren dwellyng in Ju-
dee/he whiche hing & þei diden: sendyng to he eldren men: by
he hande of barnabas & saule//

Eorsyhe in he same tyme heroude he kyng sente hon-
dis: for to turment summen of he chirche/forsyhe
he slowe by swerde: James he brother of Ioon/
forsyhe he seinge for it pleside to he iewis: puttide
to for to cacche & petre/forsyhe he dayes of herfe loues weren/
whom whanne he had cauzte he sente into prisoun: and bi-
takynge to fourre quaturnyouns of knyȝtis: (þat eche had
fourre vndir hym) for to kepe hym: willynge astir pask for to
bryng hym forþ to he puple/ & soþely petre was kepte in pri-
soune/forsyhe preyer was made of he chirche: wiþ outen cees-
ynge to god for hym/forsyhe whan heroude was to bryng
forþ hym: in þat nyȝt petre was slepyng bitwix two knyȝtis
bounden wiþ two cheynes: & kepers before he dore kepten he
prisoun: and lo an aungel of he lorde stood nyȝ: & lizte schone
aȝen in he habitacle/ and he side of petre smyten: he reyside (or
wakyde) hym seyinge/rise swifly/ and anone he cheynes fel-
len doun of his handis/forsyhe he aungel seyde to hym/ be
þou girde bisore: & do on þi hoolis/ & he dide so/ & he seyde to
hym/ do aboute to þee þi cloþs: & sue me/ and he goinge oute
suede hym: and he wiste not for it is soþe þat was made by he
aungel/forsyhe he gesside hym self for to se a visioune/forsyhe

III

C^m 12^m

þei

Dedis

þei passynge he firsse & he secounde keppynge: camen to he Iren
zate hat leedih to he cytee: he whiche wilfully is openyde to
hem/ and þei goinge oute camen forþ into one strete: and
anone he aungel passide aweye fro hym/ and petre turnyng
azen to hym self: seyde/ nowe I woot verreyly for he lorde
sente his aungel & delyueride me fro he hande of heroude &
of al abydynghe of he puple of Jewis/ and he bisholdyng came
to he hous of mary modir of Ion hat is namyd markus:
were many weren gederide to gedir & preyinge/ forsohe hym
knockynge at he dore of he zate: a wenche rode by name
came forþ to se/ and as sche knewe he voyce of petre: for ioye
sche openyde not he zate/ but rennyng in: tolde petre for to
sonde bisore he zate & þei seyden to hire/ thou maddist (or art
woot)/ sche sohely affermyde: for to haue hym so/ forsohe þei
seyden/ it is his aungel/ forsohe he lastide knockynge/ sohely
whanne þei hadden openyde: þei sizen hym & wondriden/
sohely he bekenyng to hem wiþ hande for to be stille: tolde
how he lorde had ledde hym oute of prisoun/ and he seyde/
telle ȝee to James & to breheren hes hingis/ and he gon oute:
wente into another place/ forsohe he day made: þer was not
lil turblyng amonge he knyztis: what was done of petre/
sohely whanne heroude had souȝte hym azen & not founden:
inquesicion (or seekynge) make of he kepers: he comaundide
hem for to be brouȝte/ and he comynge doun fro Judee into
cesarie: dwellide þere/ forsohe he was wroþ to men of tyre &
of sidon/ and þei of one acorde come to hym: & blastus hat was
on he couche of he kyng: softely stiride: þei ariden pees: for
whi hat here cuntrees weren norischide (or susteynyde) by
hym/ forsohe a day ordeynyde: heroude clohide wiþ kyngis
cloþinge satte for domesman: and spac to hem/ forsohe he
puple criede he voyces of god: not of man/ sohely anone an
aungel of he lorde smote hym: for he had not done honoure
to god/ and he wastide of wormes: diede/ sohely he worde of
he lorde waride/ & was multiplieide/ forsohe barnabas & saul
turnyde

ye aplis

reedy: sleyzeden to irlm/ sohely summe of disciplis camen wiþ
vs fro cesarie: leedyng wiþ hem summan: Jason of cypre: an
olde disciple: at whom we schulden be herboride/ and whanne
we camen to Irlm: breheren receyueden vs wilfully/ sohely
in he day suyinge: poul entride wiþ vs to James: & alle he eldre
men ben gederide/ whom whanne he had grette: he told bi alle
hingis: what hingis god had done in heben men: by he myn-
sterie of hym/ & bei whanne heiherden: magnyfieden god: &
seyden to hym/ you broher seest how many housandis ben in
iewes hat haue biseuede to god: & alle ben suers (or louers) of
he lawe/ sohely hei herden of hee: for you techist departyng
fro moses: of he ilke iewes hat ben by heben men: seyinge/
hat hei owen not for to circumcide here sonnes: neper owen for
to entre up custum/ þerfore what is: sohely it bihouey a multi-
tude come to gedir/ sohely hei schulen here hee for to haue
come ouer/ þerfore do you his hing: hat we seyn to hee/ þer ben
to vs four men hauyng a vowe on hem/ þes taken to: ha-
lowe hee wiþ hem: & caste in hem hat hei schaue here hedis: &
alle men wite hat he hingis hat hei herden of hee ben falle:
but you walkist & hi self keppnge he lawe/ of þes sohely hat bi-
leueden of heben men: we writen demyng heit hei absteine
hem fro hing offside to ydolis: & blood & stranglide hing &
fornycacion/ þanne he men taken to: poul in he day suyng
purposide wiþ hem entride into he temple: schetwynge he ful-
fillynge of dayes of purifysinge: til offryngewas offside for eche
of hem/ sohely whanne sevene dayes weren endide: he iewes
hat weren of asie: whanne hei sizen hym in he temple: streden
al he puple: & leyden handis on hym cryinge: men of isrl helpe
ze vs/ his is he man hat azene he puple & lawe & his place.
techynge euery where alle men/ more ouer & bay ledde in he-
ben men into he temple: & bay defoulide his holy place/ forsohe
hei sizen trophyms of ephes in he cytee wiþ hym: whom hei
gesside for poul had brouȝt into he temple/ and al he cytee is
mouede: and acennynge to gedir of puple is made/ and hei
cacchynge

Dedis

gen: camen to antioche of persidie/ and þei gone into þe synagogē: þe day offobotis: saten/ forsoþe astir reedyngē of þe lawe & prophetis: þe prynces of þe synagoge senten to hem seyinge/ men breheren: ȝif any worde of exortacon (or techynge) to þe puple is in ȝou: seye ȝee/ forsoþe poul rysyng & wiþ hande bidyng silence: seiþ/ men of ȝist & ȝee þat dreden god: heriþ/ god of þe puple of ȝist chees oure faderis & enhauncide þe puple: whanne þei weren comelyngis in his lande of egypte: and in an hize arme he ledde hem oute of it: & by tyme of fourty zeeris: he susteynede þere maners in deserte/ and he distruyngē seuene folkis in þe lande of chanaan: by sorte departide to hem þe lande of hem: as astir fourre hundride & fifty zeeris/ and astir þes þingis he ȝauē domesmen: unto samuel þe prophete/ and fro þens: þei axiden a kyng/ and he ȝauē to hem saul þe sone of cis: a man of þe lynage of beniamyn: by fourty zeeris/ and hym done awēy: he reyside to hem dauyd kyng: to whom he berynge witnessyngē: seyde/ I haue founden dauyd: þe sone of iesse: a man astir myn herte: þe whiche schal do alle my willis/ of whos seed vp bihestē: god ledde oute of ȝist a sauour ihū: Jon prechynge bisore þe face of his comyng þe baptym of penaunce to al þe puple of ȝist/ forsoþe whan Jon had fulfilde his cours: he seyde/ whom ȝee demen me for to be I am not/ but lo þere comeþ astir me of whos I am not worshis: for to vnynde þe schoon of his feet/ men breheren sones of þe kynde of abraham: & þat in ȝou dreden god: to ȝou þe worde of helþe is sente/ soþely þei þat dwelliden at ȝislā & prynces of it vñknowynge his Ihū: & þe voyces of prophetis þat by every saboth ben red: demyngē fulfilden/ and þei syndyngē in hym no cause of deþ: axiden of pilate: þat þei schulden sée hym/ and whanne þei hadden endide alle þingis þat weren writen of hym: þei puttyngē hym dounē of þe tree: puttiden hym in a graue/ forsoþe god reyside hym fro deade (men) in þe þridde day: þe whiche is seen by many dayes to þem þat to gedir steyzedē vp fro galilee to ȝislā: þe whiche ben

ye aplis

ben to now his witnessis to he puple/ & we schewen to zou he
like þat is made bihette azen to our faderis· for god þay ful-
filde his to zoure sones· azen reyslynge Ihu· as in he secounde
psalme it is written/ þou art my sone to day I gendride þee/
forsoþe þat he azen reyside hym fro deade men· now no more
to turnyng into corrupcion· þus he seip/ for I schal ȝue to
zou he holy trewe hingis of dauyd/ and berafore in anoþer
stede he seip/ þou schalt not ȝue þin holy for to se corrupcion/
forsoþe dauyd in his generacon whanne he had mynystrid
to he wille of god· slepte (or diede)/ and is putte to his fa-
deris· & size corrupcion/ soþely he whom god reyside fro deade
(men)· size not corrupcion/ berafore men breþeren be it knowen
to zou· for by hym remyssion of synnes is tolde to zou· fro
alle synnes· of he whiche zee myȝten not be iustifiede in he
lawe of moyses/in his eche man þat bileyþ· is iustifiede/ per-
fore se hee þat it come not to zou· þat is aboue leyde in pro-
phetis/ se zee dispisers & wondre zee· & be zee scateride abrood·
for I worche a werke in zoure dayes· a werke þat zee schulen
not bileyue· zif any man schal telle oute to zou/ forsoþe hem
goinge oute· hei preyeden· þat anoþer suynge saboth· hei
schulen speke to hem þes wordis/ and whanne he synagoge
was leste· manye of Jewes & of comelyngis worschippynge sue-
den poul & barnabas/he whiche spekyng softely counseyliden
hem· þat hei schulden in he grace of god/ soþely in he saboth
suyng· almost al he cytee came to gedir· for to heere he worde
of god/ forsoþe iewes seinge he cumpanyes of puple ben ful
filde wiþ eneuys· & azen leyden þes hingis þat weren leyde
of poul· blasphemynge/ hanne poul & barnabas stedefastly sep-
den/to zou it bihoste firste for to speke he worde of god· but for
zee putten it aweye & haue demyde zee unworhi of euerlast-
ynge lisi· lo we turnen to gedir to heben men/ forsoþe so he
lorde comaundide vs/ I haue putte þee into lizte to heben
men· þat þou be into helpe· unto he vntirmost of erþe/ soþely
heben men herynge· ioyzedan & glorifieden he worde of he
lorde

dedis

Iuste & blouwen hem manere eert hemmen hoor oecemyde to
cuerdeyze tot soncke he iuste of he iuste was fer sownen.
by al he cuntee lechtes iewes farrer religious lyymmen &
oncke & he feste men of he cytee & fireden persecucion into
poul & barnabas. and casiden oute hem of here cuntries. and
hei he potdrie of seet schaken away into hem. camen to
yconye. & he discipulis weren sulfide wiþ ioye of he holy god.

Oⁿ 14^o



Orsohe at ychonye it is done. hat to gedit hei entre-
den into a synagoze of Iewes & spaken. so hat a
plenteuouse multitude of iewis & grecis billeued/
sorsohe he iewis hat weten vnbilueful. reysden
persecucion. and to wray streden he soulis of heben men
azenes breheren. persore hei dwelten myche tyme. doinge
tridily in he lorde. betynge witnessyng he worde of his grace:
þuyng signes & wondris for to be made by he handis of hem/
sorsohe he multitude of he cytee is departide. & sohely summe
weren wiþ iewis. summe sohely wiþ he apostolis. sorsohe
whanne asaute of heben men & iewes was made wiþ here
prynces for to punysche wiþ dispisyngis (or false blamynge).
& to stoon hem. hei vndirstondyngie fledden to gedit to he
cytees of lycaonye. listris & derben. & al he cuntrie in enyp-
roune. & hei weren prechynge here he gospel. and al he mul-
titude is mouede to gedit in he techynge of hem. poul sohely
& barnabas dwelten at listris. and summan at listris seek in
he seet. satte crokide fro his moderis wombe. he whiche never
had gon. his herde poul spekyng he whiche biholdynge hym.
& seinge for he had seij hat he schulde be made saas. seyde wiþ
greet voyce. rise you rizt on hi seet. and he lepte & walkide/
sorsohe he cumpanyes whanne hei hadde seen hat hat poul
dide. reriden here voyce in lycaontunge seyinge. goddis made
like to men. camen doun to vs. and hei clepiden barnabas
Jouem. poul sohely mercurie. for he was leder of he worde/
and he prist Jubiter hat was bisore he cytee. bryngynge to
holis

ye aplis

holis & crounes bisore hezatis wiþ puplis. wolde make sacrifice/
he whiche þing whanne he apostolis barnabas & poul herden.
here cootis cutte to gedit: hei skippidem oute into he cumpa-
nyes. cryinge & seyinge/men what done zee his þing? and we
be deadely men lijk to zou. schewinge to zou to be conuertyde
fro þes veyne þingis. to quycke god þat made heuene & erþe &
þe see. & alle þingis þat ben in hem/ he whiche in generacons
paſſide: leſte alle folkis for to entre into here owne weyes/
and soþely not wiþ outen witnessyng. he wel doinge leſte
hym ſelf. fro heuenes ȝuyngre reynes & tymes beryngre fruyte:
fulſillynge wiþ mete & gladenesse ȝoure hertis/ and hem ſey-
inge þes þingis: vñneþe swagiden he cumpanyes. þat hei of-
fredeſ to hem/ forſoþe ſumme ielwis camen ouer fro antioche.
& yconye. & he cumpanyes ſweetely ſyrede hei ſtonyng poul
drowen oute of he cytee: gessyngre hym for to be deade/ soþely
he diſciplis enuyrounyngre hym: he riſyngre entride into he
cytee/ and he ſuyngre day: he wente forþ wiþ barnabas into
derben/ and whanne hei hadde euangelizide to he ilke cytee &
tauſte manye: hei turnyde azen to liſtris & yconye & antioche.
confermyngre he ſoulis of diſciplis: and monestyngre/ þat hei
ſchulden dwelle in feiþ & ſeyinge/ for by manye tribulacons it
bihoueþ vs for to entre into he kyngdome of heuenes/ and
whanne hei hadde ordeynyde priſtis to hem by alle cytees.
& hadde preyede wiþ faſtyngis: hei bitoken hem to he lorde
into whom hei billeueden/ and hei paſſyngre perſidie: camen
to pamphile/ and hei ſpekyngre he worde of he lorde in pergen:
camen into ytalie/ and fro þens hei wenten bi boot to anti-
oche fro wher hei weren taken to he grace of god: into he
werke þat hei fulſilden/ soþely whanne hei camen & gederiden
he chirche: hei tolden how many þingis god dide wiþ hem:
for he had openyde to heben men he dore of feiþ/ forſoþe hei
dwelliden a tyme not litil: wiþ he diſciplis//

And

dedis

C- 15^m



And summe comynge doun fro Judee · tauzte bre-
heren · for but zee ben circumcidide astir he lawe
of moyses · zee mowne not be made saaf · perfore
sedicioune (or discencion) made · not leste to poul
& barnabas azenes hem · hei ordeyneden hat poul & barnabas
& summe oþer of hem schulden go vp to he apostlis & pristis in
irlm on his question · perfore hei ledde forþ of he chirche · pass-
iden by senyce & Samarie · tellynge he lyuyng of heben men
and hei maden greet ioye to alle breþeren · soþely whanne hei
camen to irlm · hei weren receyued of he chirche & of he apo-
stlis & eldre men · tellynge how many þingis god dide wiþ
hem · forsoþe sum of he heresie of pharisees hat bileyeden · ri-
sen seyinge · for it bishouþ hem for to be circumcidide · and for
to comaunde · for to kepe he lawe of moyses · and he apostlis
& eldre men camen to gedir · for to seen of his worde · forsoþe
whanne greet seekynge to gedir was made · petre risynge
seyde to hem · men breþeren zee witen for of olde dayes in
zou · god chees by my mouþ heben men for to here he worde
of he gospel & for to bileyue · and god hat knewe hertis bare
witneslynge · ȝyuyng to hem he holy god as & to vs · and no
þing dyuerfide bitwix vs & hem · by feiþ clensyng he hertis
of hem · now perfore what tempten zee god · for to putte a zok
on he nolle (or necke) of disciplis · he whiche never we never
oure faderis myȝten bere · but by he grace of oure lorde Ihu
cſt · we bileyen for to be sauede · as & hei · forsoþe al he mul-
titude hilde pees · and herde barnabas & poul tellynge how
many signes & wondris god dide by hem in heben men · and
astir hat hei hilden pees · James answeride seyinge · men bre-
þeren here zee me · Symount tolde how firſte god visitide for
to take of heben men a puple to his name · & to hym he wordis
of prophetis acorden · as it is written · astir his I schal turne
azen · & bilde he tabernacle of dayud hat fel doun · & I schal
bilde azen he caste doun þingis of it · & I schal reyse it hat
oþer

ye aplis

oþer of men azen seeke he lorde/ & alle folkis on whiche my
name is clepide · he lorde doinge his hing seih/fro he worlde/
to he lorde his werke is knownen/ for whiche I deme hem of
heben men ben conuertide to god for to be not vnquyntide (or
diseside): but for to write to hem · hat hei abstene hem fro
desoulyngis of symulacriis · cornycacon & straungelide hingis &
blood/ moses soþely of olde tymes hah in alle cytees hem hat
prechen hym in synagogis: wheþer by eche saboth he is red/
hanne it pleside to he apostlis & eldre men & al he chirche · for
to chese men of hem & sende to antioche wiþ poul & barna-
bas/ Judas hat was namyde barnabas · & silam he firsle in
breþeren: writynge by hondis of hem/ Apostlis & eldre bre-
þeren to hem hat ben at antioche & citie & cilicie breþeren of
heben men: gretynge (or helþe)/ for we herden hat summe of
us goinge oute turblden zuo wiþ wordis · turnyngewysodounē
zoure soulis · to whiche men we comaundiden not: it pleside to
us gedreide into one · for to chese men & sende to zuo · wiþ our
most derworþe barnabas & poul · men hat bitoken (or gauen)
here soulis (or lyues): for he name of oure lorde Ihu ēs · per-
fore we senten Judas & Silas he whiche & hei schulen telle he
same hingis to zuo by wordis/ forsoþe it is seen to he holy gost
& us · for to putte to zuo no hing more of charge · han hes
nedesul hingis · hat zee abstene zuo fro he offride hingis of
Symulacris · & blood stranglide · & cornycacon & fro whiche
zee keþyng zuo: schulen do wel/ fare zee wel/ þersore hei dis-
myttide camendounē to antioche/ and he multitude gedreide:
hei bitoken he epistel/he whiche whanne hei hadden redde: hei
iþyzedon on he conforte/ forsoþe Judas & Silas · & hei whanne
hei weren prophetis wiþ ful myche worde comfortiden breþe-
ren & confermeden (hem)/ Soþely summe litiltyme made here:
hei weren dismayttide (or leste wiþ pees) of breþeren: to hem
hat hadden sente hem/ forsoþe it is seen to Sylas: for to dwelle
here/ Judas soþely wente alone to Trin/ forsoþe poul & Barn-
abas dwelliden at antioche techyng & euangeliȝyng he worde

Dedis

of he lorde · wiþ manye oþer/ forsoþe astir summe dayes:
poul seyde to barnabas/ we turnyng azen visite we oure bre-
þeren by alle cytees in whiche we haue prechede he worde of
he lorde: how hei haue hem/ barnabas forsoþe wolde take
wiþ hym & Ioon: þat was namyde marchus/ poul soþely prep-
ede hym · þat he hat departide fro hem fro pamphilie · & wente
not wiþ hem into werke: schulde not be receyuede/ soþely dis-
cencōis made: so þat hei departiden atwynne/ and barnabas
soþely marke taken to: by lotte came to cipre/ forsoþe poul si-
las chosen wente forþ: taken to þe grace of god fro breþeren/
forsoþe he wente by cirie & cilicie consermyng he chirche · co-
maundyng for to kepe he preceptis of apostolis & eldre men/
soþely he came into derben & listram//

C- 16^m



¶d lo sum disciple was þere · by name tymoþe · he
son of a womman wiðowe feiþful (or ēsten): he fa-
dir heben/ he breþeren þat weren in lystris & yco-
nye: zildiden gode witnessyng to hym/ poul wolde
hym for to go forþ wiþ hym self: & he takyng to circumcidide
hym for iewes þat weren in he ilke places/ soþely alle wisten
for his fadir was heben/ forsoþe whanne hei passiden by cytees:
hei bitoken hem for to kepe he techyngis þat weren demyde
of apostolis & eldre men þat weren at irlān/ and soþely he chir-
ches weren consermyde in feiþ: & aboundiden in nowmbre eche
daye/ forsoþe hei passyng frigie · & he cūntre of galathie: we-
ren forbeden of he holy gost · for to speke he worde of god in
asia/ Soþely whanne hei camen into mysie: hei temptiden for
to go into bethenya · & the spirit of Ihū suffride hem not/ soþe-
ly whanne hei hadden passide by mysie: hei came doune to tro-
ade · & a visioune by nyȝt was schewide to poul/ summan of
macedonye was stondyng & preyng hym & seyinge/ þou go-
inge into macedonye: helpe vs/ soþely as he size he visioune:
anone hei souzten for to go forþ into macedonye · made cer-
teyn · þat god had clepide vs for to euangelize to hem/ soþely
we

ye aplis

we goinge by boot (or saylynge) wiþ streyzte course camen to samatrachia · in he day suyngē to neapolis · & fro þens to philippis · þat is he firste parte of macedonye · he cytee colonye · soþely we weren in his cytee summe dayes · spekyngē to gedir · soþely in he day of sabothis · we wenten oute wiþ outen he zate bisidis he flood · where preyer was seen for to be · and we fittyngē spaken to wymmen þat camen to gedir · and summe womman lidda by name purpurresse of he cytee of tiatirence · worshippynge god herde · whos herte he lorde ordeynyd for to ȝyue tente to hes hingis · þat weren seyde of poul · forsoþe whanne sche was baptiside & hire hous · sche preyede seyingē · ȝif zee haue demyde me for to be feiþful to he lorde · entre zee into myn hous & dwelle · and sche constreynede vs · forsoþe it is done vs goinge to preyer · sum wenche hauynge a spirit of dyuynaconē · for to mete vs · he whiche ȝauē greet wynnnyge to hire lordis in dyuynynge · (þat is telleinge hid hing by he deuylis crafte) · his suyngē poul & vs · crieden seyingē · hes men ben seruauntis of hiȝe god · þat tellen to zou he weye of helpe · forsoþe his hing sche dide · in many dayes · soþely poul forowynge & conuertide · seyde to he spirit / I comaunde to þee in he name of Iþū crisi for to go oute of hire · and he wente oute in he same houre · soþely he lordis of hire seyingē for he hope of here wynnnyngē wente awey · cacchynge poul & Sylas · þei ledden hem into he chepyng (or doom place) to he prynces · & þei offryngē hem to he magistratis · seyden · hes men distourblen oure cytee · whanne þei ben iewis · & schewen a custom he whiche it is not leueful to vs for to receyue neþer do · sþen we ben romayns · and he puple ran azenes hem & magistratis · & he cootis of hem kitte · þei comaundiden hem for to be beten wiþ ȝerdis · and whanne þei hadden ȝouen to hem manye woundis · þei senten hem into prisounē · comaundynge to he keper · þat he diligently schulde kepe hym · he whiche whanne he had taken suche precepte · sente hem into he inner prisounē · & streynede he feet of hem in a tree · soþely at mydnyȝt · poul & sylas

dedis

¶ sylas worschippyng hereden god: and hei hat weren in he-
pyng herden hem/ sohely fodeynly a greet erhe mouynge is
made: so hat he foudementis of he prisounen weren mouede/
and anone alle he dores ben openyde: and he bondis of alle
ben unbounden/ sohely he keper of he prisounen made waken.
¶ seinge he zatis of he prisounen openyde: he swerde drawen
oute · wolde flee hym self· wenynge he bounden men for to be
fled/ forsohe poul criede wiþ greet vopce: seyinge/ do you no
ting of eugl to hi self: forsohe alle we ben here/ and liȝte aride
be entride in: and trembyng he fel doun to poul & sylas at he
feet/ and he bryngynge hem wiþ oute forþ: leib/ lordis what
biȝouȝ me for to do: hat I be made saaf/ and hei seyden bi-
leue you into he lordis ihū: and you schalt be saaf & þin hous/
and hei spaken to hym he worde of he lorde: wiþ alle hat
weren in his hous/ and betakyng hem in he ilke houre of he nyȝt
wachide here woundis/ and he is baptyside & al his hous an-
one/ and whanne he had ledde hem into his hous: he sette to
hem a borde/ and he gladide wiþ alle his hous: bileyng to
god/ and whanne day was made: he magistratis senten lic-
tours (hat ben mynystris of punychynge) · seyinge dismytte
zee (or delyuer) ho men/ forsohe he keper of prisounen tolde hes
wordis to poul · for he magistratis haue sente hat zee ben de-
lyueryde/ nowe perfore zee goinge oute · go in pees/ forsohe
poul seyde to hym/ hei senten into prisounen vs beten oppnyȝ
vndampnyde men romayns: and now pruely hei casten vs
oute not so/ but come hei: and hem self casten vs oute/ Sohely
he mynystres of peyne tolden hes wordis to he magistrates/
and hei dredden/ berde hat hei weren romayns/ and hei
comen bischeden hem & hei leedyng forþ preyeden hat hei
schulden go oute of he cytee/ sohely hei goinge oute of he pri-
sounen: entreden in to lidie/ and he breþeren seen: hei confor-
tiden hem & wenten forþ//

Sohely

ye aplis

C. 17-

Sþeþely whanne þei hadden passide by amphibolym & appolonye: þei camen to tessalonyk. whare was a synagoge of iewes/ soþely astir custom poul entride into hem: & þre sabotis he declaride to hem of scriptures openyng & schewynge for it bihoste crist for to suffre: & rife azen fro deade (men): and for his is Ihesus Christ whom I telle (or schewe) to you/ & summe of hem bileueden & ben ioyneden to poul & silas: & of heben men a greet multitude & noble wymmen not fewe/ soþely Jewes haþyng enuye & takynge of he comounte summe euyl men: & a cumpayne made: þei moueden he cytee/ & þei stondynge nyȝe to Jasons hous: souȝten hem for to bryng forþ into he purple/ and whanne þei founden hem not: þei drowen Jason & summe breþeren to he prynces of he cytee cryinge for þes it ben þat mouen he worlde: and hidir þei camen. whom Jason receyuyde/ and alle þes done azenes he maundementis of cesar seyinge: another ihu for to be kyng/ forsoþe þei moueden he purple & prynces of he cytee: berynge þes þingis/ and satisfaccion taken of Jason & of oþer: þei leften hem/ forsoþe anone by nyȝt. breþeren dismyttiden poul & silas into beroan/ he whiche whanne þei camen: entrieden into he synagoge of iewes/ soþely þes weren he nobler of hem þat ben of tessalonyk/ whiche receyueden he worde wiþ al desire: eche day seekynge scriptures: zif þes þingis so hadden hem/ and soþely many of hem bileueden: & of honest heben wymmen & men not fewe/ forsoþe whanne iewes in tessalonyk hadden knownen: for & at beroan. he worde of god is prechide of poul: þei camen & hidir mouynge: & distourblyng he multitude/ and anone breþeren dismyttiden poul hanþat he schulde go unto he see/ forsoþe silas & tymoþe dwelten here/ forsoþe þei þat ledden forþ poul: ledden hym into athenys/ and maundement taken of hym to Silas & tymoþe þat ful hyȝingly þei schulden come to hym: þei wenten forþ/ forsoþe whan poul abode hem at athenys: his spirit mouede in hym seinge þe

Dedig

he cytee zauen to ydolatrie/ perfore he disputide in he synagogue wiþ iewes & men worshippinge in he chepynge (or doom place): by alle dayes to hem þat herden/ forsoþe summe epicureis & stoyseis & philosophers disputiden (or tretiden) wiþ hym: & summe seyden what wole his sower of wordis seye/ soþely oþer seyden/ he is seen for to be a teller of newe deuylis/ for he tolde to hem Iþū & azen risynge/ and hei ledden hym taken to aryopage (hat is comyn stole): seyninge mowe we wite what is his newe doctryne hat is seyde of hee/ soþely þou brinst in summe newe þingis to oure eris/ perfore we wolen wite what heys newe þingis wolen be/ soþely alle men of athenys & comelyngis & herboride men/ zauen tente to none oþer þing/ no but for to seye or for to here any þing of newe/ soþely poul sondyne in he mydil of ariopage (or comyn stole): seib/ men of athenes/ by alle þingis I se zau as veyne worshipers/ soþely I passyngē & seinge zoure symulacris: sonde & an auter in whiche it was writen to vñknowen god/ perfore whiche þing zee vñknowynge worshipen: his þing I schewe to zau/ god þat made he worlde & alle þingis þat ben in it: his whanne he is lorde of heuene & erhe dwellich not in templis made by handis/ neher is worshipide by mannes handis hauyngē nedē of any þing/ whanne he ȝyueþ liþ to alle men/ & inbreþinge & alle þingis/ and made of one alle he kynde of men/ for to enhabite on al he face of erhe/ determinyngē tymes ordeynyde/ & termes of habitacion (or dwellynge) of hem/ for to seek god/ ȝif parauenture hei feelen hym oþer synden/ þouȝ he be not fer fro eche of zau/ soþely in hym we lyuen & ben mouede & ben: as & summe of zoure poetis seyden/ soþely we ben & he kynde of hym/ perfore siþ we ben he kynde of god/ we schulen not deme (or gesse) godly þing for to be of golde & siluer or stoon/ to grauynge of crafte & houz̄e of man/ and soþely god dispisyngē he times of his vñkunnyngē/ nowe schewiþ to men/ þat alle euery where do penaunce for þat he ordeynyde a day/ in whiche he is to demyngē he worlde in equyte/ in a man

ye aplis

man in whiche he ordeynede seip ȝuynge to alle: reysyng
hym fro deade men/ sohely whanne hei hadden herde he azen
rysynge of deade men: sohely summe scorneden: summe forsohe
seyden/we schulen heere bee este of his bing/ so poul wente oute
of hemydel of hem/ forsohe summe cleuyng to hym bileueden/
in he whiche & dionyse ariopagite (or greet man of comoun
stole') & a womman by name damaris: and ober wiþ hem//



C 18

Stir þes þingis he gone oute of athenys: came to-
corrynthe/ and syndyng a man iewe · by name a-
quyla · of ponte by kynde · þat late came fro ytalie·
¶ priscille his wife · for þat claudius comaundide
alle iewes for to be partide fro rome: came to hem/ and for he
was of he same crafte: he dwellide at hem & wrouzte/ sohely
þei weren of senefectorie crafte (þat is to make hilyngis to tra-
ueylynge men) and he disputide in he synagoge by eche saboth
þattyngge bitwix he name of he lorde Ihsu/ and he sohely coun-
seylide to iewes & grekis/ sohely whanne silas & timothe camen
fro macedonye/ poul zaue bisynesse to he worde witnessyng
to he iewes Ihsu for to be crist/ forsohe hem azen seyngis & blas-
femyngis: he chakyngis of his cloches seyde to hem/ zoure blood
on zoure heed: I clene fro hens forþ schal go to heben men/
and he passyngis hens: entride into he hous of sum iuste man
by name tyte · worschypynge god/ whos hous was ioynede
to he synagoge/ crispe sohely pryncie of he synagoge: bileynde
to he lorde wiþ al his hous/ and manye of he corryntheis he-
ryngis: bileyden & weren cristenye/ forsohe he lorde seyde by
nyȝt to poul a visioune/ nyl þou drede· but speke & be not stille·
for whiche þing I am wiþ þee/ and no man schal be putte to
þee þat he noye þee: for myche puple is to me in his cytee/
forsohe he satte here a zeer & fire moneþes techynge at hem
he worde of he lorde/ forsohe gallion proconsul of acaye: he
iewes risen vp wiþ one inwit (or willie) into poul: & ledden hym
to doom seyngis/ for azenes he lawne he counseylis men: for to
worship

dedis

worship god/ sohely poul bygynnyng for to open he mouth;
gallion leyde to iewis/ zil here were any wickide hing or werte
trespas zee men iewes: riztly I schulde susseyne you/ forsohe
zit questiouns ben of he worde & names of youre lawe: zee self
se/ I wole not be domesman of yes wordis: and he droue hem
stro he domesplace/ forsohe alle takyng fofstones prynce of he
synagoge: snyten hym bisore he doom place/ and no hing of
yes was to charge to gallion/poul forsohe whan zit he had sus-
teynede many dayes: seyng farewel to bretheren: by boote
came to cirie: & wiþ hym priffille & aquyla: he whiche hadde
clepide to hem he heed in cencris toun/ sohely hei hadde a
vowe/ and he came to ephecie: & here he leste hem/ sohely he
gotinge into he synagoge: disputide wiþ iewis/ sohely hem
preyngi pat he schulde dwelle more tyme: he consentyde not:
but he makyng farewel & seyng: it bishouþ me sor to make
he solempne day comynge to at irlm/ and este I schal turne
azen to you god willynge: he wente forþ stro ephesse/ and he
comynge doun to cesarie: steyzedevp & grette he chirche: and
came doun to antioche/ and here sumwhat of tyme made: he
wente forþ walkyng by ordre hough he cuntree of galathie &
frigie consermyng alle discipulis/ sohely summe iewe appollo by
name: a man of alisaundre of kynde: a man eloquent came to
ephesie: myzty in scriptures/ his man was tauȝte he weye of
he lorde: & seruent in spirit spac/ and tauȝte diligently þo þin-
gis pat weren of Ihū: knowynge onely he baptym of Ioon/
sohely his man digan sor to do tristly in he synagoge/ whom
whan priffille & aquyla herden: hei token hym to: & more dil-
gently expouneden to hym he weye of he lorde/ forsohe whanne
he wolde go to acaye: bretheren monestyde (or counseylide).
written to he discipulis: pat hei schulden receyue hym/ whiche
whanne he came: zaue myche to hem pat bileueden/ forsohe
he gretely ouercame iewes: schewynge oppnly by scriptures.
Ihū sor to be crisi//

forsohe

ye aplis

Porslope it is done whanne appollo was at corrynhe C^m 19^m
hat poul he heyzer parties gone came to ephesie
& sonde summe of disciplis: and he seyde to hem/
zif zee haue receyuede he holy gost bileynges: and
hei seyden to hym/ but neher we haue herde: zif he holy gost
is/ sohely he leib/ before in what hing ben zee baptiside/
whiche seyden/ in baptym of Jon/ forsohe poul seyde/ Jon
baptizide in baptym of penaunce · ye puple: seyng hat hei
schulden bileyue into hym hat was to comynge astir hym · hat
is into Ihū/ þes hingis herde: hei ben baptiside in he name of
oure lorde Ihū/ and whanne poul had putte to hem he handis:
he holy gost came on hem · & hei spaken wiþ langagis & pro-
phecteden/ forsohe alle weren almost twelue men/ sohely he
gon into he synagoge · wiþ trist spac · by þre monehes dispu-
tynge & softely mouynge of he kyngdom of god/ Sohely whan-
ne summe weren enduride (or made harde) & bileyueden not-
cursyng he weye of he lorde before he multitude: he goinge a-
weykrohem departide he disciplis · ech day disputyng in scole
of sumtyraunt (or strongeman)/ þis is done by two zeeris · so
hat alle hat dwelliden in asie herden he worde of he lorde:
Jewes & heben men/ and vertues whiche euer god dide by he
bonde of poul: so hat on sikk men he sudaries (or swetyng clo-
þes or nyȝt clothes or girdels) weren borne fro his bodie: and
seekenessis departiden fro hem: and whiche spiritis wente
oute/ forsohe & summe of Jewes exorcisis (or coniurers) co-
mynge aboute: temptiden for to inclepe he name of he lorde
Ihū ēt · on hem hat hadden euyl spiritis: seyng/ I coniure
þou by Ihū whom poul prechib/ sohely þere weren summe
seuene sones of a iewe sceue pryncie of pristis: hat dide his
hing/ sohely he euyl spirit answeringe: seyde to hem/ I haue
knowen Ihū · & I woot poul: forsohe who ben zee/ and he
man in whom was he wirste deuyl lepyng into hem & hau-
yng lordeschip of boþe was stronge azenes hem · sohatnakide

L L

& woun-

Dedis

¶ woundide hei fiedden awey fro hat hous/ forsohe his hing
was made knownen to alle he iewis & heben men hat dwelliden
at ephesie/ and drede fel doune on hem alle and hei magny-
fieden he name of he lorde Ihū and many men bileuyngc/ ca-
men knowelechynge & tellynge here dedis/ Sohely many of
hem hat sueden curious hingis/ brouȝten to gedir bokis &
brente bisore alle men/ & he prices of hem accountide/ hei
sounden money of fifty housande pens/ so strongely he worde of
god weride/ & was confermyde/ sohely hes hingis fulfilde/
poul purposide in spirit macedonye passide & acaye/ for to go
to irlān/ seyinge for astir hat I schal be here/ it bihouȝ me
for to se rome/ forsohe he sendyng into macedonye two of men
mynstryng to hym tymothe & eraste/ he dwelte at a tyme in
asia/ perfore her was made in hat day a trublynge not leste:
of he weye of he lorde/ forsohe demetrie by name argentarie/·
makyngh silueren housis to dyan hat is false goddesse/ zaue to
crafþ men not litil wynnynge/ whom he clepyng to gedir/ &
hem hat weren suche maner werkemen/ seyde/ men ȝee witen
for of his crafte is to ȝouwynnyng & ȝee seen & herynge for
not onely of ephesly/ but almost of al asie/ his poul counseyl-
yng turneh awey myche cumpanye/ seyinge/ for hei ben not
goddis/ hat ben made by handis/ forsohe not only his parte
schal be in perel to vs for to come into reproue/ but he temple
of greet dian schal be accountide into nouȝte/ but & he ma-
jeste of hire schal be distruyede/ whom al asie worshipih & he
worlde/ hes hingis herde/ hei ben fulfilde wiȝ ire & crieden
seyinge/ greet dian of ephesians/ & he cytee is fulfilde wiȝ con-
fusion/ and hei made a saute wiȝ one inwit (or wille) into he
teatre (or comoune biholdynge place)/ gayus rauyschide & ari-
starke men of macedonye/ felowis of poul/ Sohely poul wil-
lynge for to entre into he puple/ he disciplis suffreden not/ for-
sohe summe & of he prynces of asye hat weren his frendis/ sent-
en to hym/ preyngihe hat he schulde not ȝyue hym self in to he
teatre/ Sohely oþer men crieden oþer hing/ Sohely he chirche
was

ye aplis

was confuside · & many wisten not of what cause hei camen to
gedre/ sohely of he cumpayne hei wiþdrowen summan alisaun-
dre · iewes puttynge hym (or fer schouyng)/ fforsohe aleran-
dre scilence axide wiþ hande: wolde zilde resoun to he puple/
whom as hei knewen for to be a iewe/ one voyce of alle men
was made cryinge as bi two houres/ greet dian of ephesiāns/
and whanne he scribe had ceeside he cumpanyes: he seyde/
men of ephes̄y · who sohely is of men hat knowēþ not he cytee
of ephesiāns: for to be worshiper of greet dyan · & of he sone
Jubiter/ þerfore whanne it may not be azenseyde to þes þin-
gis: it bihouēþ zou for to be ceeside (or swagide) · & for to do
no þing solily/ sohely zee haue brouzte þes men · neher facti-
legers neher blasphemynge zoure goddesse/ þat zif demetrie &
he werkemen hat ben wiþ him · haue cause azenes any man:
comynge togedit of domes be done· & proconsules (or iustices)
ben: accuse hei hem togedit/ zif zee seeken ouz̄te of any oþer
þing: it may be assaylide in he laweful chirche/ for whi & we
ben in perel for to be reprouede for his dayes sedicon̄ (or dis-
cencion̄) · siþ no man is gilty of whom we may zilde resoun of
þis rennyngē togedit/ and whanne he had seyde þis þing: he
leste (or delyueride) he chirche//



Orsohe astir hat noyce ceeside he disciplis clepide:
poul monestynge hem· seyde farewel/ and he wente
forþ: for to go into macedonye/ Sohely whanne he
had walkide by he parties· & had monestide hem by
myche worde: he came to grece/ where whan he hadde ben pre-
monehes: aspies in yuyl of he iewes weren made to hym schip-
pynge into cirie/ and he had counseyl of turnynge azen into
macedonye/ sohely solūpater pirry beroence folowide hym/ of
tessalonicensis forsohe aristarke · & secounde · & gayus · der-
bens · tymothe/ sohely asiam · titicus · & trophimus · þes whan-
ne hei wenten bifore: susteyneden (or abiden) vs at troade/
fforsohe we schippiden astir dayes of herfe looues fro philippis·
& camen

C^m 20^m

ye p̄fſel

nedis̄ wisdom: are he of god · he whiche ȝueþ to alle men
largely · & upbraydþ not: and it schal be zouen to hym/ so-
þely are he in leþ: no þing doutynge/ forsoþe he hat doutiþ:
is liþ to a waue of he see · he whiche of wynde is mouede &
borne aboue/ þerfore gesse not he ilke man hat he schal take
any þing of he lorde/ a man double of inwitte: is vnstable in
alle his weyres/ forsoþe a meke broþer glorie in his enhaun-
ynge/ soþely a riche man in his mekenesse/ for as he floure of
hay (or grasse): he schal passe/ soþely he sunne is sprungen vp
wþ brennyng (or heet): and driende he hay/ and he floure of
it fel doune · & he fayrenesse of his chere perischide: so a riche
man welowþ in his weyres/ blesſide is he man hat suffreþ
temptacon/ for whanne he schal be prouede: he schal receyue
he crowne of liss · he whiche azen bihiȝte to men louynge
hym/ no man whan he is temptide seye: for he is temptide of
god/ soþely god is vntempter of euyl þingis/ forsoþe he temp-
tiþ no man/ soþely eche man is temptide of his couertynge:
drawen (fro resoun) & snaride (or desceyuyde)/ þanne couey-
tyng whanne it bay conseyuede: bryngiþ forþ synne/ soþely
synne whan it is fulfilde: gendriþ deþ/ and so my moſte det-
worþe breþeren: nyl zee erre/ eche best þing zouen · & al par-
fite zitte it is fro aboue comyng doun of he fadir of liztis/
anentis whom is not ouerchaunge: neþer schadowynge of
whilenes (or tyme)/ forsoþe wilfulliþ be gendrider wþ us he
worde of treuþe: hat we be sum bygynnynge of he creature of
hym/ wite zee my breþeren moſte louede/ be eche man swiste
for to here · forsoþe slowe for to speke · & slowe to wraþe/ so-
þely he wraþ of man worchiþ not he riȝtweſnesse of god/ for
whiche þing zee castynge aweye al vnclenenesse & plente of
malice in myldenesse (or homelynnesse) · receyue zee he worde
insente (or ioynyde): hat may faue zoure foulis/ forsoþe be
zee doers of he worde & not herers onely: deceyuyng zour self/
for zif any man is herer of he worde & not doer: his schal be
comparisounde (or likkenyde) to a man biholdynge he cheer
of

ye aplis

no but hat he holy gost by alle cytees witnesseþ to me seyinge ·
for bondis & tribulaconis: dwellen to me at irlm/ but I schame
(or dredre) no þing of hes· never I make my soule (hat is liſt):·
preciouser hanne myself· þe while I ende (or fulſille) my course·
& þemynysterie of þe worde· whiche I receyuede of þe lorde Ihū
for to witnesse þe gospel of þe grace of God/ and nowe lo I
woot· for zee schulen no more se my face· alle zee by whom I
passide· prechynge þe kyngdom of god/ wherfore I witnesse to
zou his day· for I am clene of þe blood (or synne) of alle men/
forsohe I fleye not aweye· hat I tauze (or tolde) not to zou
al þe counseyl of god/ takis tente to zou & to al þe floc in þe
whiche þe holy gost sette bischopis for to rewle þe chirche of
god· whiche he purchasid wþ his blood/ I woot for astir my
departynge rauschynge wolfes schulen entre into zou· not
sparynge þe floc/ and of zou self men spekyng weywarde þin-
gis schulen rise· hat hei leede disciplis astir hem/ for whiche
þing make zee holdynge in mynde· hat by þre zeer nyȝt & day
I ceesside not wþ teeris monestynge eche of zou/ and nowe I
bitake zou to god· & to þe worde of his grace· hat is myȝty for
to edifie & ȝyue heretage in alle made holy/ forsohe of no man
I coueytide siluer or golde or cloþe· as zee zou self witen/ but
to hoþingis þat weren nede to me & to hes þat ben wþ me· þes
bandis mynystreden/ alle þes þingis I schetwide· to zou for so
it bihoued me traueylynge for to receyue þe fisk· & for to haue
mynde of þe lorde Ihū/ for he seyde/ it is more bleſſide for to
ȝyue more· han for to receyue/ and whanne he had seyde þes
þingis· his knees putte· he preyede wþ alle hem· Soþely
greet wepyngе of alle men was made/ and hei fallynge on þe
necke of poul· kiffiden hym sorowynge moſie in þe worde þat
he seyde· for hei weren no more to seinge his face/ and hei led-
den hym to þe schippe//

Soþely

ye pistel

speke zee & hys do zee: as bygynnyng for to be demyde by
lawe of parfite fredom/ sohely dome wiþ outen mercy to hym
þat doþ not mercy/ sohely mercy aboue reþþ doom// ¶ 29
breheren what schal it profite zif any man seye hym for to
haue seih· werkis forsoþe we haue not· wher seih schal mowe
saue hym/ forsoþe zif a broþer or syster be nakide & haue nedē
of eche day lyuelode· forsoþe any of zou seye to hem go zee in
pees· be zee made hoote· & be zee fulfillide/ sohely zif zee
schulen not zyue to hem what þingis ben necessarie of body:
what schal it profite to zou/ so & seih zif it haue not werkis:
is deade in it self/ but summan schal seye/ þou hast seih: and
I haue werkis/ schewe þou to me he seih wiþ outen werkis:
and I schal schewe to þee my seih of werkis/ þou bileuenest for
one god is: þou doist wel/ and deuelis bileuen & to gedir trem-
blen/ forsoþe wolte þou wite þou veyne man: for seih wiþ
outen werkis is ydil/ abraham oure fadir· wher he was not
iustifiede of werkis offerynge ysaac his sone on he auter/ per-
fore þou seest: for seih wrouȝte wiþ his werkis· & his seih ful-
filde of werkis/ and he scripture is fulfilde: leyninge/ abraham
bileuede to god· & it is rettide to hym to riztwesnese: and he
is clepide he frende of god/ zee seen for a man is iustifiede of
werkis: and not of seih onely/ also forsoþe & raab hoore· wher
sche was not iustifiede of werkis· receyvynge he messagers· &
by another weye doinge oute (or sendynge) oute/ forsoþe as a
body wiþ outen spirit is deade: so & seih wiþ outen werkis is
deade//

C° 3°



¶ breheren nyl zee be made manye maystris· wit-
ynge for zee taken he more dome/ sohely alle we
offenden in many þingis/ zif any man offendij not
in worde: þis is a parfite man/ forsoþe he may wiþ
a bridil: leede aboute al he body/ forsoþe zif we putten horsis
bridels into mouhes for to consente to us & we beren þer wiþ
aboute al he body of hem/ and lo schippis whanne hei ben
grete·

ye aplis

reedy: steyzeden to irlm/ sohely summe of disciplis camen wiþ
vs fro cesarie· leedyng wiþ hem summan· Jason of cypre· an
olde disciple: at whom we schulden be herboride/ and whanne
we camen to Trlm· breþeren receyueden vs wilfullly/ sohely
in he day luyinge· poul entride wiþ vs to James: & alle þe eldre
men ben gederide/ whom whanne he had grette· he told bi alle
þingis· what þingis god had done in heþen men· by þe myn-
ysterie of hym/ & hei whanne heiherden· magnyfieden god· &
seyden to hym/ you broþer seest how many housandis ben in
iewes hat haue bileuede to god: & alle ben suers (or louers) of
þe lawe/ sohely hei herden of þee· for you techist departyng
fro moyses· of þe ilke iewes hat ben by heþen men· seyinge/
hat hei owen not for to circumcide here sones· neher owen for
to entre up cusum/ þerfore what is: sohely it bihoueyþ a multi-
tude come to gedir/ sohely hei schulen here þee for to haue
come ouer/ þerfore do you hisþing· þat we seyn to þee/ þer ben
to vs four men hauynge a vowe on hem/ þes taken to· ha-
lowe þee wiþ hem· & caste in hem þat hei schaue here hedis· &
alle men wite þat he þingis þat hei herden of þee ben false·
but you walkist & hi self kepynge þe lawe/ of þes sohely þat bi-
leueden of heþen men· we writen demyng þat hei abſtene
hem fro þing offride to ydolis· & blood & stranglide þing &
fornycacon· þanne þe men taken to· poul in he day luynge
purposide wiþ hem entride into he temple· schewynge þe ful-
ſillynge of dayes of purifyinge· til offryngewas offride for eche
of hem/ sohely whanne ſeuene dayes weren endide· þe iewes
þat weren of asie· whanne hei ſizen hym in he temple· ſireden
al þe puple· & leyden handis on hym cryinge/ men of iſci helpe
ze/ vs/ his is þe man þat azene þe puple & lawe & his place·
techynge every where alle men/ more ouer & hab ledde in he-
þen men into he temple· & hab defoulide his holy place/ forsoþe
hei ſizen trophymus of ephesy in he cytee wiþ hym· whom hei
gefoude for poul had brouȝt into he temple/ and al he cytee is
mouede· and arennynge to gedir of puple is made/ and hei
cacchynge

dedis

cacchyng poul · drowen hym oute of he temple · and anone
he zatis ben closide · sohely hem seekyng for to flee hym · it is
tolde to he tribune of he cumpayne of knyztis · for al Irlān is
confoundide · he whiche anone knyztis taken to · & centuri-
ouns · ran to hem · whiche whanne hei hadden seen he tribune
& knyztis · ceesiden for to smyte poul · hanne he tribune co-
myng to cauzte hym · & comaundide for to be bounden wiþ
two cheynes · and aride who it was · & what he had done ·
sohely oþer crieden oþer hing in he cumpayne · And whanne
he myȝte not knowe he certeyn hing for noysse · he comaundide
hym for to be led into he castels · and whanne poul came to
grees · it bisel hat he was borne of knyztis · for strenghe of he
purple / forsoþe he multitude of purple suede hym cryinge · take
hym awye / and whan poul bigan for to be led into he castels ·
beset þ to he tribune · ȝif it is leueful to me · for to speek anyhing
to þee · whiche seyde þou greek hast þou knowen / wher þou
art not he egipcian he whiche bisore þes dayes mouedist a
noysse · & leddis & oute into deserte sounre housande of men ·
manfleß / and poul seyde to hym · sohely I am a man Jewe
of tharse of cilicie · a cytelyn (or burgeys) of a cytee not un-
knowen / forsoþe I preye þee suffre me for to speek to he purple /
and whanne he suffride · poul stondyng in he grees · bakenyde
wiþ he hande to he purple / and a greet scilence made · he spac
to hem in ebreu tunge seyinge //

Cm 22^m



En breþeren & faderis · here ȝee what resoun I ȝilde
now to ȝou / forsoþe whanne summe herden for in
ebreu tunge he spac to hem · hei ȝauen more sci-
lence / and he seyde I am a iewe borne of tarse of
cilicie · norischide forsoþe in his cytee bisidis he feet of gama-
liel · lernyde after he treuhe of faderis lawe · folower (or louer)
of he lawe · as & ȝee alle ben to day / he whiche I pursuede his
weye til to he deþ · byndyng to gedit & drawyng into holdis
men & wymmen · as he prynce of prissis ȝildis witnessyng to
me

ye aplis

me & alle he more in birhe · of whiche I takynge pistils to
breheren wente to damaske · hat I schulde brynge fro pens
bounden into Irlm · hat hei schulden be peynede/ fforsohe it
is done me goinge & neyzinge to damaske in he midday so-
deynly fro heuene a copious lizte schone aboute me/ and I fall-
ynge into he erþe: herde a voyce fro heuene seyng to me/
Saul Saul what pursuest thou me? it is harde to pee for to
kike azenes he pricke/ fforsohe Iansweride/ who art thou lord?
and he seyde to me/ I am Ihu of nazareth whom thou pursuest/
and hei hat weren wiþ me · ſizen ſobely he lizte: fforsohe hei
herden not he voyce of hym hat spac wiþ me/ and I seyde/
lord what ſchal I do? ſobely he lorde seyde to me/ thou riſyngē
go to damask & here it ſchal be ſeyde to thee of alle þingis
which it bihouēþ thee for to do/ and whanne I ſize not for he
cleerte of hat lizt: I ledde to handis of felowis · came to da-
mask/ fforsohe ſumman anange up or aftir he lawe hauyngē
witnēſſyngē of alle iewes dwellyngē in damask comyngē to
me & ſtondyngē nyȝ: ſeyde/ Saul brother biholde/ & I in he
ſame houre bihilde into hym/ and he ſeyde/god of oure ſaderis
ordeynyde thee · hat thou ſchuldifſt knowe he wille of hym &
ſchuldifſt fe iuste þing · & here he voyce of his mouþe: for thou
ſhalt be his witnesse to alle men · of ho þingis hat thou haſt
ſeen & herde/ and now what dwelleſt thou? riſe up · & be bat-
tiside · & wasche aweye hi synnes: inclepe he name of hym/ for-
ſohe it is done to me turnyngē azen into Irlm · & preyingē in
he temple · me for to be made in rauyschyngē of ſoules/ and to
ſe hym ſeyngē/ hiȝe thouȝ go oute faſte of irlm: for hei ſchulen
not receyue hi witnēſſyngē of me/ and I ſeyde/ lorde hei wi-
ten for I was cloſyngē to gedit into priſoune · & betyngē by
ſynagogis · hem hat billeueden into hee/ and whanne he blood
of ſteuene hi witnesſe was ſched: I ſtoode nyȝ & conſentide &
kepte he cloþes of men ſlein ge hym/ and he ſeyde to me/ go
þou for I ſchal ſende thee fer to naciounes/ fforſohe hei herden
hym til to hiȝ worde: & hei reysiden here voyce ſeyngē/ take

dedis

fro he erhe suche a maner man/ forsohe it is not leueful hym
for to lyue/ sohely hem cryinge in voyce & castynge awey here
clothes & hrowynge duste into he eire/ he tribune comaundide
hym for to be led into he castels · & for to be beten wiþ scour-
gis· & for to be turmentide· hat he schulde wite for what cause
hei crieden so to hym/ and whanne hei hadden streynyd hym
wiþ bondis (or roopis:) poul seyde to a centurion stondyng nyȝ
to hym · zif it were leueful to you for to scourge a man ro-
mayne & vndampanyde· whiche þing herde· he centurion wente
to he tribune· and tolde to hym seyinge/ what art you to do-
inge· forsohe his man is a cyteseyn romayne/ forsohe he tri-
bune comynge to seyde to hym/ seye you zif you art a ro-
mayne· and he seyde · zhe/ and he tribune answeride/ how
liztely (or boldely) seyst you hee a romayne cyteseyn· I wiþ
myche soume gate his cyuylite/ and poul seyde/ I sohely & am
borne/ perfore anone & hei hat weren to turmentynge hym·
departiden awey fro hym/ and he tribune dredde astir hat he
wiste azen for he was a cyteseyn of rome· & for he had boun-
den hym/ forsohe in he day fuyng· he willynge for to wite
more diligently of what cause he were accuside of Jewes· vn-
bounde hym · & comaundide prisis for to come to gedir · & al
he counseyl/ and he bryngyng forþ poul· ordeynyd hym
amonge hem//

Cm 23^m



Aul forsohe biholdyne into he counseyl· seyde/ men
breheren · I wiþ al good conscience haue lyued
bisore god· til into his day/ sohely ananye prynce
of prisis· comaundide to men stondyng nyȝ· for
to smyte his mouȝ/ hanne poul seyde to hym/ walle made
white· god schal smyte hee/ and you sittynge demest me by
(or astir) he lawe · & azenes he lawe comaundist me for to be
smyten/ and hei hat stoden nyȝ· seyden/ cursit you he bizest
prist of God/ sohely paul seyde/ breheren I wiste not for he is
prynce of prisis/ sohely it is writen/ you schalt not curse to he
prynce

petre . i.

noure into he reuelacōn of Iħū ēst: whom whanne zee haue
not seen zee louen into whom also nowe zee not seinge: bi-
leuen/ forsohe zee bileyngē schulen haue ioye wiþ oute forþ
in gladenesse vnenerable (hat may not be tolde oute) · & glo-
rifiede bryngynge azen he ende of zoure feiþ · he helpe of zoure
foulis/ of whiche helpe prophetis souȝten oute & enserchiden ·
hat propheticeden of he grace to comyng in zou · lechyngē
whiche or what maner tyme he spirit of ēst signyfiede in hem ·
bisore tellynge he passiouns hat ben in ērist · & later glories/
to whom it is schewide for not to hem self soþely to zou hei
mynystreden ho þingis · hat nowe ben tolde to zou bi hem
hat euangelizeden to zou he holy gost sente fro heuene: into
whom aungels desiren for to biholde/ for whiche þingis zee
girde he lendis of zoure soule · sobre · parsite hope into he ilke
grace hat is offride to zou into reuelacōn or schewynge of Iħū
ēst · as sones of obedience · not to gedir lickenyde to he for-
mer desires of zoure ignorauce: but vp hym hat clepide zou
holy · hat & zoure self be holy in al lyuyngē/ for it is writen/
zee schulen be holy: for I am holy/ and ȝif zee inclepen hym
fadit · he whiche wiþ outen accepciōn of persones demeh vp
he werke of eche man: lyue zee in drede in tyme of zoure pil-
grymage (or litil dwellynge in erþe)/ wityng hat not bi cor-
ruptible golde or siluet zee ben bouȝte azen of zoure veyne
lyuyngē of faderis tradicōns: but by he precious blood of he
lombe · vndesoulide & vnspottide ēst Iħū/ bisore knownen so-
þely bisore he makynge of he worlde: forsohe schewide in he
laste tymes: for zou hat by hym ben feiþful in god hat reyside
hym fro deade men · & zaue to hym euerlastynge glorie · hat
zoure feiþ & hope were in god/ zee makynge chasse zoure soulis
in obedience of charite · in loue of broþerhede of symple herte
loue zee to gedir bisiloker borne azen · not of corruptible seed:
but of vncorruptible by he worde of quycke god & dwellynge
into wiþ outen ende/ for eche sleysche hay: and al he glorie of
it as floure of hay/ he hay drieþ vp: and his floure sel dounē/
forsohe

forsyhe he wordē dwelliþ into wiþ outen ende/sobely þis is he
wordē þat is euangelizide to þou//

C^m 2^m

Therfore puttyng al malice · & al gile & symulacris or seynyngis · & enuyes & al detraccon as newe gendride zonge children · wiþ oute gile · coueyte zee mylke þat in it zee ware into helpe · zif neheles zee tastiden for he lorde is swete/ to whom zee goinge nyȝ a quycke stoon · reprouyde sobely of men · forsyhe chosen of god & honouride · & zoure self as quycke stones be aboue bildide spiritual housis · holy pristhode for to offre spiritual oostis (or offryngis) · acceptable to god by Iħū crist/ for whiche þing he scripture holdiȝ lo I schal putte in lyon he heyzell stoon · corner stoon · chosen · precious/ and he þat schal bileyue into hym · schal not be confoundide/ herfore honoure to zou bileyung/ forsyhe to men not bileyung: he stoon whom hei bildynge reproueden · þis is made into he hede of he corner · & he stoon of offendicion (or hurtynge) · & stoon of sclaudre · to hem þat offenden by worde · neþer bileyuen in whiche & hei ben putte/ forsyhe zee ben a kynde chosen · kyngely pristhode · holy sole · puple of purchasyng: þat zee telle he vertues of hym þat clepide zou fro dirkenessis · into his wondresul liȝte/ he whiche sum tyme not he puple of god · nowe sobely he puple of god/ he whiche not hauyng mercy · nowe forsyhe hauyng mercy// **C**agoste dere I biseche zou as comelyngis (or gestis) for to abstene zou fro fleyeschely desiris: þat fizten azenes he soule hauyng zoure conuersacon (or lisi) good amonge heþen men/ þat in þat þing þat hei bacbiten (or euyl treten) of zou as of mysdoers: hei biholdynge zou of good werkis · glorisie god in he day of visitacion/ be zee suget to eche creature of man for god/ oþer to he kyng: as excellent (or worþi in staat) · oþer to dukis: as sente of hym/ to he vengeaunce of mysdedis (or mysdoers): forsyhe to he preyslynge of good dedis (or good men) · for so is he wille of god · þat zee doinge wel make he unkunningnesse



ye aplis

comaundide hym for to be kepte in he pretorie (or moot halle)
of heroude//

Forsore astir syue dayes · ananye prynce of pristis
came doun wiþ summe eldre men · & tertulle sum
oratour (or sayre speker or avoker): whiche wenten
to he precent azenes poul/ and poule sunnyde:
tertulle bigan for to accuse seyng / whanne in myche pees we
done by hee · & manye þingis ben amendide by hi prouydence
(or wisdom) · euermore & euery where you bette felix · we haue
recepuyde wiþ al doinge of þankyngis / forsohe leste I tarie
hee lenger: I preye hee shortly · here vs for hi mekenesse / we
haue founden his man berynge venym or pestilence · & stiryng
sedicon (or discencion) · to alle iewis in al he worlde · & autour of
sedicioune of he secte of nazarenes · he whiche also enforuide
for to desoule he temple · whom & taken to: we wolden deme
astir oure lawe / soþely lisas he tribune aboue comynge: wiþ
greet strenghe delyueride hym fro oure handis / comaundynge
his accusers for to come to hee · of whom you demyng mayste
knowe of alle hes þingis · of whiche we accusen hym / forsohe
& iewes castiden to seyng hes þingis for to haue hem so / for-
sohe poul answereide grauntyng to hym he precent for to
seye / of many zeeris I knowynge hee for to be domesman to his
folc: schal do ynowz for me wiþ good inwitte (or resounne)/
soþely you mayste knowe · for to me ben not more þan twelue
dayes · sib I steyzedee vp for to worship in Irlan/ and never in
he temple hei founden me disputyng wiþ any man or makynge
concurs (or rennyng to gedit) of he cumpayne of puple · never
in synagogis never in cytee · never hei mowne proue to hee · of
he whiche þingis hei nowe accusen me / soþely I kniweleche
to hee his þing · hat vp he secte whiche hei seyn heresie · so I
serue to god he fadir · bileyng to alle þingis hat ben writen
in he lawe & prophetis · hauynge hope into god · he whiche &
hei hem self abiden he azen risyng to comynge of iuste men &
wickide/

dedis

wickide/ In his hing & I stude wiþ outen hurtynge: for to
haue conscience to god & to men euermore/ forsoþe astir mo
zeeris. I came to doinge almes dedis into my folc & offryngis
& bowis in whiche hei founden me purifled in he temple: not
wiþ cumpanye neþer wiþ noysse & hei cauzten me crynge &
seyinge take aweye oure enemys: soþely summe Jewes of alle
whom it vihoste for to be nowe present (or reedy) at bee &
accuse þis hei hadden any hing azenes me: or þes hem self
seye: ȝis hei founden in me any hing of wickidnesse: sib I stood
in he counseyl: no but onely of his one voyce: by whiche I
criede stondyng amonqe hem: for of he azen risynge of deade
men: I am demede his day of zou/ Soþely felix differride hem:
moste certeynly he witynge of he weye: seyng/ whanne li-
rias he tribune schal come: I schal here zou/ and he comau-
dide to a centurioun for to kepe hym & for to haue resle: neþer
for to forbede any man for to mynystre of his owne hingis to
hym// ¶ Soþely astir summe dayes felix compynge wiþ dru-
sil his wile þat was a iewes: clepide poul & herde of hym he
selv þat is into c̄st Iþū/ soþely hym disputynge of tiztwesnette
& chassite & of doom to comynge: felix made tremblynge: an-
sweride: þat parteyneyþ nowe go: soþely in tyme couenable I
schal clepe þee to/ also & hopynge: þat money schulde be zouen
to hym of poul/ for whiche hing & ofte he clepynge hym to:
spac wiþ hym/ soþely two zeeris fulfilde: felix tooc a success-
our: festus of ponte/ forsoþe felix willynge for to gyue grace
to Jewes: leste poul bounden//

C- 25-



Hersore whanne festus came into he prouynce astir
he pridde day: he assendide to Irl̄m fro cesarie/ and
he prynces of pristis & he firsle of Jewes wenten to
hym azenes poul: and preyede hym aringe azenes
hym þat he schulde comaunde hym for to be ledde to irl̄m.
seyng aspies for to flee hym in he weye/ soþely festus an-
sweride: poul for to be kepte in cesarie: hym soþely to goinge
forth

ye aplis

sorþ more ripely (or hastely)/ þerfore he seiþ · hei þat in þou
ben myȝty comyngē dounē to gedir · ȝif any cryme is in he man·
accuse hym/ soþely he dwellynge amonge hem · no more han
ten or eyȝte dapes· came dounē to cesarie/ and he toher day
he satte for domesman · & comaundide poul for to be ledde to/
whiche whanne he was ledde· Jewes stoden aboute hym he
whiche camen dounē fro Irlm · puttyng azenes manye & gre-
uous causis · whiche hei myȝten not proue/ Soþely poul ȝild-
ynge resounē · for neþer into he lawe of Jewes · neþer into he
temple · neþer into cesar I synnede any þing/ forsoþe festus
wilynge for to gyue grace to he iewes· answerynge to poul
seyde/ wolte assende to Irlm · & here be demyde of hes þingis
at me/ Soþely poul sleyde/ at he doom place of cesar I stonde
wher it dihouȝt me for to be demyde/ I haue not noȝzede to
þe Jewes· as þou hast better knowen/ soþely ȝif I haue noȝ-
zede or done any þing worhi deep· I forsake not for to die/
soþely ȝif no þing of hes is · þat hei accusen me· no man may
ȝyue me to hem/ cesar I apeel/ þanne festus spekyngē wiþ he
counseyl· answereide/ cesar þou hast appelide· to cesar þou
schalt go/ and whanne summe dayes weren passide· agrippa
kyng & bernyce camen dounē to cesarie · for to greet wel fel-
tus/ and whanne hei dwelten here many dayes· festus sche-
wide to he kyng of poul sleyinge/ Sunman is leste bounden of
felix · of whiche whanne I was at irlm · prynces of prisilis &
eldre men of Jewes camen to me · axinge dampnacōn azenes
hym/ of whom I answereide/ it is not custom to romayns for
to dampne any man · bisore þat he þat is accuside · haue his
accusers present · & take place of defendynge · for to wasche
aweye crymes (or grete trespassis) · þat ben putte azenes hym/
þerfore whanne hei camen to gedir hidit · wiþ outen anye de-
laye in he day synnge I sittynge for domesman· comaundide
he man for to be led to/ of whom whanne accusers stoden· hei
seyden no cause of whiche þingis I hadde suspicion of euyl/ so-
þely hei hadden azenes hym summe questiouns of here beyne
worþhippyngē

dedis

worschippyngē (or religioune): and of Ihu deade whom poul
affermyde for to lyue/ sohely I doutynge of liche maner ques-
tion seyde: zif he wolde go to Irlān · & here for to be demyde
of hes hingis/ poul forsohe appelynge hat he schulde be kepte
to he knowynge of he emperoure: I comaundide hym for to
be kepte · til I schal sende hym to cesar/ Sohely agrippa seyde
to festus/ and I myself wolde here he man/ to morne he seih
you schalt here hym/ sohely on he toher day whan agrippa &
bernyce camen wiþ myche ambusioune (or pride of staat)/ and
entride into he auditorie wiþ tribunes & pryncipal men of he
cytee: festus biddynge poul is led to/ and festus seyde/ kyng
agrippa & alle men hat ben wiþ vs: zee seen his (man) of whiche
al he multitude of Jewes preyeden me at irlm̄ · aringe & cry-
inge· hym for to not bishoue lyue more/ forsohe I sonde hym
for to haue done no hing worhi of dep/ sohely hym appelynge
his hing: to he emperoure Ideme for to sende · of whiche man
I haue not what hing certayne I schal write to he lorde/ for
whiche hing I brouzt hym to zou: & moste to hee o kyng agrip-
pa: hat aringe made I haue what I schal write/ forsohe it is
seen to me wiþ outen resoun for to send a bounden man: &
not to signysie he cause of hym//

Cm 26m



Grippa sohely seih to poul/ It is suffride to hee for
to speke for pi self/ hanne poul he hande holden
forþ: bigan for to zilde resoun/ of alle hingis in
whiche I am accuside you kyng agrippa/ I gesse
me bleside at hee · whanne I am to defendyng me his day ·
moste hee wityng alle hingis hat be at iewes customs & ques-
tyouns/ for whiche hing I biseche: here me paciently/ and so-
hely alle iewes before witynge me fro he bygynnynge · haue
knowen my liſt fro zouhe · hat fro he bygynnynge was in my
folc in irlm̄ · zif hei wolen bere witnessesse · for vp he moste cer-
teyn ſette of oure religioune · I lyued a pharisee/ and nowe
in he hope of repromyſſion hat is made to oure faderis of god·

I sonde

ye aplis

I stonde suset in doom · in whiche our twelue lynagis seruyng
nyȝt & day · hopen for to bycome/ of whiche hope · pou kyng
I am accuside of Jewes/ what vnbleueful þing is demyde at
þou · ȝif god reysilȝ deade menȝ and sohely I gesliden azenes
þe name of Iþunazarene · for to owe do many contrarie þingis ·
whiche þing & Idide in Irlm/ and I encloside manye of seyntis
in prisouns power taken of prynces of pristis/ and whanne
þei weren slayne · I gaue þe sentence/ and by alle þe synago-
gis ofte I punyschynge hem · constreynede for to blasphemē/
and more I waringe wood azenes hem · pursuede to alien
cytees wiȝ power & suffrynge þe prynces of pristis · in þe myd-
day in þe weye I size þou kyng from heuene lizte haue schy-
nyde aboute me ouer þe schynynge of sunne · and hem hat
weren to gedir wiȝ me/ and whanne we alle hadden fallen
doun in to þe erhe · I herde a voyce seyinge to me in ebrue
tunge/ Saul Saul what pursuest þou meȝ it is harde to hee to
kike azenes þe pricke/ forsohe I seyde/ who art þou lorde/ so-
hely þe lorde seyde/ I am Iþc whom þou pursuest/ but rise up
& stonde on hi feet/ sohely to his þing I appereide to hee · hat
I ordyne bee mynystre & witnesse of ho þingis hat þou hast
seen · & of ho in whiche I schal appere to hee · delyuerynge þee
fro puplis & folkis into whiche nowe I sende þee for to open þe
ȝzen of hem · hat þei be conuertide fro dirkenessis to lizte/ and
fro power of satanasto god · hat þei take remissioun of synnes ·
& soorte (or parte) amonge seyntis by felȝ hat is in me/ wher-
fore þou kyng agrippa · I was not vnbleueful to heuenely
wisdom · but to hem hat ben at damask firste & Irlm & bi al þe
cuntre of Jude & to heben men · I schewide (or tolde) hat þei
schulden do penaunce & be conuertide to god · doinge worhi
werkis of penaunce/ of his causefewes temptiden me taken to ·
whanne I was in þe temple · willynge for to flee me/ sohely I
holpen by þe helpe of god into his day · stonde witnessyng to
lesse & more · no þing wiȝ outen seyinge · hanne whiche þingis
þe prophetis & moyses spaken for to be comyng/ ȝif cristi pas-
sible

Dedis

sible (or able to suffre) · ȝif he firste of he azen rysynge of deade
men: is to schewynge lizte to he puple & heben men/ hym
spekynges þes þingis · & zildynge resounes: festus wiþ greet
voyce seyde/poul þou maddist (or warist wood)/ many lettres
turnen hee into wodenesse/ and poul seij/ I madde not þou
beste festus: but I speek oute he wordis of treuhe in sobrenes/
sohely & he kyng to whom I speke sydefastly: woot of þes
þingis/ sohely I deme no þing of þes: for to dare hym (or vn-
knowe)/ never in a corner is ouzte of þes þingis done/ biley-
est þou kyng agrippa to prophetis/ I woot for þou bileyest/
Sohely agrippa seyde to poul/ in litil þing þou counseylist me
for to be made a cristen man/ and poul/ I desire anentis god·
& in litil & in greet · not onely hee · but & alle þes þat heren to
day · for to be made suche what maner & I am: out taken þes
bondis/ and he kyng roos vp & he precent & bernyce: and
hei þat saten nyȝ to hem/he whiche whanne hei wenten awey·
spaken to gedit seynges/ for his man haþ not done any þing
worhi deþ or bondis/ forsohe agrippa seyde to festus/his man
myȝte be dismyttide (or delyueride): ȝif he had not appelide
to cesar//

Cm 27^m

Sohely as it demyde hym for to schippe into ytalie:
and hei hitoken poul wiþ oþer kepte to a centuri-
oune by name Julius · of he cumpanye of knyȝtis
of he emperoure/ Sohely we seyzinge into he
schippe of adrymetis & bygynnynge for to sayle: baren vp
aboute he placis of asie · lastynge stille wiþ vs aristarke of ma-
cedonye tessalonycense/ forsohe he day fuynges: we camen to
sydon/ sohely Julius tretynge manly (or curteysely) poul: suf-
fride for to go to frendis · & to do he cure (or nedē) of hym/
and whanne we hadden taken vp fro þens: we vndresayliden
to cypre · for þat wyndis weren contrarie · & he see of cilicie &
pamphilie · we saylynges camen to lisbris þat is licpe/ and here
centurioune syndynge a schip of alisaundre saylynges into yta-
lie:

ye aplis

He: puttide vs ouer into it/ and whanne manye dayes we say-
liden slowely: & vnneþe camen azene gnydun: he wynde for-
bedyngē vs: we sayliden to crete bisidis salomona/and vnneþe
we bisidys saylynge camen into sum place þat is clepide of
good hauen: to whom he cytee tessala was nyȝ/forsoþe myche
tyme passide: & whanne nowe was no siker saylynge: for þat
fastynge passide: poul confortide hem: seyinge to hem/ men I
se for wronge & harme: not onely of charge & schippe: but also
of oure soulis (or lyues): bygynnehay saylynge for to be/ soþely
centurioune billeuede more to he gouernoure & to he lorde of
he schippe: hanne to þes þingis þat weren seyde of poul/ and
whanne he hauen was not able for to dwelle in wynter: ful
manye ordennyden counseyl: for to sayle þens: zif in any
maner hei myȝten come to senyce: for to wynter in he hauen
of creete biholdynge to affrike & to chorom/ soþely he souþ
blowyngē: hei gessyngē hem for to holde purpose: whanne
hei hadden taken vp fro asson: sayliden to crete/ soþely not
aftir myche (tyme): he wynde tylonyk þat is clepide north or
este (or wynde of tempest): sente hym azenes it/ and whan he
schip was rauyschide: & myȝte not enforce into he wynde: he
schippe zounen to blowynges: we weren borne/ soþely we ren-
nyngē into sum ple þat is clepide cauda: vnneþe myȝten gete
a litil boot/ he whiche taken vp wiþ helpis: hei vſiden gird-
yng to gedir he schippe: dredyngē leste hei schulen falle into
sondy places: he vessel undirsente: so hei weren borne/ soþely
vs þowen wiþ greet tempest: in he day supnge hei maden
castynge oute: & he þridde day wiþ here hondis castiden awēy
he instrumentis of he schippe/ soþely neþer sunne neþer sterres
apperyngē by mo dayes: & tempest not litil schewynge nyȝ:
nowe al he hope of oure helpe was done aweye/ and whanne
myche fastynge had be: hanne poul stondynge in he mydel of
hem seyde/ o men it bihoste me herde: for to not take awēy
fro creete: & make to wynne his wronge & castynge oute/ and
nowe I counseyl you for to be of gode inwitte (or herte)/ soþely
þer

men forslapunge he desfaldyngis or vnclemessis of he wortde
in he knowyngis of oure lordre & saucent jhesu crist estisone in-
wlapayde in his bren swetement he latte hingis ben made to
hem wortle han he fornet fforstlyc it was better to hem for to
not knowe he way of cristiantheit han for to turne azen after
he knowyngis for her holy maundement har was taken to
hem fforstlyc he the hing of vertey penaunce bese to hem an
hounde tuncyde azen to his doom or cassyng up & a lome
walthen in he malowyngis et fistis of cleye (or fey)

C 5

In I write to you his secounde piffle in whiche I
rite youre cleer sond in monesfyngis to gedir hat
zec be myndesful of he wortdis hat I before leyde of
holy prophatis & of he maundementis of holy ap-
olis of he lordre saucent first wryngis his hing hat in he laste
dayes illusouts (or scotnes or deceyvouts) schulen come in
deceyt goinge astir here owne coueynnyngis seyinge where
is bihest: or he comynge of hym: forsohe syb he faderis sleep-
ten: so alle hingis lasten fro he bygynnyngis of creature/
sohely it daret hem willynge his hing: hat heuenes were bi-
sote: & he erthe of water: & by water beinge (or stondyngis to
geder) by goddis worde: by whiche hingis hat ilke wortde
clenside: hanne perischide forsohe he heuenes hat noise ben:
& he erthe: by he same worde putte azen: ben kepte to fyst:
into he day of doom & perdicon of vnpitous men/ forsohe zee
mosie dere: one hing date you nouȝt (or be not unknownen):
for one day anentis god: as a houslante zeeris: & a houslante
zeer as one day/ he lordre tarieþ not his bihest as summen ges-
sen: but he doþ paciently for you: not willynge any for to
perische: but alle for to turne azen to penaunce/ forsohe he
day of oure lordre schal come as a heef: in whiche heuenes wiþ
greet birre (or seersnes) schulen passe/ sohely elementis schu-
len be dissoluyde by heete/ forsohe he erthe & alle werkis hat ben
in it: schulen be brente/ persore whanne alle hingis schulen
be

ye aplis

whiche hei houzten zif hei myzten: for to caste he schippe/ and whanne hei hadden taken vp he ankeris: hei bitoken hem to he see: to gedit slakynge he ioyntures & gouernaylis/ and a litil sayle: liste vp: vp blowynge of he wynde: hei wenten to he banke/ and whanne we sellen into a place of grauel gon al aboute wiþ he see: hei hurtlyden he schippe/ and he former parte sicchide dwelte vnmouable: sohely he laste parte was broken of strenghe of he see/ sohely counseyl of he knyztis was for to see men in he keppnge: leste any schulde scape: whanne he had swymmyde oute/ forsohe centurioune willynge for to kepe poul: forbed to be done/ and he comaundide hem hat myzten swymme: for to sende hem firsste into he see & scape: & go oute to he lande/ and summe oþer hei baren in bordis: summe on ho þingis hat weren of he schippe/ and it is made hat alle he soulis (or lyuyng men) scapipen to he lande//



¶ whanne we hadden scapide: þanne we knewen

C. 28^m

hat he isle was clepide mytilyne/ sohely barbars (or heþen men): zauen to vs not a litil humanyte (or curteysie)/ forsohe a fift kyndelide: hei refrescheden (or refreschiden) vs alle: for he rayne hat came nyȝ & colde/ sohely whan poul had gederide sum multitude of kittynge of vynes: & inputte on he fift: an eddre whanne sche came forþ fro he heet: assaylide his hande/ perfore as barbars sizen he beest hangynge in his hande: hei seyden to gedir/ sohely his man is a manqueller/ whiche whanne he scapide fro he see: goddis vengeaunce suffriþ hym not for to lyue/ and he sohely schakynge of he beest into he fift: suffride no þing of euyl/ and hei gesilden hym for to be turnyde into swellynge: & sodeynly to fallynge: & for to die/ forsohe hem longe abydynge: & seinge no þing of euyl for to be done in hym: hei turnyng to gedit: seyden hym for to be god/ forsohe in ho places weren maners (or feeldis) of he prynce of he isle: puplius by name: he whiche receyvynge vs pre dayes benyngnely (or of good wille):

dedis

wille) • fonde vs/ sohely it bisel he fadir of puplius for to ligge
traueylide wiþ feueris & discenterie (or flure) to whom poul
entride/ and whanne he had preyede • & puttide he handis to
hym: he sauede hym/ whiche þing done alle þat in he yle had-
den sekeness: camen to • & weren curide (or heelide)/ whiche
also honoureden vs in manye worschipis • & to vs schippyng:
in puttiden what þingis weren necessarie/ forsohe astir þre
moneþes we schippiden in a schippe of alisaundre • þat had
wyntride in he iſle • to he whiche was a noble þing of castels/
and whanne we camen to syracusan: we dwelten þere þre
dayes/frohens we schippyng aboute: bicamen to he regioune/
and astir one day he south blowyng: in he secounde day we
camen to puteolos/ where breþeren founðen: we ben preyede
for to dwelle þere anentis hem • seuene dayes • & so we camen
to rome/ and fro þens whan breþeren hadden herde: hei run-
nen to vs til to he chepyng of apppus • & to a place þat is cle-
pide þre tauernes/ whom whan poul had*: doinge hanþyngis
to god • toke triste/ sohely whan we camen to rome: it is sus-
tride to poul for to dwelle to hym self wiþ one knyȝt keþyng
hym/ forsohe astir he þridde day: he cleypide to gedir he firste
of Jewes/ and whanne hei camen: he seyde to hem/ men bre-
þeren I doinge no þing azenes he purple or custom of faderis •
I bounden at Iclm • am bitaken into he handis of romayns/
whiche hei hadden axinge of me: wolden dismaytte me • for þat
no cause of deþ was in me/ but Jewes azen seyng: I am
constreynde for to appeel cesar • not as hauyng any þing for
to accuse my folc/ þerfore for his cause I preyede for to se you:
and I spac to/ forsohe for he hope of ist: I am girde aboute
wiþ his cheyne/ and hei leyden to hym/ neþer we haue recey-
uyde lettris of hee fro Jude • neþer any of breþeren comynge
to: schetwide or spac any euyl þing of hee/ sohely we preyen
for to here of hee: what þingis thou feelist/ for whi of his sette
it is knownen to vs: for every where it is azenseyde/ sohely
whanne hei hadden ordeynyde a day to hym: mo camen to
hym

* Thus in
the MS. but
the word
[seen] is evi-
dently want-
ing.

Joon .i.

dirkenessis hane blyndide his yzen/ litil sones I write to zou·
for youre synnes ben forzouen to zou · for his name/ faderis
I write to zou · for zee haue knownen hym þat is fro he bigyn-
nynge/ zonge men I write to zou · for zee hane ouercomen he
wickide/ I write to zou infauntis (or zonge children): for zee
hane knownen he fadir/ I write to zou zonge men (or of mydit
age): for zee ben strонge · & he worde of god dwellic in zou ·
& ouercamen he wickide/ ¶ Oyl zee loue he worlde: never ho
þingis þat ben in he worlde/ zif any man loueh he worlde:
he charite of he fadir is not in hym/ for whi alle þing þat is
in he worlde is coueptise of fleysche & coueptise of yzen · &
pride of lijf: whiche is not of he fadir · but it is of he worlde/
and he worlde schal passe: & he coueptise of it/ souely he þat
doip he wille of god: dwellic into wiþ outen ende/ my litil
sones he laste is/ and as zee haue herde for antecrist comeþ:
now many antecristis ben made/ wher of we witen: for it is
he laste houre/ hei wenten forþ fro vs: but hei weren not of
vs/ for whi zif hei haddeben ben of vs: souely hei haddeben dwelte
wiþ vs/ but hei þat ben knownen for hei ben not of vs/ but zee
haue vncion of he holy (goste): & haue knownen alle þingis/
I wrote not to zou · as to men unknowyng treuhe: but as
to knowyng it: & for eche leesynge is of treuhe/ who is a lier:
no but his þat denyeþ for Ih̄ is not crist · his is antecrist: þat
denyeþ he fadir & he sone/ souely eche þat denyeþ he sone ne-
þer hab he fadir/ forsoþe he þat knowelechþ he sone hab & he
fadir/ þat þing þat zee herden fro he bygynnyng: dwelle in
zou/ forzif it schal dwelle in zou he whiche zee herden at he bi-
gynnyng: & ze schulen dwelle in he sone & he fadir/ and his
is he azenbïest þat he bïbzte to vs euerlastyng lijf/ I wrote
þes þingis to zou: of hem þat deceyuen zou/ and he annoynt-
ynge he whiche zee receyueden of hym: dwelle in zou/ and
zee hane not nedē þat any man teche zou: but as his annoynt-
ynge techþ zou alle þingis/ and it is trewē: & it is not les-
ynge/ and as he tauzte zou: dwelle zee in hym/ and nowe zee

litil

pe pister

nedisþ wisdom: are he of god · he whiche ȝyueþ to alle men
largely · & vpbraydþ not: and it schal be ȝouen to hym/ so-
hely are he in feib: no hing doutynge/ forsohe he hat doutib:
is lijk to a waue of he see · he whiche of wynde is mouede &
borne aboute/ perfore gese not he ilke man hat he schal take
any hing of he lorde/ a man double of intwitte: is vNSTABLE in
alle his weyes/ forsohe a meke broher glorie in his enhaun-
yng/ sohely a riche man in his mekenesse/ for as he floure of
hay (or grasse): he schal passe/ sohely he sunne is sprungen vp
wiþ brennyng (or heet): and drieðe he hay/ and he floure of
it fel doune · & he sayrenesse of his chere perischide: so a riche
man welowidþ in his weyes/ blisse is he man hat suffreþ
temptacion/ for whanne he schal be prouede: he schal receyue
he crowne of liſf · he whiche azen bihizte to men louynge
hym/ no man whan he is temptide seye: for he is temptide of
god/ sohely god is vntempter of euyl hingis/ forsohe he temp-
tib no man/ sohely eche man is temptide of his coueytynge:
drawen (fro resoun) & snaride (or desceyuyde)/ hanne couey-
tynge whanne it hab conseyuede: bryngiþ forþ synne/ sohely
synne whan it is fulfilde: gendriþ deþ/ and so my moſte der-
worþe breheren: nyl zee erre/ eche best hing ȝouen · & al par-
fite ȝifte it is fro aboue comynge doune of he fadir of liȝtis/
anentis whom is not ouerchaunge: never schadowynge of
whilenes (or tyme)/ forsohe wilfullly he gendride wiþ vs he
worde of treuþe: hat we be sum bygynnyng of he creature of
hym/ wite zee my breheren moſte louede/ be eche man swiste
for to here · forsohe slowe for to speke · & slowe to wraþe/ so-
hely he wrab of man worchip not he riȝtwesnelle of god/ for
whiche hing zee castynge aweye al vnclenenesse & plente of
malice in myldenesse (or homelynnesse) · receyue zee he worde
insente (or toynyde): hat may faue ȝoure soulis/ forsohe be
zee doers of he worde · & not herers onely: deceyuyng ȝou self/
for ȝif any man is heret of he worde & not doer: his schal be
comparisounde (or lickenyde) to a man biholdynge he cheer
of

Joon .i.

vs: & we owen for to putte (our) soulis for breheren/ he hat schal haue he substance of his worlde & schal se his brother for to haue nedē & schal close his entraylis fro hym: how dwellich he charite of god in hym: my litil sones loue we not in worde neper in tunge: but in treuhe & werke/ in his hing we knowen for we ben of treuhe: & in his fīſte we monesten oure hertis/ for ſif oure hertis schal reproue vs (or vndirnymme:) god is more han oure herte & knewe alle hingis/ moſte dere ſif oure herte schal not reproue vs: we haue trifle in god/ and what euer we Schulen are· we Schulen receyue of hym: for we kepen his comaundementis· & we done ho hingis þat ben plesaunt before hym/ and his is he comaundement of hym: þat we billeue in he name of his sone Ihu ēſt· & loue eche other· as he zaue herte to vs/ and he þat kepih his maundementis: dwellich in hym & he in hym/ and in his hing we witen for he dwellich in vs of he spirit of whom he zaue to vs//



Oſte dere nyl zee billeue to eche spirit: but proue zee spiritis ſif þei ben of god/for many false prophetis wenten oute into he worlde/ in his hing he spirit of god is knownen/ eche spirit þat knowelechih crift for to haue comen in sleysche: is of god/ & eche spirit þat diſſoluyh (or fordoiyh) Ihu: is not of god/ and his antecrist of whom zee herden: for he comeþ/ and riȝt nowe he is in he worlde/ zee litil sones ben of god/ and zee haue ouercomen hym· for he þat is in you is more: han he þat in he worlde/ þei ben of he worlde: þerfore þei speken of he worlde & worlde herih hem/ we ben of god/ he þat knewe god herih vs/ he þat is not of god: herih not vs/ in his hing we knowen he spirit of treuhe: & he spirit of erroure/ moſte dere loue we to gedir: for charite is of god/ and eche man þat loueh his brother is borne of god & knowih god/ he þat loueh not hab not charite· neper knewe god· for god is charite/ In his hing he charite

C- 4-

John . i.

charite of god apperte in vs: for god sente his sonne
from hevyn to wortide: hat we loue hym in his hing is ch-
arite: not as we hadde louede god: but for he sente louede us
for sente his sonne helpeynge for oure synnes. **C**ree moche dett
god louede vs: & we owt for to loue ech other as man shal
ever god: if we louen to gedre: god dwellich in us: & he char-
ite of hym is parfite in vs: in his hing we knownen for we
dwellen in hym & he in vs: for of his sp̄it he came to vs: & we
fisen & māken: for he fadir sente his sonne sancour of he-
wotidle who ever schal knoweleche for the is he sonne of god
& we have knownen & belieuen to be charite hat god hab in vs
god is charite & he hat dwellich in charite: dwellich in god: &
god in hym in his hing is he parfite charite of god with vs:
hat we have triste in he day of doom: for as he is: & we ben in
his wotidle dede is not in charite: but parfite charite: sendith
oure dede: for dede hab peyne forsoke he hat dedid: is not
parfite in charite before loue we god: for he former louede
vs & if any man schal seye for I loue god: & schal hate his
broter: he is a lier: soþly he hat loued not his broter whiche
he seþ: howe may he loue god whom he seþ not: & we have
bis precepte of god: hat he hat loued god: loue & his broter//

C° 5°



Ethe man hat bileyþ for Ihesus is est: is borne of
god: and ech man hat loued hym hat gendriþ:
loued hym hat is borne of hym/ in his hing we
knownen for we louen he children of god: whanne
we louen god & done his maundementis/ soþly his is charite
of god: hat we kepe he maundementis & his maundementis
ben not greuous/ for alle hing hat is borne of god: overcomþ
he wotidle/ and his is he victorie hat overcomþ he wotidle:
oure seip/ forsoke who is it hat overcomþ he wotidle: no but
he hat bileyþ for Ihesus is he sonne of god/ his is Ihesus crist hat
came by water & bloode/ not in water onely: but in water &
blood/ and he spirit is he hat witnesseþ/ for crist is treue/
for

of James

grete · & ben dryuen of stronge wyndis· sohely hei ben borne
aboute of lilit gouernayle · wher he birre of a man dressyng
schal wole/ so & he tunge sohely is a lilit membre· and repliþ
grete hingis/ lo how myche fijr kyndelisþ how greet a wode/
and oure tunge is fijr· he vnyuerlite of wickidnesse/ he tunge
is ordeynyde in oure membris· he whiche defoulisþ al he body/
and it enflaumyde (or sette a fijr) of helle· enflaumeþ he queel
of oure birþe/ sohely al he kynde of beestis or foulis & serpentis
& of oper· be ouercomen (or vndrezokide) · & ben made tame
of mannes kynde · forsohe none of men may daunte (or chas-
tise) he tunge/ sohely it is vnquyete (or unpeesible) euyl hingis
and ful of deadely venym/ in it we blessem god he sadis· and
in it we cursen men · pat ben made of he likenesse of god/ of
he same mouȝ comeȝ forȝ blesyng & cursyng/ my breheren
it bihouȝ not hes hingis for to be made so/ wher a welle of
he same hool bryngis forȝ swete & salte water/ my breheren ·
wher a syge tree may make grapisȝ [eiper a vyne sygisȝ]
so neher salte water· may make swete water/ who is wise
& disciplynede (or chastiude) amoneȝ zow· schewe he of good
lyuyngis his werke in myldenesse of wisdom/ but zil zee haue
bittir zele (or enuye) & stryuynges ben in zoure hertis· nyl
zee glorie & he liers azenes he treuhe/ forsohe his wisdom is
not fro aboue comynge doun· but erhely bestly fendely/ for
where is enuye & strife· here vntidefasnesse & al schrewide
werke/ forsohe wisdom pat is fro aboue· firste sohely it is
chaste · astirwarde peesible · mylde · swadible (pat is esy for
to trete & to be tretide) · consentyng to good hingis · ful of
mercy & gode fruytis · demyngis wiȝ outen feynyngis/ sohely
he fruytis of rizwesnesse ben sownen in pees· to men making
pees//

Wher

ye pistel

C^m 4^m



Her of bataylis & cheslis (or chydyngis) amonge zouȝ
wher not of zoure coueytis. þat fizten in zoure
membres: zee coueyten: and zee hane not/ zee
sleen & hane enuye: and zee mowne not gete/ zee
chiden & maken batayle: and zee hane not for whiche þing
zee hane not aride/ zee aren & zee receyuen not· for þat zee
aren euyl: as in zoure coueytise zee schewen/ auoutrs witen
not zee· for he frenschip of his worlde is enuye to god/ þer-
fore who euer schal wole· for to be frende of his worlde· is or-
deynede he enemy of god/ wher wenien zee þat beynly he scrip-
ture seip he spirit þat dwelliþ in zou coueytis to enuye· for-
soþe he ȝyueþ more grace/ for whiche þing he seip/ god wiþ-
stondiþ proude men: forsoþe to meke men he ȝyueþ grace/
þerfore be zee suget to god/ forsoþe wiþstonde zee he deuyl: &
he schal flee fro zou/ neyze zee to god: & he schal neyze to zou/
zee synners clense he handis: & zee double of inwit (or wille).
purge he hertis/ be zee wrecches (in zoure owne yzen): &
weyle zee & wepe zee/ zoure leyzinge be it turnyde into wep-
ynges: & zoure ioye into sorowe of herte/ be zeemekide in he
sizte of he lorde: & he schal enhaunce zou/ my breheren nyl
zee bacbite eche oþer/he þat bacbitiþ his broþer· or þat demeþ
his broþer: bacbitiþ he lawe & demeþ he lawe/ forsoþe zif þou
demest he lawe: þou art not doer of he lawe· but domesman/
soþely one is speker (or maker) of he lawe & Juge: þat may
leese & delyuer/ forsoþe who art þou þat demest hi neyzebores
lo nowe zee þat seyn· to day or to morowe we schulen go into
he ilke cytee· & here soþely we schulen make a zeer· & we
schulen make marchaundise & we schulen make wynnynges:
he whiche witen not what is to zou in he morowe/ forsoþe
what is zoure liȝt a vapour (or smoke) to a litil semyng: and
astirwarde it schal bewastide/ þerfore þat zee seye/ zif he lorde
schal wole· & zif we schulen lyue: we schulen do his þing/
now forsoþe zee gladen in zoure pridis/ euery suche ioyinge
is

of James

is wickide/ þerfore to a man kunnynge for to do good · & not
doinge: synne it is to hym//

Onowe zee riche men wepe zee · zoulynge in zoure C^m 5^m
wrecchidnessis þat schulen come tozou/zoure rich-
essis ben made rotens: & zoure clothes ben eten of
mouztis/zoure golde & siluer hah rustide: & ruste
of hem schal be to zou into witnessyng & schalete zoure fleyischis
as ffor/ zee haue tresouride to zou wrahe in he laste dayes/ lo
þe hijre of zoure werkemen þat repeden zoure cuntrees · þat
is fraudide of zou crieh · & he crie of hem: entride into he eris
of he lorde of oostis/ zee haue eten on he erhe: & in zoure lec-
cheries zee haue norischide zoure hertis/ in he day of sleeinge
zee ledden to & slowen he iuste man: & he azenisode not zou//
Cþerfore breheren be zee pacient: til to he comynge of he
lorde/ lo an erhe tilier abidish precious fruyte of he erhe: pa-
tiently suffrynge til he receyue tymesful & lateful/ and be zee
pacient & conferme zee zoure hertis: for he comynge of he
lorde schal neyz/ breheren nyl zee be sorowful eche into oþer·
þat zee be not demyde/ lo he iustise stondish nyȝ: bisore þe zate//
Breheren take zee ensaumple of euyl goinge oute & of longe
abidynge of traueyl · & pacience · he prophetis þat spaken to
zou in name of he lorde/ lo we blessem hem þat suffreden/ zee
herden he suffrynge (or pacience) of Job · & zee sizen he ende
of he lorde: for he lorde is mercysful & doing mercy bisore
alle þingis/ my breheren nyl zee swere· never by heuene ne by
erhe: never by what euer oþer oþe/ forsoþe be zoure wordis
nay nay: þat zee falle not vndre doom/ Soþelp ȝif any of
zou is sorowful (or heuyp): preye he wiþ euen inwitte · & leye
he psalme/ any of zou is sikk: leede he in prissis of he chirche ·
& preye hei on hym · annoyntyng wiþ dyle in name of he
lorde: & he preyer of seih schal sauie he sikk/ and he lorde schal
discharge (or make hym liȝt)/ and ȝif he be in synnes: hei
schulen be forȝouen to hym/ þerfore knoweleche zee one to
anoþer

men forsakynge he defoulyngis (or vncleiness) of he worlde
in he knowynge of oure lorde & saueour Ihesus christe · estelone in-
wiappide in hes ben overcomen · he later hingis ben made to
hem worse han he former · sohely it was better to hem for to
not knowe he wey of riztwesnesse · han for to turne azen astir
he knowynge · fro hat holy maundement hat was bitaken to
hem · sohely he ilke hing of verrey prouerbe bifel to hem · an
hounde turnyde azen to his boom (or castyng vp) · & a sowe
waschen in he walowynge or sowe of cleye (or sen)//

Cm 3^m

D I write to zow his secounde pistle · in whiche I
stre zoure cleer soul in monestynge to gedir · hat
zee be myndesful of he wordis hat I bisore seyde of
holy prophetis · & of he maundementis of holy apost-
tis of he lorde saueour / firste witynge his hing · hat in he laste
dayes illusours (or scorners or deceyuours) · schulen come in
deceipt · goinge astir here owne coueyntyngis seyngis · where
is bihestis · or he comynge of hym · forsohe sh he faderis sleep-
ten · so alle hingis lasten fro he bygynnynge of creature/
sohely it dareb hem willynge his hing · hat heuenes weren bi-
fore · & he erhe of water · & by water beinge (or stondynge to
geder) by goddis worde · by whiche hingis hat ilke worlde
clenside · hanne perischide / forsohe he heuenes hat nowe ben ·
& he erhe · by he same worde putte azen · ben kepte to fist ·
into he day of doom & perdicon of vnpitous men / forsohe zee
moste dere · one hing dare zow nouȝt (or be not vnkownen) ·
for one day anentis god · as a housande zeeris · & a housande
zeer as one day / he lorde tarieb not his bihest as summen ges-
sen · but he doib paciently for zow · not willynge any for to
perisches · but alle for to turne azen to penaunce / forsohe he
day of oure lorde schal come as a heef · in whiche heuenes wiþ
greet birre (or feersnes) schulen passe / sohely elementis schu-
len be dissoluyde by heete / forsohe he erhe & alle werkis hat ben
in it · schulen be brente / persore whanne alle hingis schulen
be

petre .i.

noure into he reuelacōn of Ihū ēst: whom whanne zee haue
not seen zee louen into whom also nowe zee not seinge: bi-
leuen/ forsohe zee blyeuyng schulen haue ioye wiþ oute forþ
in gladenesse vnenerable (hat may not be tolde oute) · & glo-
rifiede bryngynge azen he ende of zoure feiþ · he helþe of zoure
soulis/ of whiche helþe prophetis souȝten oute & enserchiden ·
hat propheceden of he grace to comyng in zou · sechyng
whiche or what maner tyme he spirit of ēst signyfiede in hem ·
bisore tellynge he passiouuns hat ben in crīst · & later glories/
to whom it is schewide for not to hem self sohely to zou hei
mynystreden ho þingis · hat nowe ben tolde to zou bi hem
hat euangelizeden to zou he holy gost sente fro heuene: into
whom aungels desiren for to biholde/ for whiche þingis zee
girde he lendis of zoure soule · sobre · parfite hope into he ilke
grace hat is offride to zou into reuelacōn or schewynge of Ihū
ēst · as sones of obedience · not to gedit lickenyde to he for-
mer desires of zoure ignoraunce: but vp hym hat clepide zou
holy · hat & zoure self be holy in al lyuyng/ for it is written/
zee schulen be holy: for I am holy/ and zif zee inclepen hym
sadir · he whiche wiþ outen accepcion of persones demeh vp
he werke of eche man: lyue zee in drede in tyme of zoure pil-
grymage (or litil dwellynge in erþe)/ wityng hat not bi cor-
ruptible golde or siluer zee ben bouȝte azen of zoure veyne
lyuyng of faderis tradiconis: but by he precious blood of he
lombe · vndesoulide & vnspottide ēst Ihū/ bisore knownen so-
hely bisore he makyng of he worlde: forsohe schewide in he
laste tymes: for zou hat vp hym ben feiþful in god hat reyside
hym fro deade men · & zaue to hym euerlastynge glorie · hat
zoure feiþ & hope were in god/ zee makyng chaste zoure soulis
in obedience of charite · in loue of broþerhede of symple herte
louezee to gedit bissloker borne azen· not of corruptible seed:
but of vncorruptible by he worde of quyeke god & dwellynge
into wiþ outen ende/ for eche fleyſche hay: and al he glorie of
it as floure of hay/ he hay drieþ vp: and his floure fel doune/
forsohe

forsōhe he wordē dwelliþ into wiþ outen ende/ soþely his is he
worde hat is euangelizide to zōu//

Cm 2^m

Hersore puttynge awēy al malice · & al gile & symul-
acris or seynngis · & enuyes & al detraccon̄ as
newe gendride zōnge children · wiþ oute gile ·
coueyte zee mylke hat in it zee ware into helpe · zil
neþeles zee tastiden for he lorde is swete/ to whom zee goinge
nyȝ a quycke stoon · reproyde soþely of men · forsōhe chosen
of god & honouride · & zoure self as quycke stones be aboue
bildide spiritual housis · holy pristhode for to offre spiritual
oostis (or offryngis) · acceptable to god by Ihū crīſt/ for whiche
hing he scripture holdiþ lo I schal putte in syon he heyzest
stoon · corner stoon · chosen · precious/ and he hat schal billeue
into hym · schal not be confoundide/ hersore honoure to zōu
billeuyng/ forsōhe to men not billeuyng · he stoon whom hei
bildynge reproueden · his is made into he hede of he corner ·
& he stoon of offencion (or hurtyng) · & stoon of sclaundre · to
hem hat offenden by worde · never billeuen in whiche & hei ben
putte/ forsōhe zee ben a kynde chosen · kyngely pristehode ·
holy sole · puple of purchasyng · hat zee telle he vertues of
hym hat clepide zōu fro dirkenessis · into his wondreful lizȝe/
he whiche sum tymē not he puple of god · nowe soþely he puple
of god/ he whiche not hauyng mercy · nowe forsōhe hauyng
mercy// **A**hoste dere I biseche zōu as comelyngis (or gestis) for
to abstene zōu fro sleyþchely desiris · hat fizten aȝenes he soule/
hauyng zoure conuersacon̄ (or liȝ) good amonge heben men/
hat in hat hing hat hei bacbiten (or euyl treten) of zōu as of
mysdoers · hei bisholdynge zōu of good werkis · glorifie god in he
day of visitacion̄/ he zee suget to echē creature of man for god/
oper to he kyng · as excellent (or worhi in staat) · oper to
dukis · as sente of hym/ to he vengeaunce of mysdedis (or mys-
doers) · forsōhe to he preyslyngē of good dedis (or good men) ·
for so is he wille of god · hat zee doinge wel make he vnkun-
nyngnesse

Joon .i.

dirkenessis hane blyndide his yzen/ litil sones I write to you·
for youre synnes ben forȝouen to you· for his name/ faderis
I write to you· for zee haue knownen hym hat is fro he bigyn-
nyng/ zonge men I write to you· for zee hane ouercomen he
wickide/ I write to you infauntis (or zonge children): for zee
hane knownen he fadir/ I write to you zonge men (or of mydil
age): for zee ben strunge· & he worde of god dwellic in you·
& ouercamen he wickide/ ¶ Myl zee loue he worlde: neper ho
hingis hat ben in he worlde/ zif any man loueh he worlde:
he charite of he fadir is not in hym/ for whi alle hing hat is
in he worlde is coueptise of sleysche & coueptise of yzen· &
pride of lijs: whiche is not of he fadir· but it is of he worlde/
and he worlde schal passē: & he coueptise of it/ sohely he hat
doip he wille of god· dwellic into wiþ outer ende/ my litil
sones he laste is/ and as zee haue herde for antecrist comeþ:
now many antecristis ben made/ wher of we witen: for it is
he laste houre/ hei wenten forþ fro vs: but hei weren not of
vs/ for whi zif hei hadden ben of vs: sohely hei hadden dwelte
wiþ vs/ but hei hat ben knownen for hei ben not of vs/ but zee
haue vncction of he holy (goste): & haue knownen alle hingis/
I wrote not to you· as to men vnknowyng treuhe: but as
to knowynge it· & for eche leesynge is of treuhe/ who is a lier·
no but his hat denyeþ for Ih̄c is not crist· his is antecrist· hat
denyeþ he fadir & he sone/ sohely eche hat denyeþ he sone ne-
her hab he fadir/ forsohe he hat knowelechih he sone hab & he
fadir/ hat hing hat zee herden fro he bygynnyng: dwelle in
you/ forzif it schal dwelle in you he whiche zee herdenat he bi-
gynnyng: & ze schulen dwelle in he sone & he fadir/ and his
is he azenbihest hat he bihiȝte to vs euerlastyng lijs/ I wrote
hes hingis to you: of hem hat decepuen you/ and he anoynt-
ynge he whiche zee receyueden of hym: dwelle in you/ and
zee hane not nedē hat any man teche you: but as his anoynt-
ynge techih you alle hingis/ and it is trewe: & it is not les-
ynge/ and as he tauȝte you: dwelle zee in hym/ and nowe zee
litil

Joon .i.

litil sones dwelle zee in hym: hat whan he schal appear· we haue triste· & be not confoundide of hym in his compyng· zif zee witen for he is iuste· wite zee for & eche hat doib riztwesnes· is borne of hym//

C- 3°



E zee what maner charite he sadir zaue to vs hat we be namyde þe sones of god· & be/ for his hing he worlde knewe not vs: for it knewe not hym/ mode dere nowe we ben þe sones of god: & zit it apperide not what we schulen be/ we witen for whanne he schal appere: we schulen be liche to hym· for we schulen se hym as he is/ and eche man hat hab his hope in hym· makib hym self holy· as & he is holy/ eche man hat doib synne: doib & wickidnesse· & synne is wickidnesse/ and zee witen/ for he apperide hat he schulde do awey synnes: & synne is not in hym/ eche man hat dwellic in hym· synneb not/ and eche hat synneb seeb not hym: ne knewe hym/ litil sones no man deceyue zou/ he hat doib riztwesnesse: is iuste· as & he is iuste/ he hat doib synne: is of he deuyl· for he deuyl synneb at he bigynnyng/ in his hing he sone of god apperide hat he vndo he werkis of he deuyl/ eche man hat is borne of god: doib not synne· for he seed of god dwellic in hym· & he may not synne for he is borne of god/ in his hing he sones of god ben knownen/ and he sones of he fende/ eche man hat is not iuste: is not of god· & he hat loueb not his broher/ for his is he tellynge hat zee herden at he bygynnyng: hat zee loue eche ober/ not as caym hat was of euyl: & slowz his broher/ and for what hing slowe he hym/ for his werkis weren euyly sohely his broheris iuste/ ¶ Breþeren nyl zee wondren: zif he worlde hatib zou/ we witen for we ben translatide fro deþ to liþ: for we louen breþeren/ he hat loueb not dwellic in deþ/ eche man hat hatib his broher: is a manqueller & zee witen for eche manqueller hab not euerlastynge liþ dwellying in hym/ in his hing we haue knownen he charite of god: for he puttide his soule (or liþ) for vs:

Joon .i.

vs: & we Owen for to putte (our) soulis for breheren/ he hat
schal haue he substance of his worlde & schal se his brother
for to haue nede & schal close his entraylis fro hym: how
dwellic y charite of god in hym my lilit sones loue we not
in worde neper in tunge: but in treuhe & werke/ in his hing
we knownen for we ben of treuhe: & in his sizte we monesten
oure hertis/ for zif oure hertis schal reproue vs (or vndit-
nymmer: god is more han oure herte & knewe alle hingis/
moste dere zif oure herte schal not reproue vs: we haue triste
in god/ and what euer we schulen axe / we schulen receyue of
hym: for we kepen his comaundementis & we done yo hingis
hat ben plesaunt before hym/ and his is he comaunde-
ment of hym: hat we billeue in he name of his sone Ihū ēt.
& loue eche other as he zaue heste to vs/ and he hat kepih his
maundementis: dwellih in hym & be in hym/ and in his hing
we witen for he dwellih in vs of he spirit of whom he zaue
to vs//



C^m 4^m
Oste dere nyl zee billeue to eche spirit: but proue zee
spiritis zif hei ben of god/for many false prophetis
wenten oute into he worlde/ in his hing he spirit
of god is knownen/ eche spirit hat knowelechih crist
for to haue comen in fley sche: is of god/ & eche spirit hat dis-
soluyh (or fordoih) Ihū: is not of god/ and his antecrist of
whom zee herden: for he comeþ/ and rizt nowe he is in he
worlde/ zee lilit sones ben of god/ and zee haue ouercomen
hym: for he hat is in zou is more: han he hat in he worlde/
hei ben of he worlde: perfore hei speken of he worlde &
worlde herih hem/ we ben of god/ he hat knewe god herih vs/
he hat is not of god: herih not vs/ in his hing we knownen he
spirit of treuhe: & he spirit of erroure/ moste dere loue we to-
gedir: for charite is of god/ and eche man hat loueh his bro-
ther is borne of god & knowih god/ he hat loueh not hab not
charite: never knewe god: for god is charite/ In his hing he
charite

Joon .i.

charite of god apperide in vs · for god sente his one bigoten
sone into he worlde · þat we lyue by hym/ in his hing is cha-
rite · not as we hadden louede god · but for he firste louyde us
· & sente his sone helppynge for oure synnes/ ¶ zee moste dere zif
god louede vs · & we Owen for to loue eche other/ no man size
euer god/ zif we louen to gedit · god dwelliþ in us · & he cha-
rite of hym is parfite in vs/ in his hing we knownen for we
dwellen in hym & he in vs · for of his spirit he zaue to vs · & we
sizen & witnesssen · for he fadir sente his sone sauour of he
worlde/ who euer schal knoweleche for ih̄c is he sone of god ·
& we hane knownen & bileyen to he charite þat god hab in vs ·
god is charite/ & he þat dwelliþ in charite · dwelliþ in god · &
god in hym/ in his hing is he parfite charite of god wiþ vs ·
þat we haue triste in he day of doom/ for as he is · & we ben in
his worlde/ drede is not in charite · but parfite charite · sendiþ
oute drede · for drede hab peyne/ forsoþe he þat drediþ is not
parfite in charite/ perfore loue we god · for he former louede
vs/ zif any man schal seye for I loue god · & schal hate his
broþer · he is a lier/ soþely he þat loueþ not his broþer whiche
he seþ · howe may he loue god whom he seþ not/ & we haue
his precepte of god · þat he þat loueþ god · loue & his broþer//

Cm 5^m



The man þat bileyeb for ih̄c is c̄st · is borne of
god/ and eche man þat loueþ hym þat gendriþ ·
loueþ hym þat is borne of hym/ in his hing we
knownen for we louen he children of god · whanne
we louen god & done his maundementis/ soþely his is charite
of god · þat we kepe he maundementis · & his maundementis
ben not greuous/ for alle hing þat is borne of god · ouercomeþ
he worlde/ and his is he victorie þat ouercomeþ he worlde ·
oure feib/ forsoþe who is it þat ouercomeþ he worlde · no but
he þat bileyeb for ih̄c is he sone of god/ his is ih̄c crist þat
came by water & bloode/ not in water onely · but in water &
blood/ and he spirit is he þat witnessþ/ for crist is treue/
for

Joon . i.

for þre ben þat ȝyuen witnessyng in heuene · þe fadir þe
worde (or sone) & þe holy goste: & þes þre ben one/ and þre
ben þat ȝyuen witnessyng in erþe þe spirit water & blood · &
þes þre ben one/ zif we receyuen witnessyng of men: þe wit-
nessyng of god is more/ for his is þe witnessyng of god þat
is more: for he witnesside of his sone/ he þat billeueþ into þe
sone of god: þah witnessyng of god in hym/ he þat billeueþ
not to þe sone · makih hym a lier · for he billeueþ not in þe wit-
nessyng þat god witnesside of his sone · his is þe witnessyng ·
for god ȝaue to vs euerlastyng liis: & his liis is in his sone/ he
þat þah þe sone: þah & liis/ he þat þah not þe sone of god: þah
not liis// ¶ I write to you þes þingis: þat ȝee wite for ȝee
haue euerlastyng liis: he whiche billeuen in þe name of god·
dis sone/and his is þe triste þat we haue to god · for what euer
þing we schulen are up his wille: he schal here vs/ and we
witen for he heriþ vs: what euer þing we schulen are/ we wi-
ten for we haue þe aringis: whiche we axen of hym/ he þat woot
his broþer for to synne a synne not to þe deþ: are he · & liis
schal be ȝouen to hym · synnyng not to þe deþ/ þer is a synne to
deþ/ not for it I leye þat any preye/ eche wickidnesse is synne:
& þer is synne to deþ/ we witen for eche man þat is borne
of god: synneh not/ but þe generacion of god kepih hym: & þe
wickide touchih hym not/ we witen for we ben of god: & al
þe worlde is putte in wickide/ and we witen for þe sone of god
came & cloþide ȝeysche for cause of vs · & suffide & roos azen
fro deade men: & took vs to: & ȝaue to vs mitte þat we knotwe
verrey god · & be in þe verrey sone of hym · his is verrey god:
& euerlastyng liis/ litil sones kepe ȝou fro simulacris (or co-
veptise)//

nestē zōu euermore of þes þingis · & sohely I wole zōu wþ-
 tyngē & consermyde in presente trueþe/ forsohe I deme iust how
 longe I am in þis tabernacle for to reyse zōu in monestryng I
 certeyn for he puttynge of · of my tabernacle is swyfste· up þat
 oure lordē Iþū crīst hāþ signyfiede to me/ forsohe I schal ȝyue
 werke (or blysnesse) & oste for to haue zōu astir my deþ· þat
 ȝee do he mynde of hem/ sohely we not fuyngē vñwise talis
 haue made knownen to zōu he vertue & prescience (or biforn
 knowynge) of oure lordē Iþū crīst· but made bisholders of his
 gretenesse/ sohely he takyng of god he sadir honoure & glorie
 suche maner voyce silden dounē to hym fro he greet glorie ·
 þis is my louede sone in whom I haue pleside to me· here ȝee
 hym/ and we herden his voyce brouȝte to fro heuene· whanne
 we weren wiþ hym in he holy hil/ and we haue a sadder worde
 of he prophete to whiche ȝee ȝyungē tente done wel · as to a
 lanterne ȝyungē lizte in a dirke (or mysty) place til he day
 bygynnē for to ȝyue lizt· & he day sterre spryne in zoure her-
 tis/ firste vndirstondyngē his hing· þat echē prophecye of scrip-
 ture is not made by propre (or owne) interpretacon/ forsohe
 prophecye is not brouȝte to by mannes wille· but he holy men
 of god in spirit wiþ he holy gost spaken//

C. 2^m

Orsohe þer weren & false prophetis of he puple · as
 & in zōu schulen be maystris liers · þat schulen
 brynge in sectis of perdicōn · & hei denyen he ilke
 lordē þat bouȝt hem· aboue ledyngē to hem self
 hasty perdicōn (or dampnacon) · & manye schulen sue here lec-
 cheries · by whiche he wey of treuþe schal be blasphemys/ and
 hei schulen marchaundise of zōu in coueytise by feynede wor-
 dis/ to whom doom nowe sumtyme ceesid̄ not· & he perdicōn
 of hem nappiȝ not/ forsohe ȝif god sparide not to aungels ·
 but hitoke hem to be turmentide· drawen wiþ hondis of helle
 into helle· for to be kepte into doom/ and sparide not to he
 firſte worlde · but kepte noe he eyȝthe · biforn goer of rȝtweſ-
 nesse ·

ye yridde pistel of Joon



C. 1.

He eldre man to gayus moste dere: whom
I loue in treuhe: moste dere of alle hingis
I make preyer · pee for to entre &
fare welsumly: as hi soule doih wel-
sumly/ I ioyzede ful gretely · breþeren
comynge & witnessyng berynge to hi
treuhe: as you walkist in treuhe/ I
haue not more grace of yes hingis:
pan hat I here my sones for to walke in treuhe/ moste dere
you doist feiffully: what euer you wirchist into breþeren &
his hing into pilgrymes: whiche zilden witnessyng to hi
charite in sizte of he chirche: whom you wel doinge ledist forþ
worhily to god/ sohely for his name hei wenten forþ: no hing
takynge of heben men/ herfore we owen for to receyue luche
maner (men): hat we be euen wirchers of treuhe/ I schulde
haue write parauenture to he chirche: but his diotrepes hat
loueþ for to bere primacie in hem · receyueþ not vs/ for his
hing zif I schal come: I schal monest his werkis whiche he
doih garrynge (or chydyng) into vs/ wiþ euyl wordis/ and
as yes hingis suffisen not to hym · neþer he receyueþ bre-
þeren & forbediþ hem hat receyuen: & castiþ oute of he
chirche/ moste dere nyl you sue euyl hing: but hat hat is gode
hing/ he hat doih wel · is of god/ he hat doih euyl seþ hym
not/witnessyng is zolden to demetrie of alle men: & of treuhe
it self/ but & we beren witnessyng/ and you hast knownen: for
our witnessyng is trewe/ I had many hingis for to write to
hee: but I wolde not write to hee by incke & penne/ forsoþe I
hope anone for to se hee: & we schulen speke mouhe to mouhe/
pees to hee/ stendes greten hee wel/ grete you stendis by
name//

R R

þe

men forsakyng he desoulyngis (or vncleinessis) of he worlde
 in he knotoynge of oure lorde & sauour ihū crīst · estelone in-
 wlappide in þes ben ouercomen · he later hingis ben made to
 hem worse han he former / soþely it was better to hem for to
 not knowe he wey of riztwesnesse · han for to turne azen astir
 he knowynge · fro þat holy maundement þat was bitaken to
 hem / soþely he ilke hing of verrey prouerbe bisel to hem · an
 bounde turnynde azen to his boom (or castyng vp) · & a sowe
 waschen in he walowyng or sowe of cleye (or sen) //

C^m 3^m

D I write to þou his secounde pisse · in whiche I
 stire þoure cleer soul in moneslynge to gedir · þat
 ȝee be myndful of he wordis þat I bisore seyde of
 holy prophetis · & of he maundementis of holy apost-
 lis of he lorde sauour / firsle witynge his hing · þat in he laste
 dayes illusours (or scorners or deceyuours) · schulen come in
 deceyt · goinge astir here owne coueyntyngis seyngis · where
 is bihest · or he comynge of hym / forsoþe siþ he faderis slep-
 ten · so alle hingis lasten fro he bygynnyng of creature /
 soþely it dareþ hem willynge his hing · þat heuenes weren bi-
 fore · & he erþe of water · & by water beinge (or stondynge to
 geder) by goddis worde · by whiche hingis þat ilke worlde
 clenside · þanne perischide / forsoþe he heuenes þat nowe ben ·
 & he erþe · by he same worde putte azen · ben kepte to sijr ·
 into he day of doom & perdicon of vnpitous men / forsoþe ȝee
 mosie dere · one hing dare þou nouȝt (or be not vnkownen) ·
 for one day anentis god · as a þousande zeeris · & a þousande
 zeer as one day / he lorde tarieþ not his bihest as summen ges-
 sen · but he doþ paciently for þou · not willynge any for to
 perische · but alle for to turne azen to penaunce / forsoþe he
 day of oure lorde schal come as a beef · in whiche heuenes wiþ
 greet birre (or feersnes) schulen passe / soþely elementis schu-
 len be dissoluyde by heete / forsoþe he erþe & alle werkis þat ben
 in it · schulen be brente / þerfore whanne alle hingis schulen
 be

Jude

Wo to hem þat wenten he weye of cayme · & by er-
rour of balaam for mede ben sched oute · & per-
ischiden in he azenseyinge of chore / þes ben in here
metis / filhes (or desoulynges) feelsyngē to gedir/
wip outer dredē feedyngē hem self / cloudis wip outer water
borne aboute of wyndes · heruest trees wip outer fruyte ·
twyngē deade drawen vp by he roote · wawes of he wilde (or
wood) see · frohingē oute here confusiouns · errynge sterres (or
fallynge dounē) to whom he tempest of dirkenessis is kepte
into wip outer ende / forsohe enos he seueney fro adam pro-
peciede of þes / seyinge / lo he lorde comeþ in his holy hou-
sande · for to deme azenes alle men · & for to reproue alle vn-
pitouse men · & alle he werkis of he vnpitee of hem · by whiche
hei diden vnpitously · & of alle harde hingis hat vnpitous syn-
ners hane spoken azenes god / þes ben grucchers pleyning (or
ful of pleyntis) wandryngē vp here desires / and he mouȝt of
hem spekȝ pride · wondryngē (or worschippynge) persones by
cause of wynnyngē / forsohe ȝee moste dere · he ȝee myndesful
of he wordis · whiche ben bifore seyde of apostlis of oure lorde
Ihū crist / he whiche seyde to ȝou · for in he laste tymes here
schulen come scorners · wandryngē vp here desiris · not in
pitem / þes ben he whiche departen hem self beestly · not hau-
yngē spirit / forsohe ȝee moste dere aboue bildyngē ȝoure self
to ȝoure moste holy feiȝ · in he holy gost preyinge · kepe ȝoure
self in he loue of god · abidyngē he mercy of oure lorde Ihū
crist · into liȝt euerlastynge / and soȝely reproue ȝee þes men
demyde · forsohe sauȝ ȝee hem · rauyschyngē of he fijr / soȝely do
ȝee mercy to oþer in drede of god · hatynge & he ilke desoulide
coot · he whiche is aleyschely / forsohe to hym þat is myȝty for
to kepe to gedir ȝou wip outer synne · & for to ordeyne bifore
he sȝit of his glorie ȝou vntwemmyde · in gladyngē (or ioying)
wip outer forȝ · in he comynge of oure lorde Ihū crist · to god
al one oure sayeour · by ihū oure lorde · glorie & magnyfȝ-
inge

Joon .i.

fadir & his sone Ihu crist/ and his hing we writen to zou:
hat zee haue ioye • & zoure ioye be ful/ and his is he tellynge
hat we herden of hym & tellen to zou/ for god is lizt: & any
dirkenessis ben not in hym/ zif we schulen seye/ for we haue
feloweschip wiþ hym• & we wanderen in dirkenessis• we lizen
& we done not treuþe/ sohely zif we walken in lizt• as & he is
in lizte: we haue feloweschip to gedir/ and he blood of Ihu his
sone: clensiþ us fro al synne/ zif we schulen seye for we hane
not synne: we oure self deceyuen us• & treuþe is not in us/ zif
we knowelechen oure synnes: he is feyful & iust• hat he for-
þue to us oure synnes• & clense us fro al wickidnesse/ zif we
schulen seye for we haue not synned: we maken hym a lier:

C^m 2^m



My littil sones I write to zou þes hingis hat zee synne
not/ but & zif any man schal synne: we haue avo-
ket anentis he fadir Ihu ēt iust & he is helppynge
for oure synnes/ sohely not onely/ but also for of al
he worlde/ and his hing we witen for we haue knownen hym/

Joon .i.

dirkenessis hane blyndide his yzen/ litil sones I write to zou·
for youre synnes ben forzouen to zou· for his name/ faderis
I write to zou· for zee haue knownen hym hat is fro he bigyn-
nyngē/ zonge men I write to zou· for zee hane ouercomen he
wickide/ I write to zou insauntis (or zonge children): for zee
hane knownen he fadir/ I write to zou zonge men (or of mydil
age): for zee ben strонge· & he worde of god dwellip in zou·
& ouercamen he wickide/ ¶ Nyl zee loue he worlde: neher ho
pingis hat ben in he worlde/ zif any man loueh he worlde:
he charite of he fadir is not in hym/ for whi alle hing hat is
in he worlde is coueytise of sleysche & coueytise of yzen· &
pride of liſſ: whiche is not of he fadir· but it is of he worlde/
and he worlde schal passe· & he coueytise of it/ sohely he hat
doih he wille of god: dwellip into wiſh outen ende/ my litil
sones he laste is/ and as zee haue herde for antecrist comeh:
now many antecristis ben made/ wher of we witen: for it is
he laste houre/ hei wenten forh fro vs: but hei weren not of
vs/ for whi zif hei hadden ben of vs: sohely hei hadden dwelte
wiſh vs/ but hei hat ben knownen for hei ben not of vs/ but zee
haue vncion of he holy (goste): & haue knownen alle hingis/
I wrote not to zou· as to men unknowynge treuhe: but as
to knowynge it· & for eche leeslynge is of treuhe/ who is a lier:
no but his hat denyeþ for Ih̄c is not crist· his is antecrist· hat
denyeþ he fadir & he sone/ sohely eche hat denyeþ he sone ne-
her hab he fadir/ forsohe he hat knowelechij þe sone hab & he
fadir/ pat hing hat zee herden fro he bygynnyngē: dwelle in
zou/ for zif it schal dwelle in zou he whiche zee herdenat he bi-
gynnyngē: & ze schulen dwelle in he sone & he fadir/ and his
is he azembhest hat he bihiȝte to vs euerlastyng liſſ/ I wrote
þes hingis to zou: of hem hat deceyuen zou/ and he annoynt-
ynge he whiche zee receyueden of hym: dwelle in zou/ and
zee hane not nedē hat any man teche zou: but as his annoynt-
ynge techij þou alle hingis/ and it is trewē: & it is not les-
ynge/ and as he tauȝte zou: dwelle zee in hym/ and nowe zee
litil

Joon .i.

litil sones dwelle zee in hym: hat whan he schal appeer · we haue triste · & be not confoundide of hym in his comynge / zif zee witen for he is iuste · wite zee for & eche hat doih riztwesnes · is borne of hym//

C- 3^m

SE zee what maner charite he fadir zaue to vs hat we be namyde he sones of god · & he for his hing he worlde knewe not vs: for it knewe not hym/ molle dere nowe we ben he sones of god: & zit it apperide not what we schulen be/ we witten for whanne he schal appere: we schulen be liche to hym · for we schulen se hym as he is/ and eche man hat hab his hope in hym: makih hym self holy · as & he is holy/ eche man hat doih synne: doih & wickidnesse · & synne is wickidnesse/ and zee witen/ for he apperide hat he schulde do awey synnes: & synne is not in hym/ eche man hat dwellih in hym: synneh not/ and eche hat synneh seed not hym: ne knewe hym/ litil sones no man deceyue zou/ he hat doih riztwesnesse: is iuste · as & he is iuste/ he hat doih synne: is of he deuyl · for he deuyl synneh at he biggynnyng/ in his hing he lone of god apperide hat he vndo he werkis of he deuyl/ eche man hat is borne of god: doih not synne · for he seed of god dwellih in hym · & he may not synne for he is borne of god/ in his hing he sones of god ben knowen/ and he sones of he fende/ eche man hat is not iuste: is not of god · & he hat loueh not his broher/ for his is he tellynge hat zee herden at he byggynnyng: hat zee loue eche oher/ not as caym hat was of euyl: & slowz his broher/ and for what hing slowe he hym/ for his werkis weren euyl sohely his broheris iuste/ ¶ Breperen nyl zee wondren: zif he worlde hatih zou/ we witen for we ben translatide fro deb to liif: for we louen breperen/ he hat loueh not dwellih in deb/ eche man hat hatih his broher: is a manqueller & zee witen for eche manqueller hab not euerlastynge liif dwellyng in hym/ in his hing we haue knownen he charite of god: for he puttide his soule (or liif) for vs:

Joon .1.

vs: & we Owen for to putte (our) soulis for breheren/ he hat schal haue he substance of his worlde & schal se his broher for to haue nedē & schal close his entraylis fro hym: how dwelij̄ he charite of god in hym: my litol sones loue we not in worlde never in tunge: but in treuhe & werke/ in his hing we knownen for we ben of treuhe: & in his sizte we monesten oure hertis/ for zif oure hertis schal reproue vs (or vndirnymme: god is more han oure herte & knewe alle hingis/ mosle dere zif oure herte schal not reproue vs: we haue triste in god/ and what euer we schulen axe & we schulen receyue of hym: for we kepen his comaundementis & we done yo hingis hat ben plesaunt bisore hym/ and his is he comaundement of hym: hat we bileue in he name of his sone Ihū ēst & loue eche oþer & as he zaue heste to vs/ and he hat kepij̄ his maundementis: dwelij̄ in hym & he in hym/ and in his hing we witen for he dwelij̄ in vs of he spirit of whom he zaue to vs//

Moste dere nyl zee bileue to eche spirit: but proue zee spiritis zif hei ben of god/for many false prophetis wenten oute into he worlde/ in his hing he spirit of god is knownen/ eche spirit hat knowelechij̄ crist for to haue comen in sleysche: is of god/ & eche spirit hat disfoluyj̄ (or fordoiþ) Ihū: is not of god/ and his antecrist of whom zee herden: for he comeþ/ and rizt nowe he is in he worlde/ zee litol sones ben of god/ and zee haue ouercomen hym: for he hat is in zou is more: han he hat in he worlde/ hei ben of he worlde: herfore hei speken of he worlde & worlde herij̄ hem/ we ben of god/ he hat knewe god herij̄ vs/ he hat is not of god: herij̄ not vs/ in his hing we knownen he spirit of treuhe: & he spirit of erroure/ mosle dere loue we togodir: for charite is of god/ and eche man hat louej̄ his brother is borne of god & knowij̄ god/ he hat louej̄ not hab not charite: never knewe god: for god is charite/ In his hing he charite

C^m 4^m

Joon .i.

charite of god apperide in vs · for god sente his one bigoten
sone into he worlde · hat we lyue by hym/ in his hing is cha-
rite · not as we hadden louede god · but for he firste louyde us ·
& sente his sone helpyng for oure synnes/ ¶ zee mosie dere zif
god louede vs · & we Owen for to loue eche oþer/ no man siȝe
euer god/ zif we louen to gedit · god dwellic in us · & he cha-
rite of hym is parfite in vs/ in his hing we knowen for we
dwellen in hym & he in vs · for of his spirit he zaue to vs · & we
siȝen & witnesssen · for he fadir sente his sone sauour of he
worlde/ who euer schal knoweleche for ih̄c is he sone of god ·
& we hane knownen & bileuen to he charite hat god hab in vs ·
god is charite/ & he hat dwellic in charite · dwellic in god · &
god in hym/ in his hing is he parfite charite of god wiþ vs ·
hat we haue triste in he day of doom/ for as he is · & we ben in
his worlde/ drede is not in charite · but parfite charite · sendic
oute drede · for drede hab peyne/ forsoþe he hat drediþ · is not
parfite in charite/ perfore loue we god · for he former louede
vs/ zif any man schal seye for I loue god · & schal hate his
broher · he is a lier/ soþely he hat loueþ not his broher whiche
he seþ · howe may he loue god whom he seþ not · & we haue
his precepte of god · hat he hat loueþ gods loue & his broher//

Cm 5^m



The man hat bileueþ for ih̄c is c̄ſt · is borne of
god/ and eche man hat loueþ hym hat gendriþ ·
loueþ hym hat is borne of hym/ in his hing we
knowen for we louen he children of god · whanne
we louen god & done his maundementis/ soþely his is charite
of god · hat we kepe he maundementis · & his maundementis
ben not greuous/ for alle hing hat is borne of god · ouercomeþ
he worlde/ and his is he victorie hat ouercomeþ he worlde · oure
oure feiþ/ forsoþe who is it hat ouercomeþ he worlde · no but
he hat bileueþ for ih̄c is he sone of god · his is ih̄c crist hat
came by water & bloode/ not in water onely · but in water &
blood/ and he spirit is he hat witnesseþ · for crist is treuhe/
for

Joon . i.

for þre ben þat ȝyuen witnessyng in heuene · þe fadir þe
worde (or sone) & þe holy goste: & þes þre ben one/ and þre
ben þat ȝyuen witnessyng in erþe þe spirit water & blood · &
þes þre ben one/ ȝif we receyuen witnessyng of men: þe wit-
nessyng of god is more/ for his is þe witnessyng of god þat
is more: for he witnesside of his sone/ he þat billeueþ into þe
sone of god: þab witnessyng of god in hym/ he þat billeueþ
not to þe sone · makib hym a lier · for he billeueþ not in þe wit-
nessyng þat god witnesside of his sone · his is þe witnessyng ·
for god ȝaue to vs euerlastynge lijs: & his lijs is in his sone/ he
þat þab þe sone: þab & lijs/ he þat þab not þe sone of god: þab
not lijs// ¶ I write to ȝou þes þingis: þat zee wite for zee
haue euerlastynge lijs: þe whiche billeuen in þe name of god·
dis sone/ and his is þe triste þat we haue to god · for what euer
þing we schulen are vp his wille: he schal here vs/ and we
witen for he herib vs: what euer þing we schulen are/ we wi-
ten for we haue þe aringis: whiche we aran of hym/ he þat woot
his broþer for to synne a synne not to þe deþ: are he · & lijs
schal de ȝouen to hym · synnyng not to þe deþ/ þer is a synne to
deþ/ not for it I seye þat any preye/ eche wickidnesse is synne:
& þer is synne to deþ/ we witen for eche man þat is borne
of god: synneh not/ but he generacon of god kepih hym: & þe
wickide touchih hym not/ we witen for we ben of god: & al
þe worlde is putte in wickide/ and we witen for þe sone of god
came & cloþide fleysche for cause of vs · & suffride & roos azen
fro deade men · & took vs to: & ȝaue to vs witte þat we knoþe
verrey god · & be in þe verrep sone of hym · his is verrey god:
& euerlastynge lijs/ litil sones kepe ȝou fro simulacris (or co-
ueptise)//

to romayns

forsyhe we seyn · for he seyf is rettide to abraham to riztwes-
nesse/ how pefore is it rettide/ in circumcision or in prepuc-
cie/ not in circumcision/ but in prepucye/ and he took a signe
of circumcision/ a markyng (or tokenyng) of riztwesnesse
of seyf þat is in prepucye · þat he be fadir of alle men biley-
nge by prepucye · þat it be rettide & to hem to riztwesnesse:
& þat he be fadir of circumcision/ not onely to hem þat ben of
circumcision/ but & to hem þat suen his steppis · of he seyf of
our fadir abraham þat is in prepucie/ forsyhe not by he lawe
is biheste to abraham or to his seede · þat he be he eyre of he
worlde: but by he riztwesnesse of seyf/ soþely ȝif hei þat ben
of he lawe ben eyres: seyf is anentiside (or distruyede) · bishet
is done awey/ forsyhe he lawe wortchijþ wrap/ soþely where he
lawe is not: neþer preuaricacion (or trespassyng)/ pefore of
he seyf: þat vp grace biheste be stalle (or stidefast) to eche
seed · not to þat seed onely þat is of he lawe: but þat is of he
seyf of abraham · he whiche is fadir of vs alle: as it is written/
for I haue sette þee fadir of many folkis · biforn god to whom
þou hast bileyede · he whiche god quykeneþ deade men · &
clepiþ ho þingis þat ben not: as ho þat ben/ he whiche (abra-
ham) azenes hope · bileyede into hope: þat he schulde be made
fadir of many folkis · vp þat it is seyde to hym/ þus schal þi
seede be as sterres of heuene: & as grauel (or sonde) · þat is
in he bryncle of he see/ and he is not made vntidefast in he
bileue · neþer he bihilde his body how nyȝ deade · whanne he
was almost of an hundride zeer: & he wombe of sare nyȝ
deade/ also in he biheste of god · he doutide not wiþ vntis:
but he is confortide in bileue · ȝyuyng glorie to god · wit-
yng mosie fully · for what ever þingis god haþ bilihþ: he is
al miȝty & for to do/ pefore it is rettide to hym to riztwes-
nesse/ forsyhe it is not written onely for hym · for it is rettide
to hym to riztwesnesse: but & for vs · to whiche it schal be ret-
tide · bileyunge into hym þat reyside oure lorde Ihesu cristi fro
deade (spiritis) he whiche is bitaken for oure synnes: & roos
azen for oure iustifyinge//

Chersore

ye pridde pistel of Joon



He eldre man to gayus mostedere: whom
C^m 1^m
I loue in treuhe/ mooste dere of alle hingis
I make preper · hee for to entre &
fare welsumly: as hi soule doih wel-
sumly/ I ioyzede ful gretely · breheren
comynge & witnessyng berynge to hi
treuhe: as you walkist in treuhe/ I
haue not more grace of yes hingis:

yan hat I here my sones for to walke in treuhe/ mooste dere
you doist feiffully: what euer you wirchist into breheren/ &
his hing into pilgrymes: whiche zilden witnessyng to hi
charite in fize of he chirche: whom you wel doinge ledist forþ
worhily to god/ sohely for his name hei wenten forþ: no hing
takyng of heben men/ perfore we Owen for to receyue luche
maner (men): hat we be euuen wirchers of treuhe/ I schulde
haue write parauenture to he chirche: but his diotrepes hat
loueþ for to bere primacie in hem · receyueþ not vs/ for his
hing zif I schal come: I schal monest his werkis whiche he
doih carrynge (or chydynge) into vs/ wiþ euyl wordis/ and
as yes hingis suffisen not to hym · never he receyueþ bre-
heren · & forbedih hem hat receyuen: & castih oute of he
chirche/ mooste dere nyl you sue euyl hing: but hat hat is gode
hing/ he hat doih wel · is of god/ he hat doih euyl seyh hym
not/witnessyng is zolden to demetrie of alle men: & of treuhe
it self/ but & we beren witnessyng/ and you hast knownen: for
our witnessyng is trewe/ I had many hingis for to write to
hee: but I wolde not write to hee by incke & penne/ forsohе I
hope anone for to se hee: & we schulen speke mouhe to mouhe/
pees to hee/ frendes greten hee wel/ grete you frendis by
name//

R R

ye pistil of Jude.

C^m 1^m



udas he seruaunt of Ihu est broher
forsohe of James to hes louede hat
ben in god he fadir & of Ihu cristi kepte
& clepide mercy to zou & pees & charite
be fulfilde moste dere I makyng al
bysynes of writynge to zou of zoure
comoune helpe had nede for to write
to zou preyinge for to striue upon he
seih ones bitaken of seyntis sohely summen pruely entre-
den hat sum tyme weten before writen into his doom vn-
pitous men ouerturnyng he grace of oure god into lech-
tie & denyinge he al one lordeschip & oure lord Ihu cristi
sohely I wole to gedir monestie zou witynge ones alle hingis
for ihc sawyng his puple of he lande of egypte he secounde
tyme loste hem hat billeueden not sohely aungels hat kepten
not his pryncehode but forsoken his hous he reseruyde into
doom of greet god in euerlastynge bondis vndir dirkenesse
as sodom & gomor & nyȝ cooltide cytees on liche maner
doinge fornycacon & goinge aweye astir oper fleysche ben
made ensaumple susteynyng peyne of euerlastynge fijr also
& hes hat desoulen sohely he fleysche forsohe dispissen lordes-
chypynge forsohe blasfemen mageste whanne mychael he
archaungel disputynge wiȝ he deuyl stroke of moyses body
he was not hardy for to ȝyue doom of blasfemye but seyde
he lord comandide to hee fforsohe hes blasfemen what euer
hingis hei sohely unknoven sohely what euer hingis hei hane
knowen kyndely as doumbe beestis in hes hei ben corrupte//

Wo

Jude

Wo to hem hat wenten he weye of cayme · & by er- C^m 2^m
rour of balaam for mede ben sched oute · & per-
ischiden in he azenseyinge of chore / hes ben in here
metis · filyes (or desoulynges) feeslynge to gedir /
wih outeren drede feedyng hem self / cloudis wih outeren water
borne aboute of wyndes · heruest trees wih outeren fruyte ·
twyes deade drawen vp by he roote · wavys of he wilde (or
wood) see · frohinge oute here confusouns · errynge sterres (or
fallynge doun) to whom he tempest of dirkenessis is kepte
into wih outeren ende / forsohe enos he seueney fro adam pro-
peciede of hes · seyng / lo he lorde comey in his holy hou-
sande · for to deme azenes alle men · & for to reprove alle vn-
pitouse men · & alle he werkis of he vnpitee of hem · by whiche
hei diden vnpitously · & of alle harde hingis hat vnpitous syn-
ners hane spoken azenes god / hes ben grucchers pleyning (or
ful of pleyntis) wandryng vp here desites / and he mouȝt of
hem spekiȝ pride · wandryng (or worschipyng) persones by
cause of wynnyng / forsohe ȝee moste dere · be ȝee myndeful
of he wordis · whiche ben bisore seyde of apostolis of oure lorde
Ihū cristi / he whiche seyde to ȝou · for in he laste tymes here
schulen come scorners · wandryng vp here desitis · not in
pitee / hes ben he whiche departen hem self beestly · not hau-
yng spirit / forsohe ȝee moste dere aboue bildyng zoure self
to zoure moste holy seij · in he holy god preyinge · kepe zoure
self in he loue of god · abidyng he mercy of oure lorde Ihū
crist · into liȝt euerlastynge / and sohely reproove ȝee hes men
demyde · forsohe saue ȝee hem · rauschynge of he fijr / sohely do
ȝee mercy to oþer in drede of god · hatynge & he ilke desoulide
coot · he whiche is fleyschely / forsohe to hym hat is myȝty for
to kepe to gedir ȝou wih outeren synne · & for to ordeyne bisore
he sijt of his glorie ȝou vntwemmyde · in gladynge (or ioying)
wih outeren forȝ · in he comynge of oure lorde Ihū cristi · to god
al one oure sayeour · by ihū oure lorde · glorie & magnyfȳ-
inge

to romayns

we here fruyte to god/ forsohe whanne we weren in fleysche
passiouns of synnes þat weren by he lawe wrouȝten in our
membris: þat þei schulden here fruyte to deþ/ now forsohe we
ben vnbouneden fro he lawe of deþ in whiche we weren/ so þat
we serue in newenesse of spirit & not in oldenesse of lettre/
what perfore schule we seyeþ he lawe is synneþ fer be it/ but
I knewe not synne: no but by he lawe/ for whi I wiste not co-
ueytyng for to be synne: no but he lawe seyde: thou schalt not
coueyte/ forsohe occasiōn: synne by he maundement þat
wrouȝte in me al coueytyng (or coueytise)/ soþely wiþ outen
he lawe: synne was deade/ forsohe I lyuede wiþ outen he
lawe sum tyme/ but whanne he comaundement had comen:
synne lyuede azen/ soþely I am deade & he comaundement
is founden to me þat was to liȝt: his hing for to be to deþ/ for
whi synne: occasion taken by he comaundement deceyuyde
me: & bi it slowe me/ and so he lawe soþely is holy & he com-
aundement holy: & iuste & good/ perfore þat þat is good to me
is made deþ/ fer be it/ but þat synne apperide (or be knownen):
synne hourȝ gode hing wrouȝte deþ to me: þat here be made
synne synnyng ouer maner (or mesure) by comaundement/
soþely we witen for he lawe is spiritual (or godly) forsohe I
am fleyschely/ soleȝe vndir synne/ soþely I vndirstondenotþat:
þat I wirche/ soþely I do not he good hing þat I wole: but I
do he ilke euyl hing þat I hate/ forsohe zif I do þat hing þat
I wole not: I consente to he lawe/ for it is good/ nowe soþely
I worche not þat hing nowe: but þat synne þat dwellich in me/
soþely I woot for in me: þat is in my fleysche dwellich no good/
for wille liȝt to: to me: treuely for to parfourme good hing
I fynde not/ forsohe I do not he ilke good hing þat I wole/
but I do he ilke hing þat I wole not/ soþely zif I do þat hing
þat I wole not: I wirche not it: but he synne þat dwellich in
me/ perfore he lawe is good to me: willynge for to do good
hing: for euyl hing liȝt to me/ perfore he lawe is good to me
willynge/ forsohe I delite togadir he lawe of god: vp he inner
man/

to romayns

hat is in me is reedy for to euangelize & to you hat ben at
rome/forsohe I schame not he gospel/ for it is of he vertue of
god into helpe to eche man byleuyngē: to he iewe firsē & to
he greek/ soþely he riȝt wesnesse of God is schewide in it of
feiþ into feiþ: as it is writen/forsohe a iuste man liueþ of feiþ/
forsohe he wrappe of god is schewide fro heuene vpon al vn-
pitie & vnriztwesnesse of þo men hat wiþholden (or holden
abak) he treuhe of god in vnriztwesnesse/forhat hatis knowen
of god: is schewide (or made open) to hem/ forsohe god schew-
ide to hem • for he vnuyſible hingis of hym • of he creature of
he worlde • by þo hingis hat ben made • vndirkonden ben bi-
holden • & he euerlastynge vertue of hym & he godhede: so hat
hei ben vnercusable/ for whanne hei haddeñ god: hei glorifi-
den not as god • or diden þankyngis/ but hei vanyschiden in
here pouȝtis: & he vntwile herte of hem is dirkide (or made
dirke)/ soþely hei seyng hem self for to bewisemen: ben made
foolis/ and hei chaungiden he glorie of god vncorruptible •
(hat may not die ne be peyride): into he lickenesse of an ymage
or corruptible man • & of briddis & of fourre footide beestis • &
of serpentis/ for whiche hing god bitoke hem into he desires of
here herte into vncleanness: hat hei punysche wiþ wrongis
(or dispitis) • here bodies in hem self/he whiche men chaungi-
den he treuhe of god into leesynge • & herieden & serueden to a
creature: rafter han to he creatoure(hat is maker of nouȝt) hat
is blessed into worldis (or wiþ outen ende) amen (or so be it)/
þerfore god bitoke hem into passiouns of euyl fame (or schen-
schip)/for whi he wymmen of hem chaungiden he kyndely vse
into hat vse hat is azenes kynde/ also forsohe & he malis (or
men) • he kyndely vse of wymmen forsaken: brenneden in here
desiris togadir • malis into malis wiþchynge filþehede • & re-
ceyuyng in hem self he mede (or hijre) hat bihouede of here er-
rour/ and as hei proueden not for to haue god in knowynge:
god bitoke hem into a reprovable wit: hat hei do þo hingis hat
accorden not (or bisemen not) • hem fulſilde wiþ al wickidnesse
malice •

to romayns

malice · fornycacōn · coueptise · waywarness · ful of enuye · man sleingis · fryfe · gyle · euyl wille · pryuey bacbiters (or fowers of discorde) · detracours (or open bacbiters) · hateful to god · wrongesful dispisers · proude hyze (ouermesure) syndes of euyl hingis · not obeschynge to fadir & modir · vnwise · vncouenable in berynge wiþ oute forþ · wiþ outen affeccon (or loue) · wiþ outen bonde of pees · wiþ outen mercy / þe whiche whanne hei hadden knowe þe riztwesnesse of god vndirstoden · for hei hat done luche hingis · ben worhi of deþ / not onely hei hat done ho hingis · but also hei hat consenten to men doinge //

C^m 2^m



Or whiche hing you art vnercusable · you eche man hat demeli / sohely in what hing you demest another man · you condempnest hi self / forsohe you dosst he same hingis · whiche you demest / sohely we witen for he doom of god is vp treuhe into hem hat done luche hingis / gesellist you man forsohe hat demest hem hat done luche hingis · & you dosst hem · for you schal ascape he doom of god / wher you dispisest he richessis of his godenesse · & pacience & longe abidynges / vnknowest you for he benyngnyte (or good wille) of god leedih þee to penaunce / forsohe astir hin hardenesse & vntrepentaunte herte · you tresourist to þee wrapphe into he day of wrapphe & schewynge of he riztful doom of god · hat sebal zilde to eche man astir his werkis / sohely to hem hat vp pacience of goode werke / glorie & honoure & vncorrupcion · to hem seekyng euerlastynge liif / forsohe to hem hat ben of strife & hat assenten not treuhe · but dileuen to wickidnesse · wrapphe & indignacion · tribulacion & angwische into eche soule of man wirchynge euyl · of Iewe firſte & of greke / sohely glorie & honoure & pees to eche man wirchyng good hing · to Iewe firſte & to greke / for accepcon of persones (hat is to putte one before another wiþ outen deserte) · it is anentis god / forsohe who euer synnen wiþ outen lawe · schulen perische wiþ oute lawe / and who euer in he lawe synnen · schulen he demyde by he lawe / forsohe þe

to romayns

whom he clepide & hem he iustysyede/ sohely whom he iustysyede/ & hem he glorifed/ what before schulen we seye to
hes hingis: zif god for vs who azenes vs/ he whiche also
spatide not to his owne sone/ but for vs alle hitoke hym/
how also zaue he not to vs alle hing wiþ hym/ who schal ac-
cuse azenes he chosen sones of god/ god hat iustifieþ: who is
hat condempnþ/ Ihe crist hat is deade/zhe he whiche & roos
azen: he whiche is on he rizt halfe of god: & he whiche preþ
for vs/ who before schal departe vs fro he charite of god.
tribulacion or angwische or hungre · or nakidnesse · or per-
secucion · or perel · or swerde/ as it is writen/ for we ben
slayne al day for pee: we ben gesside as scheep of flauzter/
but in alle hes hingis we ouercomen: for hym hat louede vs/
sohely I am certayne · for neher deþ · neher liſf · neher aun-
gels · neher pryncipatis · neher vertues · neher potestatis ·
neher present hingis · neher hingis to comynge · neher
strengh · neher heyzhe · neher depnesse · neher oþer creature ·
schal mowe departe vs fro he charite of god: hat is in c̄st Ihu
oure lorde//



Seye treube in crist Ihu · I lize not· my conscience C= 9^m
berynge witnessyng to me in he holy gost · for
grete heuynesse is to me · & contynuel sorowe to
myn herte/ forsoye I my self desiride for to be cur-
sode (or departide) fro crist for my breþeren · hat ben cosyns
aftir he fleysche · hat ben israelitis (or of isrl) whos adopcion
is of sones & glorie & testament & zpuynge of lawe & serupe
& bihelis · whos ben he faderis · & of whom crist aftir he
fleysche · hat is god aboue alle hingis: blesside into worldis/
amen/ sohely not hat he worde of god hab fallen douny: (or
saylida unfulfilde)/ sohely not alle hat ben of isrl: hes ben is-
rlitis (or sones of iacob)/ neher hei hat ben he seede of abra-
ham alle ben sones: but in psaac · seed schal be clepide to pee/
hat is to seye · not hei hat ben sones of he fleysche · ben sones
CC

of

to romayns

of god: but hei hat ben sones of bishelle: ben demyde in seed
of bishell: sohely his is he worde of bishell: vp his tyme I schal
come: & a sone schal be to fare/ forsohe onely sche: but & re-
becca of one liggyng by hauyng two sones of ysaac oure fa-
dir/ sohely whanne hei weren not zit borne: oþer hadde done
any of good or euyl: hat he purpos of god schulde dwelle vp
he eleccioune/ not of werkis: but of god cleppynge hat is seyd
to hym: for he more schal serue to ye lesse: as it is writen: I
louede Jacob/ forsohe esau I had in hate/ what perfore schu-
len we seye: wher wickidnesse be auentis god: fer he it/ for-
sohe he seih to moyses/ I schal haue mercy to whom I schal
haue mercy: & I schal zyue mercy to whom I schal haue
mercy/ perfor it is not never of man willyng never remyng:
but of god hauyng mercy/ forsohe he scripture seih to pha-
rao/ for into his þing I haue stirede thee: hat I schewe in thee
my vertue: & hat my name be tolde in al erþe/ perfore of
whom god wole he hab mercy: & of whom god wole he endur-
ib (or hardenyþ)/ and so thou seist to me/ what þing is zit
souȝt: sohely who wiþstandib his wille: O man who art thou:
he whiche answrist to god: wher a potte or made þing: seih
to hym hat made it: what hast thou made me so: wher a potter
of clepe hab not power of he same gobet: for to make sohely
one vessel into honoure: another forsohe into dispite (or loþe of-
fice): hat zif god willynge for to schewe wrabbe & for to make
power knownen: sustenyde in grete pacience he vessels of wra-
bþe able into perdicon (or dāpnacon): hat he schulde schewe
he richessis of his glorie: into vessels of mercy: he whiche he
made redy into glorie/ and whiche he clepide not onely of
fewes: but also of heþen men as he seih in osee/ I schal clepe
not my purple: my purple: & not my louede: my louede: & not
hauyng mercy: hauyng mercy/ and it schal be in place:
where it is seyd not zee my purple: here hei schulen be clepide
he sones of lyuyng god/ forsohe ysaie criþ for isti/ zif he
nowmbre of isti schal be as he grauel of he see: he relyues
schulen

to romayns

schulen be made saaf/ forsohe a worde endynge & abreggyng
in equyter for he lorde schal make a worde breggide (or made
schorte) vpon al erhe/ and as ysaiis before seyde/ no but god
had leste to vs seedes we hadden ben made as sodom & we
hadden ben lisk as gomor/ perfore what schulen we seye/ hat
deben men hat sueden not riztwesnesse/ haue cauzte riztwes-
nesse hat is of seip/ forsohe ist fuynge he lawe of riztwesnesse/
came not parfitely into he lawe of riztwesnesse/ why for not
of seip/ but as of werkis/ sohely hei offendiden into he stoon of
offencōn (or spurnyng) & as it is writen/ lo I putte a stoon of
offencōn in syon/ & a stoon of sclaudre/ hat eche hat schal bi-
leue into it/ schal not be confoundide (or schente)//

BReberen sohely he wille of myn herte & my bisch- C^m 10^m
ynge is made to god for hem into helpe/ forsohe I
bere witnessyng to hem for hei haue loue of god:
but not of kunninge/ sohely hei vnknowyng godis
riztwesnesse/ & seekyng for to make stedefast here owne: ben
not suget to he riztwesnesse of god/ forsohe he ende of he lawe
est: to riztwesnesse to eche man bileuyng/ sohely moyses/ for
he man hat schal do riztwesnesse hat is of he lawe: schal lyue
in it/ forsohe he riztwesnesse hat is of he bileue: seip hys/ seye
you not in pin herte/ who schal steyze into heuene/ hat is to
seye for to leede dounre criss/ or who schal go dounre into dep-
nesse (of helle): hat is for to azen clepe criss fro deade (spiritis):
but what seip he scripture/ he worde is nyȝ in hi mouȝ:
chen/ hat zif you knoweleche in hi mouȝ he lorde ihū est: &
bileuest in pin herte hat god reyside hym fro deade (spiritis):
you schalt be saaf/ forsohe by herte we bileuen to riztwesnesse:
by mouȝ sohely knowelechyng is made to helpe/ sohely he
scripture seip/ eche hat bileueþ into hym: schal not be con-
foundide/ sohely her is no distynccon of jewe & greek/ forwhi
he same lorde of alle: riche into alle hat inclepen hym/ forsohe
eche

ye pistil of Jude.

C^m I^m



Adas he seruaunt of Ihū ēt brohet
forsode of James · to hes louede hat
ben in god he sadir & of Ihū crisi kepte
& clepide: mercy to zou & pees & charite
he fulfilde/ mosse dere I makyng al
bysynes of writynge to zou of zoure
comoune helpe · had nede for to write
to zou · preyng for to strieue vpon he
feih ones bitaken of seyntis/ sohely summen pruely entre-
den · hat sum tyme weren before writen into his doom/ un-
pitous men ouerturnyng he grace of oure god into lech-
erie · & denyinge he al one lordeschip: & oure lordie Ihū crisi/
sohely I wole to gedit moneste zou: witynge ones alle hingis/
for ihē sauyng his puple of he lande of egipte: he secounde
tyme loste hem hat bileyeden not/ sohely aungels hat kepten
not his prynchode · but forsoken his hous: he reseruyde into
doom of greet god · in euerlastynge bondis vndir dirkenesse/
as sodom & gomor · & nyȝ coostide cytees on liche maner
doinge fornycacion · & goinge aweye astir ober fleysche: ben
made ensaumple · susteynyng peyne of euerlastynge fijr/ also
& hes hat desoulen sohely he fleysche · forsoode dispisen lorde-
schypynge: forsoode blasfemen magestie/ whanne mychael he
archaungel disputynge wiþ he deuyl · strofe of moyses body:
he was not hardy for to ȝyue doom of blasphemie: but seyde ·
he lorde comaundide to hee/ forsoode hes blasfemen what euer
hingis hei sohely unknownen/ sohely what euer hingis hei hane
knowen· kyndely as doumbe beestis: in hes hei ben corrupte//

Two

Jude

WO to hem hat wenten he weye of cayme · & by er-
rour of balaam for mede ben sched oute: & per-
ischiden in he azensleyinge of chore/yes ben in here
metis: filyes (or desoulynges) feelsyngē to gedir/
wih outeren drede feedynge hem self/ cloudis wih outeren water
borne aboute of wyndes · heruest trees wih outeren fruyte ·
twykes deade drawen vp by he roote · wavēs of he wilde (or
wood) see · froyinge oute here confusiouns · errynge sterres (or
sallynge dounē) to wham he tempesi of dirkenessis is kepte
into wih outeren ende/ forsohe enos he seuenesh fro adam pro-
peciede of yes: seyinge/ lo he lorde comeþ in his holy pou-
sande · for to deme azenes alle men · & for to reprove alle un-
pitouse men · & alle he werkis of he unpitiee of hem · by whiche
hei diden unpitously: & of alle harde hingis hat unpitous syn-
ners hane spoken azenes god/ yes ben grucchers pleyning (or
ful of pleyntis) wandryngē vp here desires/ and he mouȝt of
hem spekiȝ pride: wondryngē (or worschippyngē) persones by
cause of wynnyngē/ forsohe ȝee moste dere · he ȝee myndeful
of he wordis · whiche ben before seyde of apostlis of oure lorde
Ihū crīſt/ he whiche seyde to you: for in he laste tymes here
schulen come scorners · wandryngē vp here desiris · not in
pitem/ yes ben he whiche departen hem self beſſil· not hau-
yngē spirit/ forsohe ȝee moste dere aboue bildyngē ȝoure ſelf
to ȝoure moſte holy ſeȝ · in he holy gōſt preyinge · kepe ȝoure
ſelf in he loue of god · abidyngē he mercy of oure lorde Ihū
crīſt · into liſt euerlaſtingē/ and lohely reproue ȝee yes men
demyde · forſohe ſaue ȝee hem · rauyschyngē of heſiȝt/ lohely do
ȝee mercy to oþer in drede of god · hatyngē & he ilke defoulide
coot · he whiche is fleſchely/ forſohe to hym hat is myȝty for
to kepe to gedir ȝou wih outeren ſynne · & for to ordeyne before
he ſiȝt of his glorie ȝou unwemmyde · in gladyngē (or ioyng)
wih outeren forȝ · in he comyngē of oure lorde Ihū crīſt · to god
al one oure ſayeour · by ihū oure lorde · glorie & magnyfyc-
inge

to romayns

as it is written/ he schal come of syon þat schal delyuer & turne
awey: vpynitee of iacob/ and his testament to hem of me:
whanne I schal do awey here synnes/ soþely vp he gospel
enemys for þou: forsoþe moſte derworþ vp he eleccōn/ for fa:
deris/ soþely þe ȝiftis & clepyng of god: ben wiþ outen for:
þinkynge (or reuokynge)/ soþely as sumtyme & ȝee bieleueden
not to god: nowe forsoþe ȝee haue gete mercy for he vnbileue
of hem: so & þes nowe bieleueden not into ȝoure mercy: þat &
þei gete mercy/ forsoþe god closide to gedir alle hingis in vnbileue
þat he haue mercy on alle/ ¶ O þe biȝenesse (or deynesse)
of he richessis of wisdom & kunnynge of god/ how incompre:
hensible ben his domes: & his weyres unscrcheable/ forsoþe
who knewe he witte of god: or who was his counseylor or who
former zaue to hym: & it schal be quytte aȝen to hym: for of
hym & by hym & in hym ben alle hingis: to hym honoure &
glorie into worldis amen//

C^m 12^m

And so breþeren I biseche ȝou by he mercy of god:
þat ȝee ȝyue ȝoure bodyes a lyuyng oost (or sacri:
fice) holy plesyng to god: ȝoure serupe reson:
able/ and nyl ȝee be confourmyde (or made lish) to
his worlde: but be ȝee resourmyde in netwenesse of ȝoure witte:
þat ȝee proue whiche is he wille of god: good & wel plesyng
& parfite/ forsoþe I seye by he grace þat is zoun to me: to alle
þat ben amonge ȝou: for to not sauor (or kunne) more hanne
it bihouer for to kunne: but for to kunne to sobrenesse/ and
to eche man as god þat departide he mesure of seip: forsoþe as
in one body we haue many membris: soþely alle he membris
hane not he same arte (or dede) so we ben manye: one body in
cris/ eche forsoþe membris: he toher of anoþer/ þerfore hau:
yng ȝiftis dyuersyng by he grace þat is zoun to vs: oþer
prophecye vp resoun of seip: oþer mynysterie or serupe in
mynystryng/ oþer he þat tecþis in tecþynge: he þat sicer
softely in exhortacon (or monestynge): he þat ȝyueþ in sym:
pleness:

to romayns

hat is in me is reedy for to euangelize & to zou hat ben at
rome/fforsohe I schame not he gospel/ for it is of he vertue of
god into helpe to eche man byleuynge/ to he iewe firste & to
he greek/ sohely he riztwesnesse of God is schewide in it of
feip into feip: as it is writen/forsohe a iuste man liueþ of feip/
forsohe he wrabhe of god is schewide fro heuene vpon al vn-
pitie & vnriztwesnesse of ho men hat wihholden (or holden
abak) he treuhe of god in vnriztwesnesse/forhatatis knownen
of god: is schewide (or made open) to hem/ forsohe god schew-
ide to hem ' for he vnuysible hingis of hym ' of he creature of
he worlde ' by ho hingis hat ben made ' vndirstonden ben bi-
holden ' & he euerlastynge vertue of hym & he godhede: so hat
hei ben vnercutable/ for whanne hei hadden god: hei glorifie-
den not as god ' or diden hankynge/ but hei vanyschiden in
here pouztis: & he vntwise herte of hem is dirkide (or made
dirke)/sohely hei seyinge hem self for to be wisemen: ben made
foolis/ and hei chaungiden he glorie of god vncorruptible ·
(hat may not die ne be peyride): into he lickenesse of an ymage
or corruptible man ' & of briddis & of soure footide beestis ' &
of serpentis/ for whiche hing god bitoke hem into he desires of
here herte into vnclemnesses: hat hei punysche wih wrongis
(or dispitis) · here bodies in hem self/he whiche men chaungi-
den he treuhe of god into leesynge ' & herieden & serueden to a
creature: rafter han to þe creatoure(hat is maker of nouȝt)hat
is bleside into worldis (or wih outen ende) amen (or so be it)/
perfore god bitoke hem into passiouuns of euyl fame (or schen-
schip)/for whi he wymmen of hem chaungiden he kyndely vse:
into hat vse hat is azenes kynde/ also forsohe & he malis (or
men) ' he kyndely vse of wymmen forsaken: brenneden in here
desiris togedit · malis into malis wirchyngel filbehede ' & re-
cepuyng in hem self he mede (or hijre) hat:bihouede of here er-
rour/ and as hei proueden not for to haue god in knowynge:
god bitoke hem into a reprovable wit · hat hei do ho hingis hat
accorden not(or bisemen not) · hem fulfilde wih alwickidnesse:
malice ·

To romayns

before þy nette þe see sinet: not onely for forabber: but þe
conscience soþly before þe seyn comynnes. þerben þe my-
gynnes of god: for his same bing seruyng þerfore sulde þe to
alle men: deynis. to whiche tributre: tributre to whom tol (or
couthen for þingis bothe aboute: tol or suche custome: to whom
deynis: deynis. to whom honoure: honoure: to no man else þe
any bing: no but þat þee loue to gadi safety he hat lourd his
reyndore: hab fulfille be lawe for whi þou schalt do no le-
cherie: þou schalt not flee: þou schalt not flee: þou schalt not
flee falle wimessunge: þou schalt not couerte be bing of hi-
reyndore and sic þer be any oþer mandement: it is in-
fotide (or enclofide) in his wortide. þou schalt loue hi arye-
tote as hi self he loue of reyndore: wotchid not evyl þe-
fore loue is plente (or fulfylunge) of lawe ¶ And we wi-
ngye his tyme: for houre is nowe: vs to rise of sleep softly
nowe oure helpe is neet: þan whanne we bilueden we myste
wente bisore: forsoþe he day schal neyse. þerfore cashe we
ameye he werkis of dickenessis: þe we cloþide he armes of
listre: as in day wandre we honestly: not in oþer etyngis &
drunkenesse: not in couchis & unchastites not in infrynges
& in enuye: but be zee cloþide he lorde Thū c̄st: and do þee not
þe cure (or blynesse) of sleyche in desiris. /

C° 14-



Forsobe take zee a fisk man in bileyne: not in decep-
tacons (or dispitesouns) of þouȝtis/ soþly another
bileyney hym for to ete alle þingis/ forsoþe he hat is
fisk (or vnslidefall): ete he wortis (or potage): he
hat etib dispise not he man not etyng/ and he hat etib not:
deme not he man etyng/ soþly god hab taken hym/ who art
þou hat demest another seruaunt: to his lordre he stondib or
fallib doun/ forsoþe he schal stonde/ forsoþe he lordre is myȝtib
for to ordeyne hym (or make slidefall) for whi another demeb
a day bitwix he day: another demeb eche day/ eche man a-
bounde (or be plenteuous): in his witte/he hat sauereib (or vn-
dirstondib

to romayns

dirſtondip) he day: vndirſtondip to he lorde/ and he hat etip· etip
to he lorde: for he doip hankyngis to he lorde/ and he hat etip
not: etip not to he lorde · & doip hankyngis to god/ forsohe no
man of vs lyueb to hym self: & no man dieb to hym self/ sohely
wher we lyuen: we lyuen to he lorde/ wher we dien: we dien
to he lorde/ perfore wher we lyuen or dien we ben of he lorde/
in his hing sohely c̄t is deade & roos azen: hat he be lorde of
quycke & of deade/ forsohe what demest you hi broher/ or whi
dispisit you hi broher/ forsohe alle we schulen stonde biforn he
trone of cristi/ I lyue seip he lorde· for to me eche knee schal be
bowide: & eche tungē schal knoweleche to god/ and so eche of
us · schal zilde resounē to god for hym self/ perfore no more
deme we to gedir (or eche oper) but more deme zee his hing ·
hat zee putte not hurtynge (or sclaundre) to a broher/ I woot
& triste in he lorde Ihū · for no hing is comounē (or vnclene)
by hym: no but to hym hat demeh any hing to be vnclene/
sohely zif hi broher be made sory in conscience for mete: nowe
you walkist not astir charite/ nyl you pourgh pi mete leese
hym: for whom cristi diede/ perfore be not oure gode hing blas-
femyde (or dispiside)/ sohely he rewme of god is not mete &
drynke: but riztwesnelle & pees & ioye in he holy gost/ forsohe
he hat in his hing serueb cristi: plesib to god · & is prouyde to
men/ and so sue we ho hingis hat ben of pees: & kepe we to-
gedir ho hingis hat ben of edificacōn· (hat is to bilde soulis to
beuene) nyl you for mete distruye he werke of god/ sohely alle
hingis ben clene: but it is euyl to he man hat etip by offend-
ynge (or sclaundre): or is made sikk (or vnsidelfast)/ you hat
hast seip anentis hi self: haue you biforn/ bleslde is he hat
demeh not (or dampnyb not) hym self· in hat hing hat he
prouyb/ forsohe he hat demeh zif he ete: is dampnyde/ for it is
not of seip/ forsohe alle hing hat is not of seip: is synne//

U U

forsohe



Erliche me lader ouer sic to intynge (or beryng)
 he schamele of sic men as wold in scrib: & not
 wille to come in to eche of us p[re]ste to his mynghe
 god to comferte and forche crist pleide not
 to hym selfe: but as it is written he mynghe (or schenchipis)
 of mannes beryng he be: felde on me forche what euer hingis
 ben written: he bet witten to come to churche hat bi pacience &
 comferte of scripturis: we have here forche god of pacience &
 forche: for comferte: ryse to zee for to understande he same
 hing eche into et et after Ihu crist: hat zee of one wille (or
 will): wch one myng he wotch by god & he fadir of oure lord Ihu
 crist for whiche hing take zee to godit: as i est took zee into
 honoure of god schry I leye Ihu crist for to hane be a myng-
 ist of circumcisio[n] for he creche of god: for to conferme he bi-
 heftis of fadetis schry heben men for to honoure god upon mer-
 cy: as it is written before lord I schal knowe lethe to bee in he-
 ben men: i schal synge to hi name and estesone he self glade
 (or ioye) zee heben men wiþ his puple and estesone alle heben
 men preysze zee he lord: i alle puples magnysie zee hym and es-
 telone psale seid het schal be a root of Jesse: the heben menschu-
 len hope into hym: hat schal rile for to gouerne heben men/
 forsoke god of hope: fulfil zee in al ioye & pees in dileuyng:
 hat zee abounde in hope & vertue of he holy gost: ¶ Sohely
 breþerent i my self am certeyn of zou: for & zee zoure self ben
 ful of loue: zee fulfilde wiþ al science (or knunnyng): so hat
 zee mowne monesse eche other: sohely breþerent more hardily
 I write to zou of partye: as azen bryngyng zou into mynde:
 for he grace hat is zounen to me of god: hat I be he myngist
 of crist Ihu in heben men: I halowyng he gospel of god hat
 he offertyng of heben men be made accepte & halowide in he
 holy gost: before I haue glorie in crist Ihu to god: forsoke I dar
 not speke any hing of ho hingis he whiche est make not by me:
 into obedience of heben men in worde & dedis: in vertue of to-
 kenes

to romayns

kenes & grete wondris · in vertue of he holy gos̄t · so hat from
irl̄m by cumpas til to hillrik · I haue fulfilde he gospel of cr̄st/
forsohe so I haue prechide his gospel · not where ēst was na-
myde · leste I bilde upon operis grounde · but as it is written/
for to whom it is not tolde of hym · hei schulen se/ and hei hat
herden not schulen vndirstonde/for whiche hing I was lettide
ful myche for to come to zou · & I am forbeden til into zit/for-
sohe nowe I not hauynge forher place in hes cuntrees · sohely
hauynge coueytise of comynge to zou · of many zeeris now
goinge bisore · whan I schal bygynne for to passe into spayne ·
I hope hat I passyng forhe schal se zou/ and of zou schal be
ledde hidir · zif I schal use zou firsie in partye/ before nowe
I schal passe forþ to irl̄m · for to mynystre to seyntis/ forsohe
macedonye & acaye prouede for to make sum collacon̄ (or ge-
derynge) of money into pore men of seyntis · hat ben in irl̄m/
sohely it pleside to hem · & hei ben dettours of hem/ for whi zif
heben men ben made parteners of here godly hingis · hei owen
& in fleyschely hingis for to mynystre to hem/ perfore whanne
I schal ende his hing & assigne hem his fruyte · by zou I schal
passe into spayne/ forsohe I woot hat I comynge to zou schal
come · in he aboundinge (or plente) of he blesyng of cr̄st/ per-
fore breheren I biseche zou by oure lordre Ihū cr̄st · & by cha-
rite of he holy gos̄t · hat zee helpe me in zoure prepers · for me
to he lordre · hat I be delquieride fro he vntrewe men hat ben
in Judee · & hat he offerynge of my seruyce be acceptide in
Irl̄m to seyntis · hat I come to zou in ioyze by he wille of god ·
& hat I be restrechide wiþ zou · sohely god of pees be wiþ zou
alle amen//



Orsohe breheren I comende to zou seben oure suster
hat is in he seruyce of he chirche · hat is cencris · hat
zee receyue hire in he lorde worship to seyntis · & hat
zee stonde nyȝ (or helpe) hire · in what euer nede (or
hing) sche schal nede of zou · forsohe & sche stode nyȝ (or helpide)
to

C^m 16^m

to romayns

to manye: & to myself/salute (or grete) ȝee prisca & aquyla myn
helpers in Ihu Ȅst: he whiche vndir puttiden here neckis for
my soule (or liȝt)/ to whom not I al one do þankynge: but &
alle chirchis of heþen men/ and grete ȝee wel here homely
chirche/gretiȝ wel ephenete louede to me· þat is he firsteofarie
in crist Ihu/greteȝ wel mary· he whiche hab traueylide myche
in vs/gretiȝ wel adronyk & Julian my cosyns & myn euen cap-
tives (or prisouners): he whiche ben noble amonge he apostlis:
& he whiche weren bifore me in Ȅst/gretiȝ wel ampliete moste
derworþ to me in he lorde/gretiȝ wel vrban oure helper in
crist Ihu: & stacchen my louede/gretiȝ wel appellem he noble
in crist/gretiȝ wel hem þat ben aristoblis hous/gretiȝ wel he-
rodien my cosyn/gretiȝ wel hem þat ben at narcisies hous:
þat ben in he lorde/gretiȝ wel tryphe[n]am & trypphonam· he
whiche wymmen traueylen in he lorde/gretiȝ wel persida
moste derworþe womman/ þat hab myche traueylide in he
lorde/gretiȝ wel ruphus chosen in he lorde: & his modir & myn/
gretiȝ wel anscrete· flegoncia· hermen· patroban· herman·
and breperen þat ben wiȝ hem/gretiȝ wel sylologus & Julian
& venerum & his sister· & lympiaðes: and alle he seyntis þat ben
wiȝ hem/gretiȝ wel to gedit in holy cosse/ alle he chirchis of
Ȅst grete ȝou wel// ¶ forsohe breperen I preye ȝou þat ȝee as-
pie hem þat maken discencions & hurtyngis (or sclaundris):
bisidis he doctryne· þat ȝee haue lernyde: & bowe he awey fro
hem/ soþely suche men seruen not to he lorde crist: but to here
wombe/ and by swete wordis & bleslyngs deceyuen he hertis of
innocent men/ soþely ȝoure obedience is puplischide into every
place/ perfore I ioye in ȝou: but I wole ȝou for to be wise in
good þing· & symple in euyl þing/ forsohe god of pees desoule
sathanas vndir ȝoure feet swifstely/ he grace of oure lorde ihu
crist wiȝ ȝou/ tymoþe myn helper gretiȝ ȝou wel· & also lu-
cyns & Jason & sospater my cosyns/ I heþridde grete ȝou wel:
þat haue write his epistle in he lorde/ gapus myn herberget
gretiȝ ȝou wel: and quartus broþer/ he grace of oure lorde

Ihu

to romayns

C^m 5^m
Therfore we iustifiede of feib: haue pees at god by oure lorde Ihu crist/ by whom we haue accessse (or nyȝ goinge to) · by feib into his grace· in whiche we stonden & haue glorie· in he hope of glorie of goddis sones/forsyhe not onely· but & we glorien in tribulacionis· witynge þat tribulacioni worship pacience· soþely pacience prouynge/forsyhe prouynge hope/forsyhe hope confoundiþ not· for þe charite of god is spred abrood in oure hertis by he holy gost þat is zounen to vs/ wherto soþely diede crist for wickide men· whanne we weren zit sikk (or vNSTABLE vp tyme) / soþely vnneshis dieþ any man for þe iuste/ for whi for þe good· summan parauenture dar dieȝ/ forsyhe god comendihis charite in vs/ for zif whanne we weren zit synners vp tyme · crist is deade for vs· myche more now we iustifiede in his blood· schulen be saaf fro wray bi hym/ soþely zif whanne we weren enemys· we ben reconseylde to god by deþ of his sone· myche more we reconseylde schulen be saaf in he liff of hym/ forsyhe not onely but & we glorien in god by oure lorde Ihu crist· by whom we haue receyuyde nowe reconseylynge (or acordynge)/ herfore as by one man synne entride into his worlde · & by synne deþ· so deþ passide forþ into alle men · in whiche man alle men synneden/ soþely til to he lawe· synne was in he worlde/ forsyhe synne was not wiſtide (or rettide)· whan lawe was not/ but deþ regnyde fro adam · til to moyses · also into hem þat synneden not in licnesse of trespassyng of adam· he whiche is fourme (or licknesse) of one to comynge/ but not as gilte (or trespassse)· so & he giste/ soþely zif þourgh he gilte of one manye ben deade· myche more he grace of god & zifte in he grace of one man Ihu crist · had aboundide into many men/ and not as by one synne· so & by zifte/ for whi soþely dome of one into condempnacioni· grace forsyhe of manye giltis (or trespassyngis) into iustificacioni/ forsyhe zif in he gilte of one deþ regnyde þgruz one· myche more men takynge plente of grace

And alwayes he comynge in to his lymperche (or tolde) to
 he if he had no dotes in hysnes nor amangynge you for
 leys I saye to hym. The nexte day comynge I am of pou-
 derly I am alwayes dotes (if it comes þat is pote); for
 leys I am alwayes dotes (whiche pouer is confynched
 in you - now her we remembre it by name of pouer) I do
 remembreþ in god; and I remembre in name of you - as þat al-
 ges a dayes - like how many dayes þat was þer þer þeyside in my
 name. Dayes? I remembre þe name of þeyside & meynman; but
 I wote not as I remembre any oþer. þe nexte daye not for
 to remembre þer but to remembre þe name of god; not in
 mesme of mesme þer þe name of god. In þe nexte daye for
 to remembre þe name of god; is my dreyf in þis þeyside for
 fore to him þis bett made þer þis is þis daye to us. It is beha-
 vour of god surely I am mesme. I thinke þe wisdom of wise-
 men; & I thinke thorow þe ymagine of þeseþ men wher is
 þe woldre. What is þe woldre. It met of halow; wher is þe
 woldre of þis woldre. What god hat not made þe wisdom
 of þis woldre; forwiche it met. for wiche god is þe wisdom of
 god. þe woldre þis woldre purgall by woldre. It pleside to god for
 to make þis woldre; by þe fity of prechinge for
 wices fro þis woldre; & godis fity wisdom forsoþe we pre-
 chen and commande to wices fity wisdom; to heben men
 fity folys forsoþe to þem clere wices & grecis criss he ver-
 tue of god; & þe wisdom of god. for þat þat is folys king of god;
 is wiser han men; & þat is folys king of god; is strengter
 han men. forsoþe se þee scoure clepynge breþeten. for not
 manye wiſemen astit he blysche; not manye myſty; not manye
 noble; but god chees þo kingis þat ben folis of þe worlde;
 þat he confounde wiſe men and god chees he fiske kingis (or
 freel) of þe worlde; þat he confounde he stronge kingis; and
 god chees he vnnoble kingis; & dispisable kingis of þe worlde;
 & þo kingis þat ben not; þat he schulde distroye þo kingis þat
 ben; þat eche blysche (or man) glorie not in his fyrste; forsoþe
 of

to ye corrintheis .i.

of hym zee ben in crist Ihu · he whiche is made to vs wisdom &
riȝtvesnesse & holynesse & aȝen byinge / þat as it is written · he
þat glorieþ: glorie in he lorde//

And I breþeren whan I came to zour came not in Cm 2^m
biȝenesse of worde (or wisdom) tellynge (or schew-
ynge) to zour he witnessyng of celi/ soþely I schew-
ede (or demyde) me not· me for to wite (or kunne)
any þing amonge zour: no but crist Ihu & hym crucifiede/ and
I in sekenesse & drede & myche tremblyng was anentis zour:
& my worde & my prechynge not in persuasible (or sutel glos-
ynge) wordes of mannes wisdom: but in schewynge of spirit
& vertue · þat zoure feiþ be not in wisdom of men: but in ver-
tue of god/ forsoþe we speken wisdom amonge parfite men/
forsoþe not wisdom of his worlde · neþer of prynces of his
worlde þat be distruyede: but we speken he wisdom of god he
whiche is hid in mysterie (or pryuete) · he whiche(wisdom) god
bisore ordeynyde bisore worldis into oure glorie · he whiche
no man of he prynces of his worlde knewe/ for ȝit hei hadden
knowe: hei schulen never haue crucifiede he lorde of glorie/
but as it is written/ he yze size not · ne he ere herde · neþer it
steyzede into he herte of man · what þingis god made reedy
bisore: to hem þat louen hym/ forsoþe god schewide to us byhis
spirit/ forsoþe he spirit lekiþ alle þingis: þe he depe þingis of
god/ soþely who of men woot what þingis ben of man: no but
he spirit of man þat is in hym/ so & what þingis ben of god ·
no man knoweþ: no but he spirit of god/ forsoþe we haue not
receyupde he spirit of his worlde: but he spirit þat is of god ·
þat we wite what þingis ben zouen to us of god/ he whiche
þingis we speken · not in tauȝte wordis of mannes wisdom:
but in doctryne of he spirit comparisonnyng spiritual þingis
to gosly men/ forsoþe a bestly man perceyueþ not ho þingis
þat ben of he spirit of god/ soþely it is foly to hym · & he may
not vndirstone · for he is examynyde (or assayde) gosly/ for-
soþe

to romayns

we were fruyte to god/ forsohe whanne we weren in fley sche·
passiouens of synnes hat weren by he lawe wrouzten in oure
membris· hat hei schulden were fruyte to deb/ now forsohe we
ben vnbouneden fro he lawe of deb in whiche we weren/ so hat
we serue in newenesse of spirit · & not in oldenesse of lettre/
what peforse schule we seye/ he lawe is synne/ fer be it/ but
I knewe not synne/ no but by he lawe/ for whi I wiste not co-
ueytyng for to be synne/ no but he lawe seyde/ thou schalt not
coueyte/ forsohe occasion/ synne by he maundement hab
wrouzte in me al coueytyng (or coueytise)/ sohely wiþ outer
he lawe/ synne was deade/ forsohe I lyuede wiþ outer he
lawe sum tyme/ but whanne he comaundement had comen:
synne lyuede azen/ sohely I am deade · & he comaundement
is founden to me hat was to liþ/ his hing for to be to deb/ for
why synne · occasion taken by he comaundement decepynde
me/ & bi it slowe me/ and so he lawe sohely is holy · & he com-
aundement holy/ & iuste & good/ peforse hat hat is good to me
is made deb/ fer be it/ but hat synne apperide (or be knownen):
synne houȝ gode hing wrouzte deb to me · hat here he made
synne synnyng over maner (or mesure) by comaundement/
sohely we witen for he lawe is spiritual (or gosly) forsohe I
am fleychely · sole vndir synne/ sohely I vndirstondenot hat:
hat I wirche/ sohely I do not he good hing hat I wole/ but I
do he ilke euyl hing hat I hate/ forsohe zif I do hat hing hat
I wole not/ I consente to he lawe · for it is good/ nowe sohely
I worche not hat hing nowe/ but hat synne hat dwellich in me/
sohely I woot for in me · hat is in my fleyche dwellich no good/
for wille liþ to · to me/ treuely for to parfourme good hing
I synde not/ forsohe I do not he ilke good hing hat I wole/
but I do he ilke hing hat I wole not/ sohely zif I do hat hing
hat I wole not · I wirche not it/ but he synne hat dwellich in
me/ peforse he lawe is good to me · willynge for to do good
hing/ for euyl hing liþ to me/ peforse he lawe is good to me
willynge/ forsohe I delite togedir he lawe of god/ by he inner
man/

to romayns

pleness · he hat is bisore (or sonereyn) in bisynes · he hat hab
mercy in gladenesse · loue wiþ outer seynunge · hauyng euyl ·
cleuyng (or faste drawynge) to good þing · louyng to gedir
he charite of breherhede · comynge to gedir in honoure · not
fowe in bisynesse · feruent (or brennyng) in spirit · seruynge
to he lorde · ioyinge in hope · pacient in tribulacion · bisye in
preyer · comunyng to he nedis of seytis · supynge (or kepyng)
hosptitalite · (hat is herborynge of pore men) blesse zee men pur·
suyng zow · blesse zee & nyl zee curse (or warrie) / for to ioye wiþ
men ioyinge · for to wepe wiþ men wepyng / felynge he same
þing to gedir not sauerynge (or kunnynge) hiȝe þingis · but con·
sentynge to meke þingis / nyl zee be prudent anentis zoutre self ·
to no man zildynge euyl for euyl / purueytng good þingis ·
not onely bisore god · but also bisore alle men / ȝif it may be
done · hat is of zow · hauyng pees wiþ alle men / zee most dere
breheren not defendynge (or vengynge) zoutre self · but ȝue
zee place to ire (or wrappe) / forsoþe it is writen / he lorde seþ /
to me vengeaunce · & I schal zilde azen / but ȝif þin enempe
schal hungre · fede þou hym / ȝif he þrist þ : ȝue þou drynke to
hym / forsoþe þou doinge þes þingis · schalt gedir to gedir colis
on his hede / nyl þou be ouercomen of euyl þing · but ouercome
þou euyl in gode þing //

Every soule (or lyuyng man) · be sujet to hiȝer pow·
ers / forsoþe þer is not power · no but of god / soþelþ
þo þingis hat ben of god · ben ordeynyd / and so he
hat azenstondih þe ordynaunce of god / forsoþe þei
hat azenstonden · geten to hem self dampnacon / for whi pryn·
ces ben not to he drede of gode werke · but of euyl / soþelþ
wolte þou not drede power · do þou gode þing · & þou schalt
haue preysyng of it / forsoþe he is he mynystre of god · to þee
into good / soþelþ ȝif þou doste euyl þing · drede þou / for not
wiþ outer cause he beriþ he swerde / for he is he mynystre of
god · venger into wrappe · to hym hat doiþ euyl þing / and
perfore

C 13^m

to romayns

ledde by þe spirit of god: þes ben þe sones of god: forsoþe ȝee
hane not taken estelone þe spirit of seruage in drede: but ȝee
haue taken þe spirit of adopcion of sones · (hat is to be sones
of god by grace) · in whiche spirit we crien abba fadir/ forsoþe
þe ilke spirit ȝildiþ witnessyng to oure spirit: hat we ben þe
sones of god/ forsoþe ȝif sones: & eyres/ sohely ȝif epris of god:
treuely euен epris of ēst/ ȝif neheles we to gedir suffren: hat
& we ben glorifiede to gedir/ treuely I deme hat passioune of
his tyme ben not euен wort: to þe glorie to comynge hat
schal be schewide in vs/ for whi he abydynge of creature · (hat
is man) · abidij þe schewyng of þe sones of god/ sohely þe
creature is sujet to vanyte · not willynge: but for hym hat su-
gettide it (or made it sujet) in hope/ for & þe ilke creature
schal be delyueride fro seruage of corrupcion: into liberte of
glorie of þe sones of god/ sohely we witen · hat eche creature
in sorowij & chidij: (or worchij wiþ angwische) til zit/ forsoþe
not onely it: but & we oure self hauyng þe firste fruytis of
þe spirit · & we oure self sorowen wiþinne vs þe adopcion of
goddis sones · (hat is wiþ greet mournyng desiren þe staat of
goddis sones by grace) · abydynge þe azen byinge of oure body/
sohely by hope: we ben made saaf/ forsoþe þe hope hat is seyn
is not hope/ for whi · what hopij a man hat hing hat he seey/
forsoþe ȝif we hopen hat hing hat we seen not: we abiden by
pacience/ also & þe spirit helpij oure infirmite (or vnstableas-
nes)/ forwhi what we schulen preye as it bishouep · we witen
not: but þe ilke spirit axij for vs wiþ sorowyngis hat mowne
not be tolde oute/ forsoþe he hat seekij þe hertis · woot what
þe spirit desirij · for astir god · (hat is at goddis wille) he axij
for holy men/ forsoþe we witen for to men louyng god · alle
hingis worchen to gedir into good hing to hem · hat astir pur-
pos ben clepide seyntis/ for whi & whom he wiste before: & he
before ordeynde by grace · for to be made liche of þe ymage
of his sone · hat he be þe firste bygotten in manye breheren/
sohely whom he before ordeynde to blis: & hem he clepide: &
whom

to romayns.

whom he clepide & hem he iustysyede/ sohely whom he iustysyede/ & hem he glorifiede/ what perfore schulen we seye to
hes hingis: zif god for vs who azenes vs/ he whiche also
sparide not to his owne sone/ but for vs alle hitoke hym/
how also zaue he not to vs alle hing wiþ hym/ who schal ac-
cuse azenes he chosen sones of god/ god hat iustifieþ/ who is
hat condempnyþ/ Ihē crist hat is deade/ zhe he whiche & roos
azen/ he whiche is on he rizt halfe of god: & he whiche preyed
for vs/ who perfore schal departe vs fro he charite of god·
tribulacion or angwische or hungre · or nakidnesse · or per-
secucion · or perel · or swerde/ as it is written/ for we ben
slayne al day for hee: we ben gesside as scheep of slauzter/
but in alle hes hingis we ouercomen: for hym hat louede vs/
sohely I am certayne · for neher deb̄ · neher liff · neher aun-
gels · neher pryncipatis · neher vertues · neher potestatis ·
neher present hingis · neher hingis to compynge · neher
strenghe · neher heyzhe · neher depnesse · neher oþer creature ·
schal mowe departe vs fro he charite of god: hat is in c̄st Ihū
oure lorde//

Sepe treuhe in crist Ihū · I lize not my conscience Cm 9^m
berynge witnessyng to me in he holy god · for
grete heuynesse is to me · & contynuel sorowe to
myn herte/ forsoþe I my self desiride for to be cur-
sode (or departide) fro crist for my breþeren · hat ben cosyns
astir he fleysche · hat ben israelitis (or of isri) whos adopcion
is of sones & glorie & testament & ȝyugnge of lawe · & seruyse
& bishetis · whos ben he faderis · & of whom crist astir he
fleysche · hat is god aboue alle hingis: blesside into worldis/
amen/ sohely not hat he worde of god hat fallen dounes (or
saylide unsulfide)/ sohely not alle hat ben of isri: hes ben is-
raelitis (or sones of iacob)/ neher hei hat ben he seede of abra-
ham alle ben sones: but in ysaac · seed schal be clepide to hee/
hat is to seye · not hei hat ben sones of he fleysche · ben sones

to romayns

C. 15



Orlohe we laddet omen for to susteyne (or bere by
he feblenesse of sikk men or vnsad in seip: & not
plese to oure self eche of vs plese to his neyzebore
into good to edificacion and forlohe crist pleside not
to hym self: but as it is witten. he reptoues (or schenschipis)
of men dispisyng hee: fallen on me/ forlohe what euer hingis
ben witten: he ben witten to oure techynge/ pat bi pacience &
comforte of scripturis: we haue hope/ forlohe god of pacience
& solace (or comforte) ȝyue to zou for to vndirstonde he same
hing eche into oher after Ihu crist: pat zee of one wille (or
wit) · wiþ one mouȝt worschip god & he fadir of oure lord Ihu
crist/ for whiche hing take zee to gedit: as & c̄st took zou into
honoure of god/ sohely I leye Ihu crist for to haue be a mynſt-
tre of circumcision for he treuhe of god: for to conferme he bi-
hesis of laderis/ sohely heben men for to honoure god vpon mer-
cy: as it is witten/ perfore lord I schal knoweleche to hee in he-
ben men: & I schal synge to hīname/ and estesone heleib/glade
(or ioye) zee heben men wiþ his puple/ and estesone/ alle heben
men preyle zee he lorde: & alle puples magnysie zee hym/ and es-
tesone ysate heleib/ per schal be a root of Jesse: & heben menschu-
len hope into hym· pat schal rise for to gouerne heben men/
forlohe god of hope· fulfil zou in al ioye & pees in bileynges:
pat zee abounde in hope & vertue of he holy god// ¶ Sohely
breberen & I my self am certeyn of zou: for & zee zoure self ben
ful of loue · zee fulfilde wiþ al science (or kunnynge): so hat
zee mowne moneste eche oher/ sohely breberen more hardily
I write to zou of partye · as azen bryngyng zou into mynde·
for he grace hat is zoun to me of god: hat I be he mynſtre
of crist Ihu in heben men/ I halowynge he gospel of god hat
he offerynge of heben men be made accepte & halowide in he
holy god/ perfore Ihaue glorie in crist Ihu to god/ forlohe I dar
not speke any hing of ho hingis: he whiche c̄st make not by me:
into obedience of heben men in worde & dedis· in vertue of to-
kenes

to romayns

kenes & grete wondris · in vertue of he holy gos̄t · so hat from
irl̄m by cumpas til to hillitrik · I haue fulfilde he gospel of cr̄st/
forsohe so I haue prechide his gospel · not where ēt was na-
myde · leste I blide upon oþeris grounde · but as it is writen/
for to whom it is not tolde of hym · hei schulen se / and hei hat
herden not schulen vndirstonde / for whiche þing I was lettide
ful myche for to come to zou · & I am forbeden til into zit / for-
sohe nowe I not hauynge forþer place in hes cuntrees · soþely
hauynge coueytise of comynge to zou · of many zeeris now
goinge bisore · whan I schal bygynne for to passe into spayne ·
I hope hat I passyng forþe schal se zou / and of zou schal be
ledde hidir · zif I schal vse zou firste in partye / before nowe
I schal passe forþ to irl̄m · for to mynystre to seyntis / forsohe
macedonye & acaye prouede for to make sum collacon̄ (or ge-
derynge) of money into pore men of seyntis · hat ben in irl̄m /
soþely it pleside to hem · & hei ben detours of hem / for whi zif
heþen men ben made parteners of here gos̄ly þingis · hei owen
& in fleyſchely þingis for to mynystre to hem / before whanne
I schal ende his þing & assigne hem his fruyte · by zou I schal
passe into spayne / forsohe I woot hat I comynge to zou schal
come · in he aboundinge (or plente) of he blesyng of cr̄st / be-
fore breþeren I biseche zou by oure lorde Ih̄u cr̄st · & by cha-
rite of he holy gos̄t · hat ȝee helpe me in ȝoure preyers · for me
to he lorde · hat I be deluyueride fro he vntrewe men hat ben
in Judee · & hat he offerynge of my seruyce be acceptide in
Irl̄m to seyntis / hat I come to zou in ioyze by he wille of god ·
& hat I be refreschide wiþ zou / soþely god of pees be wiþ zou
alle amen //



Orsohe breþeren I comende to zou feben oure suster
hat is in he seruyce of he chirche · hat is cencris · hat
ȝee receyue hire in he lorde worshily to seyntis · & hat
ȝee stonde nyȝ (or helpe) hire · in what euer nedē (or
þing) sche schal nedē of zou / forsohe & sche stode nyȝ (or helpide)
to

C^m 16^m

to romayns

to manye: & to myself/salute(or grete) zee prisca & aquyla myn
helpers in Ihū c̄st: he whiche vndir puttiden here neckis for
my soule (or liſf)/ to whom not I al one do hankyngis: but &
alle chirchis of heben men/ and grete zee wel here homely
chirche/gretiþ wel ephenete louede to me· pat is he firſte of alle
in crift Ihū/greteþ wel mary· he whiche hat traueylide myche
in vs/gretiþ wel adronyk & Julian my cosyns & myn euen cap-
tives(or prisouners): he whiche ben noble amouge he apostlis:
& he whiche weren bifore me in c̄ſt/gretiþ wel ampliete/moſte
derworþ to me in he lorde/gretiþ wel urban oure helper in
crift Ihū: & stacchen my louede/gretiþ wel appellem he noble
in crift/gretiþ wel hem pat ben aristoblis hous/gretiþ wel he-
rodien my cosyn/gretiþ wel hem pat ben at narcisles hous:
pat ben in he lorde/gretiþ wel tryphenam & tryphonam · he
whiche wymmen traueylen in he lorde/gretiþ wel persida
moſte derworþe womman · pat hat myche traueylide in he
lorde/gretiþ wel ruphus chosen in he lorde: & his modir & myn/
gretiþ wel anscrete · elegoncia · hermen · patroban · herman ·
and breperen pat ben wiþ hem/gretiþ wel sylologus & Julian
& venerum & his ſiſter & lympiaſes: and alle he leyntis pat ben
wiþ hem/gretiþ wel to gedir in holy coſſe/ alle he chirchis of
c̄ſt grete zou wel// ¶ forſohe breperen I prepe zou pat zee af-
pie hem pat maken diſcenſors & hurtyngis (or ſclaundriſis):
biſidis he doctryne · pat zee haue lernyde: & bowe he awey fro
hem/ſobely ſuche men ſeruen not to he lorde crift: but to here
wombe/and by ſwete wordis & blesſyngs deceyuen he hertis of
innocent men/ſobely zoure obedience is puplischide into every
place/perfore I ioye in zou: but I wole zou for to be wiſe in
good þing · & ſymple in euyl þing/forſohe god of pees deſoule
ſathanas vndir zoure feet ſwifſtely/ he grace of oure lorde ihū
crift wiþ zou/tymothe myn helper gretiþ zou wel · & also lu-
cyns & Jason & ſolipater my cosyns/I he pridde grete zou wel:
pat haue write his epiſtle in he lorde/gapus myn herberger
gretiþ zou wel: and quartus droþer/ he grace of oure lorde

Ihū

to romayns

hem a spirit of compunccon· yzen hat hei seen not· & eris hat
hei here not· til into his day/ and dauyd seih/ be he borde of hem
made bisore hem into a gnare & into cacchyngē & into sciaun-
dre· & into zildyngē azen to hem/ be he yzen of hem made dirke·
hat hei se not· and incroke algatis he bac of hem/ perfore I
seye wher hei offendiden so· hat hei schulen falle dounē· fer be
it/ but by gilte of hem helpe is made to heben men· hat hei sue
hem/ hat zif he gilte of hem ben richeſſis of he worlde· & he mun-
yschyngē (or makyngē leſſe) of hem· ben richeſſis of heben men·
how myche more he plente of hem· ſohely I seye to zou heben
men/ how longe ſohely I am aſtrole of heben men· I ſchal ho-
noure my mynysterie (or feruyce) zif on any maner I fyre my
fleysche for to folowe· & I make ſumme of hem ſaad/ forſohe zif
he loos of hem is recounſeylyngē of he worlde· what he takyngē
up of hem· no but liſf of deade men· for zif he ſacrifice (or litil
parteoftaſtyngē) be holy· & hool gobet/ and zif he root be holy·
& he braunchis/ hat zif any of he braunchis ben broken· you
ſohely whanne you were a wilde olyue tree· art ſette amonge
hem· & art made felowe of he root & of he olyue tree·
nyl you glorie azenes he braunchis/ for zif you gloriest· you
berest not he root· but he root hee/ perfore you feiſt/ he braun-
chis ben broken hat I be inſette/ wel/ for vnbileue he braun-
chis hen broken· forſohe you ſtondiſt by feih/ nyl you ſauer
hize hing but drede you/ forſohe zif god ſparide not kyndely
braunchis· leſſe parauenture he ſpare not hee/ perfore ſe he
godenesſe & he feerſenelle of god/ ſohely he feerſenelle into hem
hat ſellen dounē· ſohely he godenes of god in hee· zif you
ſchalt dwelle in godenesſe/ ellis & you ſchalt be kitte dounē/
but & hei ſchulen be inſette· ſchulen not dwelle in vnbileue/
forſohe god is myzty· eftelone for to inſette hem/ for whi zif
you art kitte dounē of he kyndely wilde olyue tree· forſohe
breþeren I nyl zou vnknoƿe his mynysterie· hat zee be not wiſe
to zoure ſelf/ for blyndenesſe haþ fallen of party in iſt· til he
plente of heben men entride· & ſo al iſt ſchulde be made ſaad
as

to romayns

as it is written/ he schal come of syon hat schal delyuer & turne
awey: vnpitee of iacob/ and his testament to hem of me:
whanne I schal do awey here synnes/ soþely vp þe gospel •
enemyes for þou: forsoþe moste derworþ vp þe eleccōn• for fa-
deris/ soþely þe ȝiftis & clepyng of god: ben wiþ outen for-
hinkyng (or reuokyng)/ soþely as sumtyme & ȝee billeueden
not to god • nowe forsoþe ȝee haue gete mercy for þe vnbileue
of hem: so & þes nowe billeueden not into ȝoure mercy • hat &
þei gete mercy/ forsoþe god closide to gedit alle þingis in vnbili-
ue: hat he haue mercy on alle/ ¶ O þe biȝenesse (or depnesse)
of þe richessis of wisdom & kunnynge of god/ how incompre-
hensible ben his domes: & his weyres vnsurcheable/ forsoþe
who knewe þe witte of god: or who was his counseler or who
former ȝau to hym: & it schal be quytte azen to hym: for of
hym & by hym & in hym ben alle þingis: to hym honoure &
glorie into worldis amen//

C^m 12^m



And so breþeren I biseche ȝou by þe mercy of god •
hat ȝee ȝyue ȝoure bodyes a lyuyng oost (or sacri-
fice) holy plesynge to god • ȝoure seruyce reson-
able/ and nyl ȝee be confourmyde (or made līk) to
his worlde: but be ȝee refourmyde in newenesse of ȝoure witte:
hat ȝee proue whiche is he wille of god • good & wel plesynge
& parfite/ forsoþe I seye by þe grace hat is ȝouen to me • to alle
hat ben amonge ȝou • for to not sauor (or kunne) more hanne
it bishouþ for to kunne • but for to kunne to sobrenesse/ and
to eche man as god hat departide he mesure of feiþ/ forsoþe as
in one body we haue many membris • soþely alle þe membris
hane not þe same acte (or dede) so we ben manye: one body in
crist/ eche forsoþe membris: he toþer of anoþer/ þerfore hau-
yng ȝiftis dyuersynge vp þe grace hat is ȝouen to vs • oþer
prophecye vp resoun of feiþ • oþer mynysterie or seruyce in
mynystrynge/ oþer he hat techþ in techynge: he hat stireþ
lostely in exhortacion (or monestrynge)/ he hat ȝyueþ in sym-
pleness •

to ye corrintheis .1.

of hym zee ben in crist Ihu · he whiche is made to vs wisdom &
rizzwesnelle & holynesse & azen byinge / hat as it is written · he
hat glorie · glorie in he lorde //



¶ D I breheren whan I came to zou · came not in

C^m 2^m

bizenesse of worde (or wisdom) tellynge (or schewynge) to zou he witnessyng of c̄k / sohely I schewede (or demyde) me not · me for to wite (or kunne) any hing amonge zou · no but crist Ihu & hym crucifiede / and I in sekenesse & drede & myche tremblyng was anentis zou · & my worde & my prechynge not in persuable (or sutel glosynge) wordes of mannes wisdom · but in schewynge of spirit & vertue · hat zoure feib be not in wisdom of men · but in vertue of god / forsohe we speken wisdom amonge parfite men / forsohe not wisdom of his worlde · neper of prynces of his worlde hat be distruyede · but we speken he wisdom of god he whiche is hid in mysterie (or pryuete) · he whiche (wisdom) god bisore ordeynyde bisore worldis into oure glorie · he whiche no man of he prynces of his worlde knewe / for zif hei hadden knowe · hei schulen never haue crucifiede he lorde of glorie / but as it is written / he yze size not · ne he ere herde · neher it steyzede into he herte of man · what hingis god made reedy bisore · to hem hat louen hym / forsohe god schewide to vs by his spirit / forsohe he spirit sekil alle hingis · zhe he depe hingis of god / sohely who of men woot what hingis ben of man · no but he spirit of man hat is in hym / so & what hingis ben of god · no man knoweh · no but he spirit of god / forsohe we haue not receyuyde he spirit of his worlde · but he spirit hat is of god · hat we wite what hingis ben zounen to vs of god / he whiche hingis we speken · not in tauzte wordis of mannes wisdom · but in dostryne of he spirit comparisonynge spiritual hingis to gosly men / forsohe a bestly man perceyueh not yo hingis hat ben of he spirit of god / sohely it is foly to hym · & he may not vndirstone · for he is examynde (or assayde) gosly / forsohe

to romayns

þerfore þy nede be ȝee sujet: not onely for wrappē: but & for conscience/sohely þerfore & ȝee ȝyuen tributis/þei ben he myn-
ystris of god: for his same hing seruynge/þerfore ȝilde ȝee to
alle men: dettis/ to whom tribute: tribute/ to whom tol (or
custom for hingis borne aboute): tol (or suche custom)/to whom
dredē: dredē/ to whom honoure: honoure/ to no man owe ȝee
any hing: no but þat ȝee loue to gedir/ sohely he þat loueh his
neyzebore: haþ fulfilde he lawe/ for whi þou schalt do no lec-
cherie: þou schalt not flee: þou schalt not stele: þou schalt not
seye false witnessyng: þou schalt not coueyte he hing of hi
neyzebore/ and ȝif þer be any oþer maundement: it is in-
storide (or encloside) in his worde/ þou schalt loue hi neyze-
bore as hi self/ he loue of neyzebore: worship not euyl/ þer-
fore loue is plente (or fulfullynge) of lawe// ¶ And we wit-
ynge his tyme: for houre is nowe: vs to rise of sleep/ sohely
nowe oure helpe is neer: han whanne we billeueden/ he nyȝte
wente bisore: forsohe he day schal neyze/ þerfore castie we
aweye he werkis of dirkenessis: & he we cloþide he armes of
lizte: as in day wandre we honestly/ not in ofte etyngis &
drunkennesse: not in couchis & unchastitees not in instryues
& in enuye: but be ȝee cloþide he lorde Ihu ēs/ and do ȝee not
he cure (or bisynesse) of fleyſche in desiris//

C. 14^m



Dorsode take ȝee a sisk man in billeue: not in decep-
tacons (or dispitesouns) of þouȝtis/ sohely anoþer
billeueþ hym for to ete alle hingis/ forsohe he þat is
sisk (or vnþidefast): ete he wortis (or potage)/ he
þat etiþ dispise not he man not etynge/ and he þat etiþ not:
deme not he man etynge/ sohely god haþ taken hym/ who art
þou þat demest anoþer seruaunt: to his lorde he stondiþ or
falliþ doun/ forsohe he schal stonde/ forsohe he lorde is myȝty
for to ordeyne hym: (or make stidefast) for whi anoþer demeþ
a day bitwix he day: anoþer demeþ eche day/ eche man a-
bounde (or be plenteuous) in his witte/he þat sauereþ (or vn-
dirstondiþ

to ye corrintheis .i.

ple of god is holys he whiche zee ben/ no man deceyue hymself/ zif any man amonge zou is seen to be wise in his worlde/ he made a fool · hat he be wise/ forsohe he wisdom of his worlde/ is foly anentis god/ forsohe it is writen/ I schal cacche wise men in here wisdom (or sutel gile)/ and este/ ye lorde hab knowen he houztis of wisemen· for hei ben veyne/ and so no man glorie in men/ forsohe alle hingis ben zoure · oher pou· oher appollo · oher cephias (hat is petre) oher he worlde · oher lijf oher deef · oher hingis present · oher hingis to comynge/ forsohe alle hingis ben zoure · zee forsohe of crist · crist sohely of god//

C^m 4^m
So a man gesse (or deme) vs as mynystris of cst & dispenders of he mynysteries of god/ nowe it is souzte here amonge he dispenders· hat a man be founden trewe/ forsohe to me it is for he leste hing · hat I be demyde of zou or of mannes day/ but neher I deme myself/ sohely I am nobing guilty to my self· but not in his hing I am iustifiede/ forsohe he hat demeh me is he lorde/ & nyl zee deme bisore he tyme · til hat he lorde come· he whiche & schal liȝten he hidde hingis of dirkenessis· & schal schewe he counseplis of hertis · & hanne preysynges schal be to eche man of god//
CSo hely breheren his hing I haue transfiguride into me & in appollo· hat in vs zee lerne· leste hat ouer hat it is writen· one azenes anoher be inblowen (wih pride) for anoher man/ who forsohe demeh hee · what sohely hast thou· hat thou hast not receyuyde· what gloriest thou as thou haddist not receyuedē nowe zee ben fulfilde· nowe zee ben made riche/ zee regnen wihouten vs · & I wolde zou regne· hat & we regnyde wih zou/ sohely I wene hat god schewide vs he laste apostolis · & made redy to he deþ· for we ben made a spectacle to he worlde & to aungels & to men/ we foolis for crist· zee forsohe prudent in crist/ we fisk· zee forsohe stronge/ zee noble· we forsohe vn-noble/ til into his houre & we hungry & Cristen· & ben nakide· & ben smyten wih buffetis· & we ben vnsable & we traueylen

xx

worchiynge

to romayns

C^m 15^m



Orsohe we sadder Owen for to susteyne (or bere vp)
þe feblenesse of sikk men or vnsad in seip: & not
plese to oure self/ eche of vs plese to his neyzebore
into good to edificacōn/ and forsohe crist pleside not
to hym self: but as it is writen/ þe reproves (or schenschipis)
of men dispisynge hee: fallen on me/ forsohe what euer þingis
ben writen: þe ben writen to oure techynge/ þat bi pacience &
comforde of scripturis: we haue hope/ forsohe god of pacience
& solace (or comforde) ȝyue to ȝou for to vndirstande þe same
þing eche into oþer after Iþū crist/ þat ȝee of one wille (or
wit) · wiþ one mouþ worschip god & þe fadir of oure lorde Iþū
crist/ for whiche þing take ȝee to gedir: as & ȝit took ȝou into
honoure of god/ soþely I seye Iþū crist for to haue be a mynys-
tre of circumcision for þe treuþe of god: for to conferme þe bi-
heitis offaderis/ soþely heþen men for to honoure god vpon mer-
cy: as it is writen/ þerfore lorde I schal knoweleche to hee in he-
þen men: & I schal syng to þin ame/ and estesone he seip/ glade
(or ioye) ȝee heþen men wiþ his purple/ and estesone/ alle heþen
men preyle ȝee þe lorde: & alle puples magnyfie ȝee hym/ and es-
tesone psaie seip/ þer schal be a root of Jesse: & heþen menschu-
len hope into hym · þat schal rise for to gouerne heþen men/
forsohe god of hope · fulfil ȝou in al ioye & pees in bileyng:
þat ȝee abounde in hope & vertue of þe holy gosl// ¶ Soþely
breheren & I my self am certeyn of ȝou: for & ȝee ȝoure self ben
ful of loue · ȝee fulfilde wiþ al science (or kunnyng): so þat
ȝee mowne moneste eche oþer/ soþely breheren more hardilȝ
I write to ȝou of partye · as azen bryngyng ȝou into mynde ·
for þe grace þat is ȝouen to me of god: þat I be þe mynystre
of crist Iþū in heþen men/ I halowynge þe gospel of god þat
þe offerynge of heþen men be made accepte & halowide in þe
holȝ gosl/ þerfore I haue glorie in crist Iþū to god/ forsohe I dar
not speke any þing of ho þingis: þe whiche ȝit make not by me:
into obedience of heþen men in worde & dedis· in vertue of to-
kenes

to ye corrintheis .i.

sourdowz of malice & waywardenesse/ but in herfe hingis of
clennesse & treuhe// I wrote to zou in a pistel hat zee ben not
mengide wiþ lechhours/ soþely not wiþ lechhours of his worlde·
or coueytouse men· or rauenours or wiþ men seruyng to ydolis·
ellis zee schulden haue gon oute of his worlde/ nowe soþely
I wrote to zou for to not be mengide (or comoune not)/ zif he
hat is namyde a broþer amonge zou is a lechhour· or couey-
touse · or seruyng to ydolis · or cursur · or ful of drunken-
nesse · or rauenour· wiþ suche never take mete/ forsoþe what
to me · for to deme of hem hat ben wiþ outen forþ / wher zee
deme not of hem hat ben wiþinne / for why god schal deme
hem hat ben wiþ outen forþ/ do zee awey euyl hing of zoure
self//

O At any of zou hauynge a cause azenes anoþer · be
demyde at wickide men· & not at seyntis (or holy
men) / wher zee witen not for seyntis schulen deme
of his worlde / and zif he worlde be demyde in zour
ben zee unworhi hat demen of leste hingis / witen zee not for
we schulen deme aungelis· how myche more worldely hingis /
perfore zif zee schulen haue worldely nedis· ordeyne zee he
contemptible men· (or of litil reputacion) hat ben in he chirche
for to deme/ I seye to zoure schame/ so her is not any wise
man hat maye deme bitwixe a broþer & his broþer· but a bro-
þer wiþ broþer sryueþ in doom· & hat anentis unseþful men/
nowe forsoþe trespass is algatis in zou· for zee haue domes a-
monge zou/ whi more taken zee not wronge / whi not more
suffre zee fraude / but & zee done wronge · & frauden (or bi-
gilen) · & hat to breheren/wher zee witen not for wickide men
schulen not welde he kyngdom of god / nyl zee erre/ neþer lec-
hours· neþer men seruyng to ydolis· neþer auoutrs· neþer
nesche· neþer lechhouris (or men hat done synne of sodom) · ne-
þer hefes · neþer coueytouse men (or nygardiſ) · neþer men
ful of drunkennesse · neþer cursers · neþer rauenours· schulen
welde

C^m 6^m

to romayns

to manye & to myself/salute(or grete) zee prisca & aquyia myn
helpers in ihū ēst: he whiche vndir puttiden here neckis for
my soule (or liſt) / to whom not I al one do hankyngis: but &
alle chirchis of heben men/ and grete zee wel here homely
chirche/gretiþ wel ephenete louede to me· hat is he firſte of aſie
in crifſ ihū/greteþ wel mary· he whiche hat traueylide myche
in vs/gretiþ wel adronyk & Julian my cosyns & myn euen cap-
tives(or priſouners): he whiche ben noble amon ge he apollis:
& he whiche weren biſore me in ēſt/gretiþ wel ampliete· moſte
derworh to me in he lorde/ gretiþ wel urban oure helper in
crifſ ihū: & ſtacchen my louede/gretiþ wel appellem he noble
in crifſ/gretiþ wel hem hat ben arifoblis hous/gretiþ wel he-
rodiens my cosyn/ gretiþ wel hem hat ben at narcisſes hous:
hat ben in he lorde/ gretiþ wel tryphenam & tryphonam · he
whiche wymmen traueylen in he lorde/ gretiþ wel perſua
moſte derworh womman· hat haþ myche traueylide in he
lorde/gretiþ wel ruphus choſen in he lorde: & his modir & myn/
gretiþ wel anſicrete · flegoncia · hermen · patroban · herman ·
and breheren hat ben wiþ hem/ gretiþ wel fylologus & Julian
& venerum & his ſiſter · & lympiaſes: and alle he leyntis hat ben
wiþ hem/ gretiþ wel to gedir in holy coſſe/ alle he chirchis of
ēſt grete zou wel// ¶ forſohe breheren I preye zou hat zee af-
pie hem hat maken diſcenconis & hurtyngis (or ſclaundriſ):
biſidis he doſtryne · hat zee haue lernyde: & bowe he awey fro
hem/ſobely ſuche men feruen not to he lorde crifſ: but to here
wombe/ and by ſwete wordis & blesſyngs deceyuen he hertis of
innocent men/ſobely zoure obedience is pupliſchide into euery
place/ þerfore I ioye in zou: but I wole zou for to be wiſe in
good þing · & ſymply in euyl þing/ forſohe god of pees deſoule
ſathanas vndir zoure feet ſwiftely/ he grace of oure lorde ihū
crifſ wiþ zou/ tymothe myn helper gretiþ zou wel · & also lu-
cyns & Iaſon & ſolipater my cosyns/I he þridde grete zou wel:
hat haue wtite hiſ epiſſle in he lorde/ gayus myn herberger
gretiþ zou wel: and quartus broþer/ he grace of oure lorde
ihū

to ye corrintheis .1.

widowis it is good to hem: zif hei dwellen so & as I/ for zif
hei conteynen not hem selfe (or ben not chaste): be hei wed-
dide/ forsohe it is better for to be weddide: han for to be brente/
forsohe to hem hat ben iognede in matrymonye. I comaunde
not I but he lorde: he wise for to not departe fro he hous-
bonde/ hat zif sche schal departe: for to dwelle unweddide: or
for to be recounseplide to hire housbonde/ and he housbonde
forsake not he wiſſ/ for whi to oper I leye: not he lorde/ zif
any broher haue an unfeiþful wiſſ: & sche consentiþ for to
dwelle wiþ hym/ leeue he (or forsake he) hit not/ and zif he
womman hab an housbonde unfeiþful: & his consentiþ for to
dwelle wiþ hit: leeue sche not he housbonde/ forsohe he unfeiþ-
ful housbonde is halowide by he feiþful womman: & he unfeiþ-
ful womman is halowide by he feiþful housbonde/ elles zoure
chyldren weren vncleyn: nowe forsohe hei ben holy/ hat zif he
unfeiþful departiþ: departe he/ forsohe he broþer (or sister) is
not suget to seruage/ in suche forsohe god clepide vs in pees/
sohely wher of woste you womman: zif you schalt make he
man saafy or wher of woste you man: zif you schalt make he
womman saafy not but as he lorde hab departide to eche/ as
god hab clepide eche man: & so go he/ and as I teche in alle
chirchis/ summan circumcidide is clepide: brynge he not to
prepucie/ summan is clepide in prepuicie: be he not circumci-
dide/ circumcision is nouȝt: & prepuicie is nouȝt: but he kep-
ynge of he comaundementis of god/ eche man in what cleppynge
he is clepide: in hat dwelle he/ you seruaunt art clepide: be it
not to charge to hee/ but zif you mayste be free: more vse you/
he hat in he lorde is clepide seruaunt: is fre man of he lorde/
also & he hat fre man is clepide: is he seruaunt of cristi/ wiþ
prise zee ben bouȝt: nyl zee be made seruauntis of men/ eche
man perfore in what cleppynge he is clepide: in hat dwelle he
anentis god// ¶ forsohe of virgyns I haue not precept of god/
sohely I zyue counseyl as hauyng mercy of he lorde hat I be
trewe/ perfore I gesse (or denie) his hing for to be good for
present

to ye corrintheis . i.

same kunnynge/ forsohe breheren it is signyfiede (or tolde) to
me · of hem hat ben at cloes: for stryues ben amonge zou/ for-
sohe I seye his hing: hat eche of zou seih/ forsohe I am of poul·
forsohe I of appollo · treuely I of cephias (hat is petre): for-
sohe I of ēst/ wher crist is departide/ wher poul is crucifiede
for zou · oþer ben ȝee baptiside in he name of poul/ I do
þankynge to god · hat I baptiside no man of zou· no but cris-
pus & gayus · leste any man seye hat ȝee ben baptiside in my
name/ soþely & I baptiside he hous of steuene(a womman)/ but
I woot not ȝif I baptiside any oþer/ for crist sente me not for
to baptise· but for to euangelize (or preche he gospel)/ not in
wisdom of worde: hat he crosse of ēst be not voydide awey/ for
he worde of he crosse: is foly soþely to men perischynge/ for-
sohe to hem hat ben made saaf· hat is to seye to vs· it is he ver-
tue of god/ soþely it is writen/ Ischal leese he wisdom of wise-
men: & I schal reproue he prudence of prudent men/ wher is
he wiseman/ wher is he writer (or man of lawe): where is he
purchasour of his worlde/ wher god hab not made he wisdom
of his worlde: folische (or fool)/ for why for in he wisdom of
god: he worlde knewe not god by wisdom/ it pleside to god for
to make men saaf bileyngne: by he foly of prechynge/ for &
iewes seeken signes: & grekis seeken wisdom/ forsohe we pre-
chen crist cruciside/ to iewes soþely sclaundre: to heben men
soþely foly/ forsohe to hem clepide iewes & grekis crist he ver-
ture of god & he wisdom of god/ for hat hat is foly hing of god:
is wiser han men/ & hat is sijc hing (or frell) of god: is strenger
han men/ forsohe se ȝee zoure clepynge breheren · for not
manye wisemen astir he sleysche · not many myzty · not many
noble: but god chees ho hingis hat ben folis of he worlde:
hat he confounde wise men/ and god chees he sijke hingis (or
frell) of he worlde: hat he confounde he stronge hingis/ and
god chees he vnnoble hingis & dispisable hingis of he worlde·
& ho hingis hat ben not: hat he schulde distruye ho hingis hat
ben/ hat eche sleysche (or man) glorie not in his sizte/ forsohe

of

to ye corrintheis .1.

of hym þee ben in cristi ihu · þe whiche is made to vs wisdom &
riȝtewesnesse & holynesse & azen byinge þat as it is written · þe
þat glorieþ: glorie in þe lorde//

And I breþeren whan I came to þou: came not in Cm 2^m
biȝenesse of worde (or wisdom) tellynge (or schew-
yng) to þou he witnessyng of c̄si/ soþely I schew-
ede (or demyde) me not· me for to wite (or kunne)
any þing amonge þou: no but cristi ihu · & hym cruciside/ and
I in fekenesse & drede & myche tremblynge was anentis þou:
& my worde & my prechynge not in persuuable (or sutel glos-
yng) wordes of mannes wisdom: but in schewynge of spirit
& vertue · þat þoure feiþ be not in wisdom of men: but in ver-
tue of god/ forsoþe we speken wisdom amonge parfite men/
forsoþe not wisdom of his worlde · neþer of prynces of his
worlde þat be distroyede: but we speken he wisdom of god he
whiche is hid in mysterie (or pryuete) · þe whiche(wisdom) god
bisore ordeynyde bisore worldis into oure glorie · þe whiche
no man of he prynces of his worlde knewe/ for zif þei hadden
knoweþ: þei schulen never haue cruciside he lorde of glorie/
but as it is written/ he yze size not · ne he ere herde · neþer it
sleyzede into he herte of man · what þingis god made reedy
bisore: to hem þat louen hym/ forsoþe god schewide to vs by his
spirit/ forsoþe he spirit sekis alle þingis: zhe he depe þingis of
god/ soþely who of men woot what þingis ben of man: no but
þe spirit of man þat is in hym/ so & what þingis ben of god ·
no man knoweþ: no but þe spirit of god/ forsoþe we haue not
receyuyde þe spirit of his worlde: but þe spirit þat is of god ·
þat we wite what þingis ben ȝouen to vs of god/ þe whiche
þingis we speken · not in tauzte wordis of mannes wisdom:
but in doctryne of þe spirit comparisonnyng spiritual þingis
to gostly men/ forsoþe a bestly man perceyueþ not þo þingis
þat ben of þe spirit of god/ soþely it is foly to hym · & he may
not vndirstone · for he is eramynye (or assayde) gostly/ for-
soþe

to ye corrintheis . i.

soþe a spiritual man demeþ alle þingis: & he is demyde (or dampnyde) of no man as it is written/ who soþely knewe þe witte or þe lorde: or who tauȝte hym/ for why we haue þe witte of cristi//

C^m 3^m



¶d breþeren I myȝt not speke to þou as to spiritual men: but as to fleyſchely/ as to litil children in ēſt. I ȝauē to þou mylke drynke: not mete/ soþely ȝee myȝte not zit vndirstonde: but neþer nowe soþely ȝee mowne · for zit ȝee ben fleyſchely/ whanne enuye & strife is amoneȝ ȝou: wher ȝee ben not fleyſchely · & aftir man ȝee gon/ for whanne summe seij/ I soþely am of poul· another forſoþe I am of appollo: wher ȝee ben not men/ what þerfore is appollo: what forſoþe poul/ hei ben mynyſtris (or seruauntis) of hym to whom ȝee haue bileuede: & to eche man as god haþ ȝouen/ I plauntide· appollo wattride: but godgafe encresynge/ and so neþer he haþ plauntib is any þing· neþer he haþ moyſib: but god haþ ȝyueþ encresynge/ forſoþe he haþ plauntib & he haþ moyſib: ben any þing/ eche schal take his propre hysse: aftir his traueyl/ for we ben he helpers of god· ȝee ben he erþe tilyngē of god: ȝee ben he bildenye of god/ aftir he grace of god haþ is ȝouen to me as a wise carpenter I sette he foudement/ forſoþe another bildib aboue/ soþely eche man se how · & what þingis he bilden upon/ soþely no man may sette any oþer foudement bisidis haþ is sette: he whiche is ēſt Ih̄c/ forſoþe zif any man bilde ouer upon his foudement · golde siluer· precious stone · stickeis · bay · stoble: every mannes werke schal be schewide in fijr/ what maner it is: he fijr schal proue/ zif he werke of any man schal dwelle · he whiche he bilden upon: he schal receyue mede/ zif any mannes werke schal brenne: it schal suffre payrynge/ forſoþe he schal be saſe: so neþeles as by fijr// ¶ Wite not ȝee for ȝee ben he temple of god: & he spirit of god dwelliþ in ȝou/ forſoþe zif any schal desoule he temple of god: god schal disparple (or distruye) hym/ forſoþe he tem- ple

to ye corrintheis .i.

ple of god is holys he whiche zee ben/ no man decepue hymself/ zif any man amonge zou is seen to be wise in his worlde/ be he made a fool · hat he be wise/ forsohe he wisdom of his worlde· is foly anentis god/ forsohe it is writen/ I schal cacche wise men in here wisdom (or sutel gile)/ and este/ he lorde hat knownen he houztis of wisemen· for hei ben veyne/ and so no man glorie in men/ forsohe alle pingis ben zoure · over pou· over appollo · over cephias (hat is petre) over heworlde · over liſf over deef · over pingis present · over pingis to comynge/ forsohe alle pingis ben zoure: zee forsohe of crift · crift sohely of god//

So a man gesse (or deme) vs as mynystris of est & dis-
penders of he mynysteries of god/ nowe it is souzte
here amonge he dispenders· hat a man be founden
trewe/ forsohe to me it is for he leste hing· hat I be
demyde of zou or of mannes day/ but never I deme myself/
sohely I am nohing gilty to my self· but not in his hing I am
iustisside/ forsohe he hat demeh me is he lorde/ & nyl zee deme
bisore he tyme · til hat he lorde come· he whiche & schal lizten
he hidde pingis of dirkenessis: & schal schewe he counseylis of
hertis: & hanne preynges schal be to eche man of god//
CSo hely breheren his hing I haue transfiguride into me & in
appollo: hat in vs zee lerne· leste hat ouer hat it is writen· one
azenes another be inblowen (wih pride) for another man/ who
forsohe demeh hee/ what sohely hast you: hat you hast not
receyuyde: what gloriest you as you haddist not receyuedes·
nowe zee ben fulfilde: nowe zee ben made riche/ zee reg-
nen wihouten vs · & I wolde zou regne: hat & we regnyde
wih zou/ sohely I wene hat god schewide vs he laste apostlis ·
& made redy to he dey · for we ben made a spectacle to he worlde
& to aungels & to men/ we foolis for crift: zee forsohe prudent
in crift/ we fisk: zee forsohe stronge/ zee noble: we forsohe vn-
noble/ til into his houre & we hungren & hrysten · & ben nakide ·
& ben smyten wih buffetis: & we ben vnsable & we traueylen

C^m 4^m

xx

worckyng

To ye corrintheis .1.

þingis sellen to hem in figure/ sohely þei ben written to oure correccōn (or amendyng): into whom þe endis of þe worlde hane come// ¶ And so he hat gessþ hym for to stonde: se he hat he falle not/ temptacon take not zou: no but mannes/ forsoþe god is trewe he whiche schal not suffre zou for to be temptide: ouer hat þat zee mowne/ but he schal make wiþ he temptacon also purueaunte: þat zee mowne susteyne// ¶ Wherfore zee mosie derworþe to me: flee zee fro þe worschippyng of ydolis/ as to prudente men I speec: zee zou self deme hat þing hat I seye/ þe cuppe of blesyng he whiche we blessem: wher it is not þe comunyng of c̄̄tis blode/ and þe breed he whiche we breken: wher it is not þe delynge (or partetakyng) of þe body of þe lordes for one breed & one body we manye ben/ alle we hat taken part of one breed & of one cuppe// ¶ Se zee ist astir he sleysche/ wher þei hat eten oſtis (or sacrifices): ben not parteners of þe auter? what before seye I/ þat þing offride to ydolis is any þing: or þat þe ydol is any þing? but þo þingis hat heben men offren: þei offren to deuylis & not to god// ¶ forsoþe I nyl zou for to be made felowis of fendis/ for zee mowne not drynke þe cuppe of þe lorde: & þe cuppe of fendis/ zee mowne not be parteners of þe borde of þe lorde: & of þe borde of fendis/ wher we suen by enuye þe lorde/ wher we ben strenger han he/ alle þingis ben leuesful to me: but not alle þingis speden/ alle þingis ben leuesful to me: but not alle þingis ediffen/ no man seek þat þing þat is his owne: but þat þing þat is of another/ alle þing þat comeþ in þe bocherie (or in þe plater) ete zee: no þing aringe for conscience/ þe erþe & þe plente of it: is of þe lorde/ forsoþe zif any of vnfeiþful (or heben men) clepiþ zou to soper/ & zee wolen go: alle þing þat is sette to zou ete zee: no þing aringe for conscience/ zif any man sohely schal seye: his þing is offride to ydolis: nyl zee ete for hym þat schewide & for conscience/ forsoþe I seye not bi conscience: but of another/ sohely wherto is my liberte (or freedom) demyde of another mannes conscience/ þerfore zif I take parte wiþ grace: what am I blasphemide.

to ye corrintheis .1.

blasfemyde· for hat I do graces (or hankyngis) / þerfore wher
zee eten or drynken or done any oper þing· do zee alle þingis
into he glorie of god/ be zee wiþ outen offendre (or scalaundre)
to iewes & heven men· & to he chirche of god· as & I by alle þin-
gis plese to alle men/not seekyng what is profitable to me· but
hat hat to many men· hat hei ben made saaf//

GE zee folowers of me· as & I of c̄sl/ forsoþe breþeren Cm 11^m
[I preisse] zou· hat by alle þingis zee ben myndesful
of me· & as I ditoke to zou my comaundementis
zee kepen/ forsoþe I wole zou for to wite· hat c̄sl is
þe heed of eche man/ forsoþe þe heede of þe womman· is he
man/ forsoþe þe heed of c̄sl· god/ eche man preyng or prophe-
cyng· þe heed hilide· desoulyþ his heed/ forsoþe eche womman
preyng or prophecyng· þe heede not hilide· desoulyþ hire
heed/ forsoþe it is one· as zif sche be made ballide/ for zif a wom-
man be not veylide (or couetide)· be sche pollide/ for zif it is
soule þing to a womman to be pollide or made ballide· veyle
(or hijde) sche hitre heede/ soþely a man schal not veyle (or hijde)
his hede· for he is he ymage & glorie of god/ soþely a womman
is he glorie of man/ soþely a man is not of he womman·
but he womman of he man/ and forsoþe he man is not made
for he womman· but he womman for he man/ þerfore he
womman schal haue a veyle on hire hede· & for aungels/ neþe-
les never he man wiþ outen womman· never he womman wiþ
outen man in he lorde/ for whi as he womman of man· so & he
man by womman/ forsoþe alle þingis of god/ zee zoure self
deme/becomeþ (or bisemeþ) a womman not veylide (or couer-
ide) prey god/ never he kynde it self· techþ vs/ forsoþe hat zif
a man norische longe heer· it is euyl fame (or scalaundre) to
þym/ but zif a womman norische longe heer· it is glorie to
hire for heris ben zounen to hire for veyle (or couertynge)/ for-
soþe zif any man is seen for to be ful of strife amoungz zou·
we haue not suche custom· never he chirche of god/ soþely his
þing

to ye corrintheis .i.

þing I comaunde · not preysyng hat zee come to gedir not
into better þing: but into worse/ firſte forſohe zou comynge
to gedir into chirche: I here departyngis (or diſſenconis) for to
be · & of partie I bileyue/ for whi it bihoueb herefles for to be:
hat hei whiche be prouede · be made knownento zou/before zou
comynge to gedir into one: nowe it is not for to ete to lordis
ſoper/ forſohe eche man biſore takyn his ſoper for to ete/ and
ſophely another is hungrye: another forſohe is drunken/ wher zee
hane not housis for to ete & drynke · or zee dispisen he chirche
of god · & confounden hem hat hane not/ what ſchal I leye to
zou: I preye zou: in hiſ þing I preye zou not// ¶ forſohe I
haue taken of he lorde hat þing he whiche & I haue bitaken
to zou/ for he lorde Thū: in what nyȝt he was bitrayede: tooke
breed & doinge graces (or þankis): he brake & ſeyde take zee &
ete zee: hiſ is my body · he whiche ſchal be bitrayede for zou/
do zee hiſ þing into my mynde/ also he took he cuppe aftir he
hadde ſoupide: ſeyninge/ hiſ cuppe is he newe testament in my
blood/ do zee hiſ þing · how ofte euer zee ſchulen drynke into
my mynde/ ſophely how ofte euer zee ſchulen ete hiſ breed &
drynke he cuppe: zee ſchulen ſchewe he deef of he lorde 'til
he come/ and so who euer ſchal ete he breed or drynke he cuppe
of he lorde unworhily he ſchal be guilty of he body & blood of
he lorde/ forſohe proue a man hym ſelf: & ſo ete he of he ilke
breed & drynke of he cuppe/ forſohe he hat etiȝ & drynkiȝ
unworhily: etiȝ & drynkiȝ doom (or dampnacon) to hym: not
wiſely demyng he body of he lorde/before amonge zou many
ſlik & unſtronge or feble: and many ſlepen (or dien)/for ziſ we
demyden wiſely oure ſelf: forſohe we ſchulen not be demyde/
ſophely he while we ben demyde of he lorde: we ben chafiside·
hat we be not dampnyde wiþ hiſ worlde/ and ſo my breheren
whan zee comen to gedir for to ete: abide zee to gedir/ ziſ any
man hungrye: ete he at home: hat he come not to gedir into
doom/ ſophely I ſchal dispose over þingis: whanne I ſchal come//

Forſohe

5.
to ye corrinthies .1.

C^m 12^m

Lorsohe he spiritual hingis· breheren I nyl zou for
towknowe/ sohely zee witen for whanne zee weren
behen men: as zee weren ledde goinge to doumbe
symulacris/ perfore I make knownen to you hat no
man spekyng in he spirit of god: seih departynge fro Ihū/ and
no man maye seye he lorde ihū ix: no but in he holy god/ sohe-
ly departynge of graces ben: forsohe he same spirit/ and de-
partynges of seruyng: forsohe he same lorde/ and depart-
ynges of worschipynges ben: forsohe he same god hat worchip
alle hingis in alle hingis/ forsohe to eche man he schewynge
of spirit is zounen to profite/ to another forsohe bi spirit: he worde
of wisdom is zounen/ to another sohely: he worde of kunnynge
astir he same spirit/ seih to another: grace & helhes in one spi-
rit to another: he wochynge of vertues/ to another prophecie/
to another discrecon (or verrey knowynge) of spiritis/ to ano-
ther kyndis of tungis (or langagis)/ to another interpretyng
(or expounyng) of wordis/ forsohe alle hes hingis one in he
same spirit worchip: departyngeto eche by hem self as he wole//
C Sohely as her is one body & hav many membris: forsohe
alle he membris of he body whanne hei ben manye: ben one
body: so & cft/ and sohely in one spirit alle we ben baptiside in-
to one body: oþir iewes: oþer heben men: oþer seruauntis:
oþir fre: and alle we hane drunken in one spirit/ for whi & he
body is not one membre: but manye/ zif he foot schal seye: for
I am not he hande· I am not of he body: not perfore is it not
of he body/ and zif he ere schal seye: for I am not he yze· I am
not of he body/not perfore it is not of he body/ zif al he body be
he yze: where is hertynge/ and zif al he body be hertynge: where
is smellynge/ now forsohe god has putte membris: & eche of hem
in he bodyas he wolde/ hatzif alle weren one membre: where he
body/ but nowe sohely many membris: sohely one body/ forsohe
he yze schal not nowe seye to he hande: I haue no nede os hi
werke/ or este he hedeto he feet: zee ben not necessarie to me/ but
myche

to ye corrintheis .i.

myche more ho hat ben seen for to be more fysk (or lower) membris of he body: ben more nedeful/ and to hem hat we gessen for to be vnnobler membris of he body: we ȝyuen more honoure in cumpas/ and ho membris hat ben vnhonest: haue more honeste/ forsohe oure honest membris· of none haue nede: but god tempide he body ȝyung more worschip to it to whom it saylides/ hat debate be not in he body: but hat he membris be bise into he same hing for echē ober/ and zif one membre suffriþ any hing: alle membris suffren her wiþ/ ober zif one membre gloriþ: alle membris iopen togadir/ forsohe zee ben he body of cristi: and membris of membre/ and soþely god putte summe in þe chirche/firſte apostlis/ þe ſecounde tyme prophetis/ þe pridde techers aftirwarde vertues· aftirwarde graces of helyngeis: gouerneylis (or gouernynges) kyndis of langagis: interpretacionis oſwordis/ wher alle ben apostlis/ wher alle prophetis/ wher alle techers/ wher alle vertuess/ wher alle men haue grace of helyngeis/ wher alle ſpeken wiþ langagis/ wher alle interprete (or expounen)/ forsohe ſue zee he better gosly ziftis/ and zif I ſchewe to ȝow a more excellent (or worhi) weye//

C^m 13^m



If I speke wiþ tungis of men & aungelis· ſoþely I haue no charite: I am made as brasse ſounyng· or a ſymbol tynkyng/ and zif I haue prophecy & haue knownen alle myſteries & al kunnyngē or ſcience· & zif I haue al feiþ· ſo hat I ouerbere hillis (fro a place into anoher)· forſohe zif I ſchal not haue charite: I am nouȝt/ and zif I ſchal departe alle my goodis into metis of pore men· & zif I ſchal bitake my body· ſo hat I brenne· forſohe zif I ſchal not haue charite: it profiteþ to me no hing/ charite is paient/ it is benyngne (or of good wille)/ charite enuyȝþ not/ it doȝþ not gile· it is not inblowen (wiþ pride)· it is not ambicius (or coueytouſe) of worschipis· it ſekȝþ not ho hingis hat ben here owne/ it is not ſtride to wræphe· it henkiȝþ not euyȝ· it ioyȝþ not on wickidneſſe· forſohe it ioyȝþ to gedir to treueþ/ it

to ye corrintheis . i.

it suffriþ alle þingis · it biseueþ alle þingis/ it hopiþ alle þin-
gis · it susteyneþ alle þingis/ charite falliþ not doune/ wheþer
prophecies schulen be voydide · oþer langagis schulen ceese ·
oþer science schulen be distrupede/ forsoþe of partie mee hane
knowen · and of partie we prophecien/ forsoþe whanne þat schal
come þat is parfite · þat þing þat is of partie schal be avoydide/
whanne I was a litil childe · I spac as a litil childe · I vndre-
stoode as a litil childe/ forsoþe whanne I was made a man · I
avoydide þo þingis þat weren of a litil childe/ forsoþe we seen
now by a myroure in dirkenesse · þanne forsoþe face to face/ now
I knowe of partie · þanne forsoþe I schal knowe · as & I am
knowen · nowe forsoþe dwellen seþ · hope · charite/ þes þre ·
forsoþe þe more of hem is charite//

See zee charite · loue zee spiritual þingis · nowe for-
soþe þat zee prophecie/ forsoþe he þat spekiþ in
tunge · spekiþ not to men but to god/ forsoþe no
man heriþ/ soþely þe spirit spekiþ mysteriæ/ forwhi
he þat prophecieþ · spekiþ to men to edificacōn · & to monest-
yng & confortynge/ he þat spekiþ in tunge · edificie hym self/
forsoþe he þat prophecieþ · edificie þe chirche of god/ forsoþe I
wole zou alle for to speke in tungis · but more for to prophecye/
for whi he þat prophecieþ · is more han he þat spekiþ in tungis
(or langagis) · no but parauenture he interprete (or declare) ·
þat þe chirche take edificacōn · nowe forsoþe breþeren zif I
schal come to zou spekyng in tungis · what schal I profite · no
but zif I schal speke to zou · oþer in reuelacionis oþer in science ·
oþer in prophecie · oþer in techynge · neþeles þo þingis þat ben
wiþ outen soule (or liþ) þyngynge boyces · oþer pipe · oþer harpe ·
no but zif þei schulen zyue distynccon of sounyngis · how schal
it be conde þat is songen · oþer þat is harpide · and soþely zif
þe trumpe zife vncerteyn boyce · who schal make hym self redy
to þe batayle · so & no but zee schulen zyue an open worde by
tunge · how schal þat þat is leyde be knownen · soþely zee schulen
be

to ye corrintheis .1.

aren me: is his/wher we hane not power for to leede aboue a
womman sister · as & oþer apostlis & breþeren of þe lorde · &
cephas (hat is petre) ⁊ or I alone & barnabas · hane not power
for to worche þes þingis ⁊ who fiztis (or holdih knyȝthode) any
tyme wiþ his owne soudis ⁊ who plauntih a vynezerde · & etiþ
not of his stuyte ⁊ who feedih (or lesowih) a floc: & etiþ not
of þe mylke of þe floc ⁊ wher astir man I seye þes þingis ⁊ for-
soþe it is written in þe lawe of moyses/þou schalt not bynde þe
mouȝ of þe ore prescheynge (or traueylyng) wheþer of oren is
charge to god ⁊ wheþer for vs soþely he leij þes þingis ⁊ for
why for vs hei ben written · for he hat erij: oweþ to eren in
hope/ and he hat preschij (or traueylij): in hope for to per-
seue fruytis/ forsoþe zif we sownen spiritual þingis to zou: is
it grete zif we repen zoure sleyschely þingis ⁊ zif oþer ben par-
teners of oure power: whi not råher we ⁊ but we vseen not his
power · but we susteynen (or sustren) alle þingis · þat we ȝue
not lettyng (or sciaundre) to þe euangelie of c̄ſt/ witen ȝee
not for hei hat worchen in þe sacrarie (hat is place where holy
þingis ben kepte) ⁊ eten þo þingis þat ben of þe sacrarie: & þo
hat seruen to þe auter: taken parte wiþ þe auter/so & þe lorde
ordeynyde to hem þat tellen þe gospel: for to lyue on þe gos-
pel/ forsoþe I v̄lde noon of þes þingis ⁊ soþely I wrote not
þes þingis: þat hei be done so in me/ forsoþe it is gode to me
more for to dye: þan any man auoyde my glorie/for whi zif I
schal preche þe gospel: glorie is not to me/ forsoþe nede liȝ to
me/ forsoþe woo to me: zif I schal not euangelise/ forsoþe zif
I willynge do þis þing: I haue mede/ soþely zif azenes my
wille: dispensacon is bitaken to me/what þersore is myn hijre
(or mede) ⁊ þat I prechynge þe gospel: putte þe gospel wiþ
outen spense takyng (or sustenaunce)/ þersore þat I mystole
not my power in þe gospel/ for whi when I was fre of alle
men: I made me seruaunt of alle men · þat I schulde wynne
mo men/ and to iewes I am made as a iewe: þat I schulde
wynne iewes/ to hem þat ben vndre þe lawe: as I were vndre
þe

to ye corrintheis .i.

þe lawe· whan I was not vndre þe lawe· hat I schulde wynne
hem þat weren vndir þe lawe · to hem þat weren wiþ outen
lawe · as I were wiþ outen lawe · whanne I was not wiþ ou-
ten lawe of god · but I was in þe lawe of ēst · hat I schulde
wynne hem þat weren wiþ outen þe lawe / I am made sikk to
sikk men · þat I schulde wynne sikk men / to alle men I am
made alle þingis · þat I schulde make alle men saaf / forsohe I
do alle þingis for þe gospel · þat I be made partener of it//
C witen ȝee not þat hei þat rennen in a furlonge · alle forsohe
rennen · but one takyng þe prise / so renne ȝee · þat ȝee take / eche
man þat strifey in fizte · absteneþ hym fro alle þingis / and hei
forsohe þat hei take a corruptible crowne · we forsohe vncor-
rupte / perfore I renne so · not as into vncerteyn þing · þus I
fizt not as betynge þe eyre · but I chastise my bodye & bryng
it into seruage · leste parauenture whanne I haue prechide to
oper · I my self be made reprovable//

Sþeþely breheren I nyl ȝou for to vñknowe · for alle C 10^m
oure faderis weren vndre a cloude / and alle passiden
þe see · & alle ben baptiside in moyses · in þe cloude
& in þe see / and alle eten þe same spiritual breed · &
alle drunken þe same spiritual drynke / forsohe hei drunken of
þe spiritual · a stoon folowynge hem / forsohe þe stoon was ēst ·
but not in ful manye of hem · it was wel plesaunt to god / for
whi hei ben caste doun in þe deserte / forsohe þes þingis bendone
in sygure of vs · þat we be not coueyters of euylis · as & hei
coueptiden / neþer be ȝee made þdolatrers (þat is worshipers
of false maþmetis) · as summe of hem · as it is writen / þe pu-
ple satte for to ete & drynke · & hei haue risen vp for to pleye /
neþer do we fornycacion · as summe of hem diden fornycacion ·
& þre & twenty þousandis fallen · (or dieden) in one day / neþer
tempte we crist as summe of hem temptiden · and perischiden
of serpentis / neþer grucche ȝee as summe of hem grucchiden ·
and hei perischiden of þe waster (or distruyer) / forsohe alle þes
þingis

to ye corrintheis .i.

þingis sellen to hem in figure/ soþely þei ben writen to oure correccōn (or amendyng): into whom he endis of he worlde hane come// ¶ And so he hat gessib hym for to stonde: se he hat he falle not/ temptacon̄ take not þou: no but mannes/ forsoþe god is trewe he whiche schal not suffre þou for to be temptide/ ouer hat hat zee mowne/ but he schal make wiþ he temptacon̄ also purueaunte: hat zee mowne susteyne// ¶ Wherfore zee moste derworþe to me: see zee fro he wortschippynge of ydolis/ as to prudente men I speec: zee þou self deme hat þing hat I seye/ þe cuppe of blesyng he whiche we blessem: wher it is not he comunyng of ellsis blode/ and he breed he whiche we breken: wher it is not he delynge (or partetakyng) of he body of he lordes/ for one breed & one body we manye ben/ alle we hat taken part of one breed & of one cuppe// ¶ Se zee isri astir he deysche/ wher þei hat eten ollis (or sacrifices): ben not parteners of he auter/ what yersore seye I/ hat þing offride to ydolis is any þing: or hat he ydol is any þing/ but ho þingis hat behen men offren: þei offren to deuylis & not to god// ¶ forsoþe I nyl þou for to be made felowis of sendis/ for zee mowne not drynke he cuppe of he lordes: & he cuppe of sendis/ zee mowne not be parteners of he borde of he lordes: & of he borde of sendis/ wher we suen by enuye he lordes/ wher we ben strenger þan he/ alle þingis ben leuesful to me: but not alle þingis speden/ alle þingis ben leuesful to me: but not alle þingis ediffen/ no man seek hat þing hat is his owne: but hat þing hat is of anoþer/ alle þing hat comeþ in he bocherie (or in he plater) ete zee: no þing aringe for conscience/ þe erþe & þe plenteofit: is of he lordes/ forsoþe zif any of unfeiþful (or heven men) clepiþ þou to soper/ & zee wolen go: alle þing hat is sette to þou ete zee: no þing aringe for conscience/ zif any man soþely schal seye · þis þing is offride to ydolis: nyl zee ete for hym hat schetwide & for conscience/ forsoþe I seye not hi conscience: but of anoþer/ soþely wherto is my liberte (or freedom) demyde of anoþer mannes conscience/ yersore zif I take parte wiþ grace: what

to ye corrintheis .1.

blasemyde· for hat I do graces (or hankyngis) þerfore wher
zee eten or drynen or done any oþer hing· do zee alle hingis
into þe glorie of god/ be zee wiþ outen offendon (or sclaundre)
to iewes & heben men· & to þe chirche of god· as & I by alle þin-
gis plese to alle men/not seekyng what is profitable to me· but
hat hat to many men· hat þei ben made saaf//

GE zee folowers of me· as & I of ēs/ forsohe breþeren C^m 11^m
[I preise] zou· hat by alle þingis zee ben myndesful
of me· & as I bitoke to zou my comaundementis
zee kepen/ forsohe I wole zou for to wite· hat ēs is
þe heed of eche man/ forsohe þe heede of þe womman· is þe
man/ forsohe þe heed of ēs· god/ eche man preyng or prophe-
cyng· þe heed hilide· desoulyþ his heed/ forsohe eche womman
preyng or prophecyng· þe heede not hilide· desoulyþ hire
heed/ forsohe it is one· as ȝif sche be made ballide/ for ȝif a wom-
man be not veylide (or coueride)· be sche pollide/ for ȝif it is
soule hing to a womman to be pollide or made ballide· veyle
(or hijde) sche hire heede/ sohely a man schal not veyle (or hijde)
his hede· for he is þe ymage & glorie of god/ sohely a womman
is þe glorie of man/ sohely a man is not of þe womman·
but þe womman of þe man/ and forsohe þe man is not made
for þe womman· but þe womman for þe man/ þerfore þe
womman schal haue a veyle on hire hede· & for aungels/ neþe-
les never þe man wiþ outen womman· never þe womman wiþ
outen man in þe lorde/ for whi as þe womman of man· so & þe
man by womman/ forsohe alle hingis of god/ zee zoure self
deme/becomeþ (or bitemeþ) a womman not veylide (or couer-
ide) prey god/ never þe kynde it self· techilþ vs/ forsohe hat ȝif
a man norische longe heer· it is euyl fame (or sclaundre) to
hym/ but ȝif a womman norische longe heer· it is glorie to
hire for heris ben zounen to hire for veyle (or couertynge)/ for-
sohe ȝif any man is seen for to be ful of strife amonge zou·
we haue not suche custom· never þe chirche of god/ sohely his
hing

to ye corrinthies .i.

þing I comaunde · not preysynge þat ȝee come to gedir not
into better þing· but into worse/ firſte forſoþe þou comynge
to gedir into chirche· I here departyngis (or diſſenconis) for to
be · & of partie I billeue/ for whi it bihouey heresies for to be·
þat þei whiche be prouede· be made knownen to þou/ þerfore þou
comynge to gedir into one· nowe it is not for to ete to lordis
ſoper/ forſoþe eche man biſore takyng his ſoper for to ete/ and
ſobely another is hungry· another forſoþe is drunken/ wher ȝee
hane not housis for to ete & drynke· or ȝee dispisen he chirche
of god · & confounden hem þat hane not/ what ſchal I ſey to
þou· I preye þou· in hiſ þing I preye þou not// ¶ forſoþe I
haue taken of he lorde þat þing he whiche & I haue bitaken
to þou/ for he lorde Ihu· in what nyȝt he was bitrayede· tooke
breed & doinge graces (or þankis)· he brake & ſeyde take ȝee &
ete ȝee· hiſ is my body· he whiche ſchal be bitrayede for þou/
do ȝee hiſ þing into my mynde/ also he took he cuppe aftir he
hadde ſouþide· ſeyinge hiſ cuppe is he newe teſtament in my
blood/ do ȝee hiſ þing· how ofte euer ȝee ſchulen drynke into
my mynde/ ſobely how ofte euer ȝee ſchulen ete hiſ breed &
drynke he cuppe· ȝee ſchulen ſchewe he deþ of he lorde· til
he come/ and so who euer ſchal ete he breed or drynke he cuppe
of he lorde unworhily he ſchal be gilty of he body & blood of
he lorde/ forſoþe proue a man hym ſelf· & so ete he of he ilke
breed & drynke of he cuppe/ forſoþe he þat etyng & drynkyng
unworhily· etyng & drynkyng doom (or dampnacon) to hym· not
wifely demyng he body of he lorde/ þerfore amonȝe þou many
ſiſt & unſtronge or feble· and many ſlepen (or dien)/ for ȝif we
demyden wifely oure ſelf· forſoþe we ſchulen not be demyde/
ſobely he while we ben demyde of he lorde· we ben chafiside·
þat we be not dampnyde wiþ hiſ worlde/ and so my breþeren
whan ȝee comen to gedir for to ete· abide ȝee to gedir/ ȝif any
man hungry· ete he at home· þat he come not to gedir into
doom/ ſobely I ſchal diſpoſe oþer þingis· whanne I ſchal come//

Forſoþe

to ye corrinthies .i.



¶ Forsohe he spiritual hingis· breþeren I nyl zou for
to vñknowe/ soþely ȝee witen for whanne ȝee weren
heben men· as ȝee weren ledde goinge to doumbe
symulacris/ þerfore I make knownen to zou þat no
man spekyng in he spirit of god· seþ departyng fro ihu/ and
no man maye seye he lorde ihu is· no but in he holy gost/ soþely
departyng of graces ben· forsohe he same spirit/ and de-
partynges of seruyng· forsohe he same lorde/ and depart-
ynges of worschippinges ben· forsohe he same god þat worchip
alle hingis in alle hingis/ forsohe to eche man he schewynge
of spirit is zounen to profite/ to another forsohe bi spirit· he worde
of wisdom is zounen/ to another soþely· he worde of kunnynge
astir he same spirit/ seþ to another· grace & helvies in one spi-
rit to another· he worshynge of vertues/ to another prophecie/
to another discrecon (or verrey knowynge) of spiritis/ to ano-
ther kyndis of tungis (or langagis)/ to another interpretynge
(or expounyng) of wordis/ forsohe alle hez hingis one in he
same spirit worshyp· departyng to eche by hem self as he wole//

¶ Soþely as þer is one body & þat many membris· forsohe
alle he membris of he body whanne þei ben manye· ben one
body· so & c̄t/ and soþely in one spirit alle we ben baptiside in-
to one body· oþir iewes· oþer heben men· oþer seruauntis·
oþir fre· and alle we hane drunken in one spirit/ for whi & he
body is not one membre· but manye/ zif he foot schal seye· for
I am not he hande· I am not of he body· not þerfore is it not
of he body/ and zif he ere schal seye· for I am not he yze· I am
not of he body/ not þerfore it is not of he body/ zif al he body be
he yze· where is herynge/ and zif al he body be herynge· where
is smellynge/ now forsohe god has puttemembris· & eche of hem
in he body as he wolde/ þat zif alle weren one membre· where he
body/ but nowe soþely many membris· soþely one body/ forsohe
he yze schal not nowe seye to he hande· I haue no nede of hi
werke/ or este he hedeto he feet· ȝee ben not necessarie to me/ but
myche

to ye corrintheis .i.

myche more ho hat ben seen for to be mere fik (or lower) membris of he body: ben more nedeful and to hem dat we gesen for to be vnnoblet membris of he body: we syuen more honoure in cumpas and ho membris hat ben vrhoues: haue more honeste: forsoþe oure honest membris of none haue nede: but god tempide he body ȝyugng more wortschip to it to whom it saylde: hat debate be not in he body: but hat he membris be bisie into he same þing for eche oþer, and ȝif one membre suffriþ any þing: alle membris suffren her wiþ: oþer ȝif one membre glorieþ: alle membris ioyen to gedir forsoþe ȝee ben he body of crist: and membris of membre: and soþely god hadde summe in þe chirche/ firſte apostlis/ þe secounde tyme prophetis/ he þridde techers/ astirwarde vertues/ astirwarde graces of helyngis/ gouernaylis (or gouernynges) kyndis of langagis/ interpretacons of wordis/ wher alle ben apostlis/ wher alle prophetis/ wher alle techers/ wher alle vertues/ wher alle men haue grace of helyngis/ wher alle speken wiþ langagis/ wher alle interprete (or expounen)/ forsoþe sue ȝee he better gosly ȝistis/ and ȝit I schewe to ȝow a more excellent (or worti) wepe//

C^m : 3^m



If I speke wiþ tungis of men & aungelis/ soþely I haue no charite: I am made as brasse souynng/ or a symbal tynkynge/ and ȝif I haue prophecy & haue knownen alle mysteries & al kunninge or sci- ence/ & ȝif I haue al feij/ so hat I ouerbere hillis (stro o place into another)/ forsoþe ȝif I schal not haue charite: I am nouȝt/ and ȝif I schal departe alle my goodis into metis of pore men/ & ȝif I schal bitake my body/ so hat I brenne/ forsoþe ȝif I schal not haue charite: it profiteþ to me no þing/ charite is pa- ciente/ it is benyngne (or of good wille)/ charite enuyeyþ not/ it doþ not gile/ it is not inblowen (wiþ pride)/ it is not ambi- cius (or coueytouse) of wortschipis/ it sekij not ho þingis hat ben here owne/ it is not stiride to wrayþe/ it þenkij not euyl/ it ioyeyþ not on wickidnesse/ forsoþe it ioyeyþ to gedir to treueþ/ it

to ye corrintheis .1.

it suffriþ alle þingis · it bileueþ alle þingis/ it hopiþ alle þingis · it susteynþ alle þingis/ charite falliþ not doune/ wheþer prophecies schulen be voydide · oþer langagis schulen ceese · oþer science schulen be distruyede/ forsoþe of partie wee hane knownen · and of partie we propheciȝ/ forsoþe whanne þat schal come þat is parfite · þat þing þat is of partie schal be avoydide/ whanne I was a litil childe · I spac as a litil childe · I vndirstode as a litil childe/ forsoþe whanne I was made a man · I avoydide ho þingis þat weren of a litil childe/ forsoþe we seen now by a myrour in dirkenesse · þanne forsoþe face to face/ now I knowe of partie · þanne forsoþe I schal knowe · as & I am knownen · nowe forsoþe dwellen seij · hope · charite/ þes þre · forsoþe þe more of hem is charite//

C^m 14^m
See zee charite · loue zee spiritual þingis · nowe forsoþe þat zee prophecie/ forsoþe he þat spekiþ in tungis · spekiþ not to men but to god/ forsoþe no man heriþ/ soþely þe spirit spekiþ mysteriȝ/ forwhi he þat prophecieþ · spekiþ to men to edisicacouȝ · & to monestynge & confortyng/ he þat spekiþ in tungis · edisieȝ hym self/ forsoþe he þat prophecieþ · edisieȝ he chirche of god/ forsoþe I wole ȝou alle for to speke in tungis · but more for to prophecy/ for whi he þat prophecieþ · is more han he þat spekiþ in tungis (or langagis) · no but parauenture he interprete (or declare) · þat he chirche take edisicacouȝ · nowe forsoþe breþeren ȝif I schal come to ȝou spekyng in tungis · what schal I profite · no but ȝif I schal speke to ȝou · oþer in reuelacionis oþer in science · oþer in prophecie · oþer in techynge · neþeles ho þingis þat ben wiþ outen soule (or liȝt) ȝyuynge voyces · oþer pipe · oþer harpe · no but ȝif he schulen ȝyue distynccon of sounyngis · how schal it be conde þat is songen · oþer þat is harpide · and soþely ȝif he trumpe ȝise vncerteyn voyce · who schal make hym self redy to he bataple · so & no but zee schulen ȝyue an open worde by tungis · how schal þat þat is leyde be knownen · soþely zee schulen be

to ye corrintheis .1.

be spekyngē in he eyre · so many as ben tungis (or langagis) in
bis worlde · & no hing is wiþ outen voyce / þerfore zif I schal not
knowe he vertue of voyce · I schal be to hym to whom I schal
speke a barbar (or not vndirstonden) · & he hat spekiþ to me a
barbar / so & zee for zee ben louers of spiritis · to he edificacion
of he chirche · seeke hat zee be plenteouse / & þerfore he hat spe-
kiþ in tunge · preye he hat he interprete (or expoune) / for whi
zif I preys in tunge my spirit preyeb / forsoþe my mynde or re-
son · is wiþ outen fruyte / þerfore what hing is / I schal preye
in spirit · I schal preye in mynde (or resoun) / I schal seye psalme
in spirit · I schal seye psalme in mynde (or resoun) / for whi zif
þou schalt blesse in spirit · who fulfullib þe place of an ydiot (or
vnleride) man · how schal he seye amen vpon he blesynge · for
he woot not what þou seyst / for whi þou soþely dost wel graces
(or hankyngis) but another man is not edifiede // ¶ I do graces to
my god · for I speke in he langagis of alle þou / but in he chirche
I wole speke syue wordis in my witte þat I teche oþer men · þan
ten housande of wordis in tunge // ¶ Breþeren nyl zee be
made chyldren in wittis · but in malice be zee litil / forsoþe in
wittis be zee parsite / soþely in he lawe it is writen / for in oþer
tungis & in oþer lippis I schal speke to bis puple · & neþer so it
schal here me seih he lorde / and so langagis ben into token ·
not to feiþful men · but to men oute of he seih / forsoþe prophe-
cies not to men oute of he seih · but to feiþful men / þerfore zif
al he chirche come to gedir into one · & alle men speken in tungis ·
soþely zif ydiotis entred (or men oute of he seih) · wher hei seyn
not · what ben zee wodes / forsoþe zif alle men propheeten · for-
soþe zif any vnfeiþful man or ydiot entre · he is conuyte of
alle · he is wisely demyde of alle / forsoþe he hidde hingis of his
herte ben knownen / and so he fallynge doun into he face · schal
worschip god · schewinge verreyly þat god is in þou / þerfore
breþeren what is [] whanne zee comen to gedir · eche of þou
hat a psalme · he hat techynge · he hat apocalips (or reuela-
cion) · he hat tunge · he hat interpretyngē (or expounyngē) · be
alle

to ye corrintheis .i.

alle þingis done to edifacaon/ wheþer a man spekiþ in tunge
aftir two or as myche þre & by parties/ þat one interprete/for-
soþe zif þer be not an interpretour/ be he stille (or speke not)
in he chirche/ soþely speke he to hym self & to god/ soþely pro-
phetis two or þre seye/ & oþer wisely deme/ þat zif any þing
schal be schewide to one sittynge/ be he former stille/ forsoþe
zee mowne prophecye alle by eche by hym self/ þat alle men
lerne/ & alle monest/ and he spiritis of prophetis/ ben sugettis
to prophetis/ soþely god is not of dissencioun/ but of pees/ as &
in alle chirchis of holy men I preche/ wymmen in chirchis be
stille/ soþely it is not suffride to hem for to speke/ but for to be
suget as he lawe seiþ/ forsoþe zif hei wolen any þing lerne/ at
home are hei here housbondis/ forsoþe it is soul þing to a wom-
man/ for to speke in he chirche/ wheþer of þou he worde of god
came forþ/ or to þou al one it came/ zif any man is seen for
to be a prophete or spiritual/ knowe he þo þingis þat I write
to þou/ for heiben comaundementis of he lord/ forsoþe zif any
man vñknowiþ/ he schal be vñknownen/ and so breþeren loue
zee for to prophecye/ & nyl zee forbede for to speke in tungis/
forsoþe be alle þingis done honestly & vp ordre in þou//

Soþely breþeren I make knownen he gospel to þou C. 15^m
he whiche I haue prechide to þou/ he whiche & zee
haue taken in whiche & zee stonden/ by whiche & zee
ben sauede/ by whiche resoune I haue prechide to
þou zif zee holden/ zif zee hane not bileuede ydilly/ forsoþe I
bitoke to þou in he firste/ þat þing þat & I took/ for crist was
deade for oure synnes aftir he scriptures/ & for he was biriede
& for he roos azen in he hridde day aftir scripturis/ & for he was
seen to cephias (þat is petre)/ & aftir his þing to elleuene/ aftir-
warde he was seen to mo han syue hundride breþeren to gedit/
as he whiche many dwellen til to zit/ forsoþe summe haue slepte
(or diede)/ aftirwarde he was seen to James/ aftirwarde to
alle he apostlis/ forsoþe at he laste of alle/ he was seene to me/

To ye contynuers . .

W^ereⁿ [not] come we^r but J^{hes} us were he^r come
some straungnes by J^{hes} us for god hat syng hi hym in
lycke et entyrnes. hi hat schewide in oure hodes o^r h^ead
louyngze of hi louyng of hi dethnes of god. mo^r hi ha^r
on J^{hes} us louyng he haue his louyng in hys selfe. hi
he lyghtnes te of god is tyme & no^r of vs in all tyme of
w^ere tribulacion. but we ben not made fforne we ha^r not
pote. but we ben not distroyede we suffren perdition. hi
we ben not forsaken we ben made lame. but we ben not con-
soundide we ben castie downe. but we perisched not caymone
detynge aboure he mortifyinge of J^{hes} us criss in our body. hat
& he luf of J^{hes} us be schewide in oure bodyes sohely caymon
we ha^r luyen. ben taken into ded for J^{hes} us. hat & he luf of J^{hes} us
be schewide in oure deadely sleyche before ded woches in
vs. luf sohely in you forsoke hauyng spirit of feare as it is
written. I haue biledede for whiche hing I speake. and we bi-
leuen. for whiche hing & we speken witynge for he ha^r caymone
J^{hes} us schal reple & vs wi^r J^{hes} us. and schal ordeyne vs wi^r you
sohely alle hingis for you. hat grace beinge plenteuous by
many in doinge of hankes. beinge plenteuous into glorie of
god. for whiche hing. we saylen not. but pou^r he ilke hat is
wi^r outer sor^r oure man be corruptede. neveles hat man hat
is wi^r hine sor^r is renewide fro day into day. forsoke hat hat
is inpresent (or nowe). a litol moment lastynge & lizte (or
esp) hing of oure tribulacion. wochish ouer maner (or mesere)
into hizenesse. he euerlastynge weyzte of glorie in vs. vs not
biholdynge ho hingis hat ben seen. but ho hat ben not seen.
sohely ho hingis hat ben sene. ben temporal (or duryng but
schorte tyme). forsoke ho hingis hat ben not seen. ben euer-
lastynge (or wi^rhouten ende)/

Sohely

to ye corrintheis .2.

Soþely we witen for ȝif oure erþelyhous of his dwelle- C^m 5^m
yng be dissoluyde· hat we haue a bildenye of god·
an hous not made by handis· everlastynge in he-
venes/ for whi & in his hing we mournen· coueþ-
yng for to be cloþide aboue oure dwellynge in heuene· ȝif
neþeles we ben founden cloþide & not nakide/ for whi & we hat
ben in his tabernacle· forowen wiþine forþ greuyde for hat
we wolen be dispoylide· but be cloþide aboue· hat he ilke hing
hat is deadely· be soupen vp of liþ/ forsoþe he makþ vs into
his hing is god· hat zaue to vs a wedde (or ernes) of spirit/
þerfore we beinge hardy algatis & witynge· for he while we
ben in his body· we gon in pilgrymage fro he lorde/ forsoþe
we walken by seip· and not by cleer siȝt/ forsoþe we ben hardy
& hane gode wille· more for to bee in pilgrymage fro he body·
and for to be present to god/ and þerfore we stryuen· wheþer
absent wheþer present· for to plese hym/ forsoþe it biþoueþ vs
alle for to be schewide bisore he trone of crist· hat every man
receyue (or telle azen) he propre hingis of he body as he hat
done· over good over euyl/ þerfore we wityng he drede of he
lorde· softely mouē (or counseylén) to men/ soþely to god
we ben open/ soþely I hope & in zoure consciences· vs for to be
knownen/ we comenden not oure self estesone to zour· but we
ȝyuē to zour occacon for to glorie for vs· hat ȝee haue to hem
hat gloriен in he face & not in he herte/ soþely wheþer we by
mynde (or resoun) passen to god· wher we ben sobre to zour·
soþely he charite of ȝest dryueþ vs gessyng he hing· for ȝif
one is deade for alle· þerfore alle ben deade/ and crist diede
for alle· hat & hei hat lyuen· lyue not nowe of hem self· but to
hym þ^t diede for hem & roos azen/ and so we fro his tymē hane
knownen no man astir he fleysche/ and ȝif we knewen crist astir
he fleysche· but rizt nowe we hane not knownen/ þerfore ȝif any
newe creature is in crist· olde hingis haue passide· and lo alle
hingis ben newe made/ forsoþe alle hingis of god· he whiche
recounseylide

to ye corrintheis .2.

recounseylide vs to hym by cr̄st · & zaue to vs he mynsterie
(or seruyce) of recounselynge to hem he worlde not rettynge
to hem here giltis · & puttide in vs he worde of recounselynge
perfore we ben sette in legatie (or message) · as god monest-
ynge by vs / we bisechen zou for cr̄st · be zee recounseylide to
god / god he fadir made hym he synne for us · hat is redemp-
con̄ (or sacrifice for synne) · he whiche knewe not synne · hat
we schulden be made r̄iztwesenesse of god in hym//

Cm 6^m



¶ Orsohe we helpynge monesten · hat zee receyue not
he grace of god in beyne / sohely he seip / in tyme
accepte (or wel plesynge) ¶ I haue herde hee · &
day of helpe ¶ I haue helpide hee / lo nowe a tyme
acceptable · lo nowe a daye of helpe / to no man zyuyng any
offencion̄ (or hurtynge) · hat our mynsterie (or seruyce) benot
reprouyde / but in alle hingis zyue we oure self as mynytis
of god · in myche pacience · in tribulacōns · & in nedis · in an-
gwischis · in betyngis (or scourgyngis) · in prisouns · in discen-
ciouns wiþinē forþ · in traueylis · in wakyngis · in fastyngis ·
in chastite · in science (or kunnynge) · in longe abidyng · in
swetnesse in he holy gost · in charite not feynyd · in worde of
treuhe · in he vertue of god / by armours of r̄iztwesenesse on he
r̄izthalfe & listehalf · by glorie & vnnobleþ · by euel fame &
gode fame · as deceyuours · and trewe men / as hei þ' ben vn-
knowen · and knowen / as men dyinge · and lo we syuen / as
chastiside · and not made deade / as sorowful · forsohe euermore
ioyinge / as hauynge nedē (or as nedē men) · forsohe makynge
ryche / as no hing hauynge · and weldyng alle hingis / ¶ ¶
zee corryntheis oure mouȝ is open to zou · oure herte is ala-
gide / be zee not made streyte in vs · but be zee made streyte in
zoure entraylis / forsohe we hauynge he same rewarde · I seye
as to sones · & be zee alargide / ¶ ¶ Myl zee leede zok wiþ vn-
fesful men / sohely what partyng (or comunyng) of r̄iz-
wesenesse wiþ wickidnesse / or what felowschip of lizt to ditke-
nessis /

to ye corrintheis .2.

nessis, sohely what acordynge of crist to belial, or what part
of a feyful (or esten man): wiþ an unfeyful (or heben) þ but
what consent to he puple of god wiþ ydolis/ forsohe zee ben he
temple of quycce god: as he lorde seþ/ for I schal dwelle in
hem · & I schal walke & I schal be he god of hem · & hei schu-
len be to me a puple/ for whiche hing ga zee oute of he mydle
of hem · & be zee departide seþ he lorde · & touche zee not vn-
clene hing: and I schal receyue zou & I schal be to zou into a
fadur: and zee schulen be to me into sones & douztris · seþ he
lorde almyȝty//

Before moste derworþ (breheren) we hauynge hes C. 7.
ziftis · clense we vs fro al filþe of fleysche & spirit:
parfiteley makynge halowynge in he drede of he
lorde/ take zee vs · we hane hirte no man · we hane
corrupte no man · we hane vigilide no man/ I seye not to zoure
condempnyng/ forsohe I seyde bisore · þat zee ben in oure
hertis: for to die to gedir & lyue to gedir/ myche triste is to me
anentis zou: myche gloryinge is to me for zou/ I am fulfilde
wiþ comfort I abounde (or am plenteuous) in ioye: in al oure
tribulacion/ for why & whanne we hadden come to macedo-
nye: oure fleysche had no rest: but we suffarden al tribula-
con forsohe wiþouten forþ · fiztyngis: wiþinne forþ dredis/
but he þat comfortiþ meke men: god confortide & vs in he
comyng of tyte/ forsohe not onely in he comynge of hym: but
also in he conforte bi whiche he confortide me in zou · tell-
yng to vs zoure desire · zoure wepynge · zoure loue for me:
so þat I ioyede more/ for zif I made zou soory in a pissle: now
it rewþ not me/ and zif it rewide · I seinge þat þouȝ I made
zou soory in þat pissle at an hour: nowe I haue ioye/ not for
zee weren made soroweful: but for zee weren made soroweful
to penaunce/ sohely zee ben made sory astir god: þat in no
hing payrement zee suffre of vs/ forsohe þat sorowe þat is
astir god: worchibȝ penaunce into stidesast helpe/ forsohe so-
towe

to ye corrintheis .2.

rowe of he worlde: worship deþ/ lo soþely þis same þing zon
for to be sorowful aftir god: how myche bisynesse it worship
in zon/ but defendyng/ but indignacon/ but drede/ but desire
but loue/ but vengeaunce/ in alle þingis zee haue zounen zoure
self for to be vndesoulide/ in cause (or nede)/ þerfore & zif I
wrote to zon/ not for hym hat dide iniurie/ neþer for hym hat
suffride/ but for to scheue oure bisynesse he whiche we haue to
zon þerfore god/ þerfore we ben comfortide/ forsoþe in oure
comforde more plenteuously/ we ioyeden more on he ioye of
tyte/ for his spirit is fulfilde of alle zon/ and zif I gloriende any
þing anentis hym of zon I am not confoundide (or schamyd)/
but as we hane spoken to zon alle þingis in treuhe/ so & oure
glorie hat was at tyte/ is made treuhe/ and he entraspis of
hym ben more plenteuously in zon/ hauynge in mynde he obe-
dience of zon alle/ how wiþ drede & tremblynge zee receyueden
hym/ I haue ioye/ hat in alle þingis I triste in zon//

Cm 8^m



Reþeren forsoþe we maken knownen to zon he grace
of god hat is zounen in he chirche of macedonye/
& hat in myche assayinge of tribulacon/ he aboun-
daunce (or plente) of he ioye of hem was/ and he
hizest pouert of hem/ was plenteuous into he richesses of he
symplesse of hem/ I vere witnessyng to hem vp vertue (or
power) & aboue vertue hei weten wilful wiþ myche monest-
yng bischynge vs he grace & comunyng of mynsterie/ hat
is made into holy men/ and not as we hopiden/ but hei zauen
hem self firsle to he lord/ aftirwarde to vs by he wille of
god/ so hat we preyede tyte hat as he bigan/ so & he parfourme
in zon al his grace/ but as zee abunden in alle þingis/ in
seip worde & science (or kunnynge)/ & al bisynesse/ more ouer
& in zoure charite into vs/ hat & to his grace zee abounde/ I
seye not as comaundynge/ but by he bisynesse of oþer me/ also prouynge to gedit he gode witte of zoure charite/ soþely
zee witen he grace of oure lord Iþu crist/ forwhi he was made
nedy

to ye corrintheis .2.

nedy for vs · whanne he was riche · hat he schulde be made
riche by his myseyte (or nedynesse) · and I syue counseyl in
bis hing · sohely his is profitable to zou · hat not onely bigun-
nen for to do · but & for to wolne fro he former zeer · nowe for-
sohely & in dede parfourme zee · hat as he inwitte (or wille) is
redy · so be it & of parsourmynge of hat hing hat zee haue · so-
hely zif he wille be reedy · it is acceptide astir hat hat it hab·
not astir hat hat it hab not · forsohely I wil not it by remyssoun
(or slouhe) to oþer · forsohely to zou tribulacion · but euenesse in
present tyme · zoure abounding fulfille þe myseyte of hem ·
hat & he abounding of hem · be supplement (or fulfillynge)
of myseyte hat euenesse be made as it is writen · he hat hab
myche abounding not · and he hat litil had not lesse · forsohely I
do þankyngis to god hat zaue þe same bisynesse for zou in he
herte of tyte · for sohely he receyuyde exortacion (or mones-
tynge) · but whanne he was bissle · wiþ his wille he wente forþ to
zou · forsohely we senten wiþ hym oure broþer · whos preysynge
is in þe gospel · by alle chirchis · forsohely not onely but & he is
ordeynede of chirches · þe felowe of oure pilgrymage · into his
grace hat is mynystride of vs to þe glorie of þe lorde · and to
oure ordeynede wille · eschewynge his hing hat no man blame
(or dispise) vs · in his plente hat is mynystride of vs to þe glorie
of þe lorde · sohely we purueyn gode hingis · not onely before
god · but also before alle men · forsohely we senten wiþ hem &
ouer broþer whom we hane prouede in manye hingis ofte for
to be bissle · nowe forsohely myche bissle in myche triste in zou ·
oþer for tyte hat is my felowe & in zou helper · oþer oure bre-
þeren apostolis of chirchis · of þe glorie of celi · before schewe
into þe facis of chirchis þe schewynge hat is of zoure charite ·
& of oure glorie for zou into hem · forwþy of þe mynsterie hat
is made into holymen · it is to me of abounding (or plente) ·
for to write to zou //

Forsohely

ye seconde pistle to corrintheis

C^m 1^m



Dule apostle of Ihū ēst · by he wille of god & tymoþe broþer· to he chirche of god þat is at corrynþe· wiþ alle seyntis þat ben in alle achaye· grace to þou of god oure fadir · & of he lorde Ihū cristi/ blesſide (be) god & fadir of oure lorde Ihū ēst · fadir of mercyes & god of al comfort (or solace)· þat comfortib vs in al oure tribulacōn · þat & we mowne comforde hem · þat ben in al pressure (or ouerleyinge) · by he exortacion (or monestynge) · by whiche & we ben monestide of god/ for as passiouns of ēst ben plenteous in vs· so & by cristi oure comfort is plenteuous/ forsoþe wher we ben turblide (or pursuede) for zoure techynge & helþe· oþer ben comfortide for zoure comfort· oþer we ben monestyde for zoure monestynge & helþe · he whiche wyrchis in þou he suffrynge of he same passiouns · he whiche & we suffren · þat oure hope be sadde for þou/ witynge for as zee ben felowis of he passiouns· so zee schulen be & of comforde// ¶ forsoþe breþeren we wole not þou for to vñwite· of oure tribulacōn þat is done in asie/ for ouer maner we ben greuyde aboue vertue· so þat it anoyede vs· þe for to lyue/ but we self in oure self hadden of deþ þat we be not tryflynge in oure self· but in god þat reysþ deade men/ he whiche delyueride vs · & delyueris fro so grete perels into whom we hopen · for & zit he schal delyuer helping & þou in preyer for vs· þat of he persons of many faces · of þat ȝuyng þat is in þou · by many parteners· graces (or hankis) ben done to god for vs/ for why oure glorie is þis· he witnessyng of oure conscience þat in symple- nesse

to ye corrintheis .2.

nesse & clennesse of god & not in sleyschely wisdom: but in he
grace of god. we lyuen in his worlde/ forsohe more plenteuous-
ly to zou/ sohely we writen not over hingis: han ho hat zeehane
redde & knowen/ forsohe I hope hat til to he ende zee schulen
knowe as & zee hane knownen vs of partie/ for we ben zoure
glorie: and zee oure. in he day of oure lorde Ihū ēst/ and in
his tristynge. I wolde firste come to zou/ hat zee hadden he se-
counde grace: and hat I schulde by zou passe into macedonye/
and este fro macedonye I schulde come to zou: & of zou be ledde
into Judee/ forsohe whanne I wolde his hing: wher I vsid
liȝtnesses, or ho hingis hat I henke: I henke astir he sleysche.
hat at me be zhe & nay/ forsohe god is trewe: for oure worde
he whiche was at zou. her is not in it zhe & nay: but in it is is
(hat is treuhe)/ sohely Ihū cristi he sone of god. he whiche is
prechide in zou by vs. by me & siluan & tymohe. her was not in
hym zhe & nay: but in hym is was. (hat is stidefall treuhe)/ for-
sohe how many euer ben bishessis of god: in hym is. (hat is ben
fultilde)/ herfore & by hym we leyn amen to god. to oure ioye/
he whiche sohely confermey vs wiȝ zou in ēst. & he whiche god
anoyntide vs. & hat markide vs. & zaue a wedde (or ernes) of
he spirit of oure hertes/ forsohe I inclepe god witnesse into my
soule: hat I sparynge zou came not ouer corrinthe/ not for
we ben lordis of zoure seij: but we ben helpers of zoure ioye/
for whi þourgh biseue zee stonden//



Orsohe Jordwynede his ilke hingat me: hat I schulde C. 2^o
not come estesone into sorowe to zou/ sohely zif I
make zou sory (or heuy). and who is he hat gladiȝ
me. no but he hat is sorowful of me, and his same
hing I wrote to zou. hat whanne I schal come I haue not so-
rowe vpon sorowe of hem of whom it bihouede me for to ioye/
tristynge in zou alle: for my ioye is of zou alle/ forwhi of myche
tribulacion & angwische of herte I wrote to zou by many teeris.
hat zee be not sory: but hat zee wite what charite I haue more
plenteuously

to ye corrintheis .2.

plenteuously in zou/forsyhe zif any man hab made me sorowful: he hab not made me sorrowful but of partie · hat I charge (or deseles) not zou alle/ his blamynge hat is made of manye sufficiy to hym hat is suche maner man · so hat azenwarde zee zyue me more & conforte to hym/ lesse parauenture he hat is suche maner (man) be soupen vp (or dispeyre): by more greet heuynesse/ for whiche hing I biseche zou · hat zee conserme charite into hym/forsyhe pefore I wrote hat I knowe zoure assaying · wher in alle hingis zee ben obedient/ forsyhe to whom zee haue any hing zauen: & I/ for whi & I hat I haue zif any hing zau I haue zauen for zou in he persone of crist · hat we be not deceyuyde of sathanas/ sohely we vñknowen not his pouztis// ¶ forsyhe whanne I hadde comen to croade for he gospel of c̄st · & a dore was openyde to me · I hadde not reste to my spirit · for hat I sonde not my broher tyte: but I seyinge to hem farewel: passide into macedonye/pefore hantyngis to god hat euermore makyngh vs to haue vittorye in c̄st Thū: & schewyngh by vs he odoure of hys knowynge in eche place/ for we ben he gode odoure (or sauour) of c̄st to god · in hes hat ben made saaf & in hes hat perischen/ to oþer sohely odoure of dep into deþ · to oþer forsyhe odoure of liþ into liþ/ and to hes hingis: who so abley/ sohely we ben not as ful many · auoutrynge he worde of god: but of clennesse/ but as of god · bisore god in c̄st we speken//

C^m 3^m

Bygynne we estesone for to comende (or preye) oure self· or wher we nedan as summen preysynge lettis to zou or of zou/ zee ben oure pistel · writen in zoure hertis · ye whiche is conde & redde of alle men/ zee made open for zee ben he pistel of c̄st mynystride of vs & writen not of ynke: but by he spirit of quycke god/not in stony tablis: but in fleyeschely tablis of herte// ¶ forsyhe we hane not suche trist by c̄st to god · not hat we ben sufficient · for to henke any hing of vs self as of vs: but oure sufficience is of god/he whiche & made

to ye corrintheis .2.

¶ made vs able mynystris of he testament: not by lettre · but
by spirit/ for he lettred sleeþ: forsoþe he spirit quykeneþ/ for ȝif
he mynystracon of deþ defourmyde by lettred in stonys in glo-
rie· so þat he children of isrl myȝten not biholde into he face of
moyſes · for he glorie of his chere · he whiche (glorie) is auoy-
dide: how not more he mynystracon of spirit schal be in glorie·
forwhi ȝif he mynystracon of dampnacon is in glorie: myche
more he mynysterie (or seruice) of riztwesnesse is plenteuous in
glorie/ forwhi never þat þat was cleer in his partie was glori-
fiede · for excellent glorie/ soþely ȝif þat þat is aboydide is by
glorie· myche more þat þat dwellich is in glorie/ þerfore we
hauynge suche hope· usen mychestriffe/ and not as moyſes put-
tide a veyle on his face · þat he children of isrl schulden not bi-
holde into his face: he whiche veyle is aboydide/ but he wittis
of hem ben astonyede/ soþely til into his day he same veyle in
redynge of he olde testament dwellich · not schewide: for in ēst
it is aboydide/ but til into his day whan moyſes is redde: he
veyle is putte upon here hertis/ forsoþe whanne isrl schal be
conuertide to god: he veyle schal be done awey/ forsoþe he
lorde is a spirit/ forsoþe where is he spirit of god: here is li-
berte/ forsoþe alle we wiþ schewide face· biholdynge he glorie
of he lorde ben transfourmyde into he same ymage· fro clere-
nesse into clerenesse: as of he spirit of he lorde//



þerfore we hauynge his admynystracon (or office) C^m 4^m

up whiche we haue gotten mercye: faylen not · but
done aweye he pryueþ hingis of schame · not walk-
ynge in sutel gile · never auoutrynge he worde of
god · but in schewynge of he treuhe comendynge oure self to
eche conscience of men before god/ for ȝif also oure gospel be
coueride (or hidde): in þes þat perischen it is coueride · in
whiche he god of his worlde hab blyndide he soulis of men oute
of billeue: þat he liztynge of he gospel of he glorie of crist ·
þat is he ymage of god invisible schyne not ¶ forsoþe we

to ye corrintheis .2.

prechen [not] oure self: but Ihū crist oure lorde/ forsohe vs
ȝoure seruauntis by Ihū/ for god hat seyde he lizte for to
schyne of dirkenessis: he hab̄ inliztide in oure hertis to he il-
lumynynge of he science of he clerenesse of god: into he face
of Ihū ēs/ forsohe we haue his tresoure in britel vessels: hat
he liztnesse be of goddis vertue · & not of vs/ in alle þingis we
dussen tribulacion: but we ben not made streyte/we ben made
pore: but we ben not distruyede/ we dussen persecucion: but
we ben not forsaken/we ben made lowe: but we ben not con-
foundide/we ben caste doune: but we perischen not/euermore
berynge aboute he mortysinge of Ihū crist in our body: hat
& he liſ of Ihū be schewide in oure bodyes/ sohely euermore
we hat lyuen · ben taken into deþ for Ihū: hat & he liſ of Ihū
be schewide in oure deadely fleyſche/ þerfore deþ worchis in
vs: liſ sohely in zou/ forsohe hauynge spirit of feiþ · as it is
writen/ I haue billeuede for whiche þing I spake: and we bi-
leuen: for whiche þing & we speken/witynge for he hat reſide
Ihū: ſchal reyſe & vs wiþ Ihū: and ſchal ordeyne vs wiþ zou/
sohely alle þingis for zou: hat grace beinge plenteuouse by
many in doinge of þankes: beinge plenteuous into glorie of
god/ for whiche þing: we ſaylen not/ but þouȝ he ilke hat is
wiþ outen forþ oure man be corruptede: neþeles hat man hat
is wiþiñne forþ is renewide fro day into day/ forsohe hat hat
is inþreſent (or nowe) · a litil moment laſtyng · & lizte (or
eſy) þing of oure tribulacion: worchis ouer maner (or meſure)
into hiȝenesse · he euerlaſtyng weyȝte of glorie in vs · vs not
biholdynge ho þingis hat ben ſeen: but ho hat ben not ſeen/
sohely ho þingis hat ben ſene: ben temporal (or duryng but
ſchorde tyme/ forsohe ho þingis hat ben not ſeen: ben euer-
laſtyng (or wiþouten ende//

Sohely

to ye corrintheis .2.

Sþeþly we witen for ȝif oure erþely houſ of hiſ dwelle- C^m 5^m
yng be diſſoluſde: þat we haue a bildenge of god·
an houſ not made by handis· everlaſtynge in he-
venes/ for whi & in hiſ þing we mournen· coueyt-
yng for to be clohide aboue oure dwellynge in heuene: ȝif
neheles we ben founden clohide & not nakide/ forwhi & we hat
ben in hiſ tabernacle· forowen wiþiñe forþ greuyde for þat
we wolen be diſpoylide· but be clohide aboue: þat he ilke þing
þat is deadely· be soupen vp of liſf/ forsoþe he makih vs into
hiſ þing is god: þat zaue to vs a wedde (or ernes) of ſpirit/
perfore we beinge hardy algatis & witynge· for he while we
ben in hiſ body· we gon in pilgrymage fro he lorde/ forsoþe
we walken by feiþ: and not by cleer ſiȝt/ forsoþe we ben hardy
& hane gode wille· more for to bee in pilgrymage fro he body:
and for to be preſent to god/ and perfore we ſtryuen· wheþer
abſent wheþer preſent: for to pleſe hym/ forsoþe it bihoueh vs
alle for to be ſchewide biſore he trone of crift· þat euery man
receyue (or telle aȝen) he propre þingis of he body as he haþ
done· oþer good oþer euyl/ perfore we wityng he drede of he
lorde· ſoftely mouē (or counſeylen) to men/ ſophely to god
we ben open/ ſophely I hope & in zoure conſciences: vs for to be
knownen/ we comenden not oure ſelf eftesone to zou: but we
ȝyuē to zou occacon· for to glorie for vs· þat ȝee haue to hem
þat glorien in he face & not in he herte/ ſophely wheþer we by
mynde (or reſoun) paſſen to god· wheþer we ben ſobre to zou:
ſophely he charite of c̄ſt dryueh vs geſſyng he þing· for ȝif
one is deade for alle· perfore alle ben deade/ and crift dieſe
for alle· þat & hei þat lyuen· lyue not nowe of hem ſelf· but to
hym þ' dieſe for hem & roos aȝen/ and ſo we fro hiſ tyme hane
knownen no man aftir he ſleyſche/ and ȝif we knewen crift aftir
he ſleyſche· but riȝt nowe we hane not knownen/ perfore ȝif any
newe creature is in crift· olde þingis haue paſſide· and lo alle
þingis ben newe made/ forſoþe alle þingis of god· he whiche
recounſeylide

to ye corrintheis .2.

recounseylide vs to hym by cr̄st · & zaue to vs he mynsterie
(or seruyce) of recounseylynge to hem he worlde not rettyngē
to hem here giltis · & puttide in vs he worde of recounseylynge/
þerfore we ben sette in legatie (or message): as god monest-
yngē by vs/ we bisechen zou for cr̄st: he zee recounseylide to
god/ god he fadir made hym he synne for us · þat is redemp-
cion (or sacrifice for synne): he whiche knewe not synne · þat
we schulden be made riȝtvesenesse of god in hym//

C^m 6^m



¶ Forsohe we helppynge monesten: þat zee receyue not
he grace of god in beyne/ soþely he seip/ in tyme
accepte (or wel plesynge) I haue herde þee: & in
day of helpe I haue helpide þee/ lo nowe a tyme
acceptable: lo nowe a daye of helpe/ to no man zyuyngē any
offencion (or hurtyngē): þat our mynsterie (or seruyce) be not
reprouydē/ but in alle þingis zyue we oure self as mynstris
of god · in myche pacience · in tribulacons · & in nedis · in an-
givischis · in betyngis (or scourgyngis) · in prisouns · in discen-
ciouns wihiñe forþ · in traueylis · in wakyngis · in fastyngis ·
in chastite · in science (or kunnynge) · in longe abidyngē · in
swetnesse in he holy gost · in charite not feynyde · in worde of
treuþe: in he vertue of god/ by armours of riȝtvesnesse on he
riȝthalse & listehalf · by glorie & vnnobleþ · by euel fame &
gode fame · as deceyuours: and trewe men/ as þei þ̄ ben vn-
knowen: and knowen/ as men dyngē: and lo we lyuen/ as
chastifide: and not made deade/as sorowful: forsohe euermore
ioyinge/as hauyngē nede (or as nedys men): forsohe makyngē
ryche/ as no þing hauyngē: and weldyng alle þingis:/ ¶ ¶
¶ zee corryntheis oure mouȝ is open to zou · oure herte is alar-
gide/ he zee not made streyte in vs: but he zee made streyte in
zoure entraylis/ forsohe we hauyngē he same rewardē · I seye
as to sones · & he zee alargide// ¶ ¶ Myl zee leede zok wiþ vn-
feiþful men/ soþely what partyngē (or comunyngē) of riȝt-
vesnesse wiþ wickidnesse/ or what felowschip of liȝt to dirke-
ness/

to ye corrintheis .2.

nessis y sohely what acordynge of crist to belial y or what part
of a feyful (or fisten man): wiþ an vnfeyful (or heþen) y but
what consent to he puple of god wiþ ydolis/ forsohe zee ben he
temple of quycke god: as he lorde seiþ/ for I schal dwelle in
hem · & I schal walke & I schal be he god of hem · & hei schu-
len be to me a puple/ for whiche þing go zee oute of he mydle
of hem · & be zee departide seiþ he lorde · & touche zee not vn-
clene þing: and I schal receyue zou & I schal be to zou into a
fadre: and zee schulen be to me into sones & douȝtris · seiþ he
lorde almyȝty//

Therfore moste derworþ (breþeren) we hauynge hes
ziftis · clense we vs fro al filye of fleyſche & spiritis ·
parfityly makyng halowynge in he dredre of he
lorde/take zee vs · we hane hirte no man · we hane
corrupte no man · we hane bigilide no man/ I seye not to zoure
condempnyng/ forsohe I seyd before · þat zee ben in oure
hertis: for to die to gedir & lyue to gedir/ myche triste is to me
anentis zou: myche gloryngis is to me for zou/ I am fulfilde
wiþ comfort I abounde (or am plenteuous) in ioye: in al oure
tribulacion/ for why & whanne we hadden come to macedo-
nye: oure fleyſche had no reste · but we suffarden al tribula-
cion forsohe wiþouten forþ · fityngis: wiþinne forþ dredis/
but he þat comfortis meke men: god comfortide & vs in he
comyng of tyte/ forsohe not onely in he comyng of hym: but
also in he confortide bi whiche he comfortide me in zou · tell-
yngis to vs zoure desire · zoure wepyngis · zoure loue for me:
so þat I ioyede more/ for zif I made zou foory in a pissle: now
it rewiy not me/ and zif it rewide · I seinge þat þouȝ I made
zou foory in þat pissle at an houre: nowe I haue ioye/ not for
zee weren made soroweful: but for zee weren made soroweful
to penaunce/ sohely zee ben made foory astir god: þat in no
þing payrement zee suffre of vs/ forsohe þat sorowe þat is
astir god: worshyp penaunce into fidesfast helþe/ forsohe so-
rowe

to ye corrintheis .2.

rowe of he worlde: worship deþ/ soþely his same þing zou
for to be sorowful astir god: how myche bisynesse it worship
in zou/ but defendyng/ but indignacion/ but drede/ but desire/ but loue/ but vengeaunce/ in alle þingis zee haue zouen zoure
self for to be vndesoulide/ in cause (or nedē)/ þerfore & zif I
wrote to zou/ not for hym þat dide iniurie/ neþer for hym þat
suffride/ but for to schewe oure bisynesse he whiche we haue to
zou bisore god/ þerfore we ben comfortide/ forsoþe in oure
comforte more plenteuously/ we ioyeden more on he ioye of
tyte/ for his spirit is fulfilde of alle zou/ and zif I gloriede any
þing anentis hym of zou I am not confoundide (or schamyde)/
but as we hane spoken to zou alle þingis in treuhe/ so & oure
glorie þat was at tyte/ is made treuhe/ and he entraylis of
hym ben more plenteuously in zou/ hauynge in mynde he obedi-
dence of zou alle/ how wiþ drede & tremblige zee receyueden
hym/ I haue ioye/ þat in alle þingis I triste in zou//

Cm 8-



Reberen forsoþe we maken knownen to zou he grace
of god þat is zouen in he chirche of macedonye/ & þat in myche assayinge of tribulacon/ he aboun-
daunce (or plente) of he ioye of hem was/ and he
biȝest pouert of hem/ was plenteuous into he richesses of he
symplesse of hem/ I bere witnessyng to hem vp vertue (or
powter) & aboue vertue þei weren wilful wiþ myche monest-
yng bisechynge vs he grace & comunyng of mynsterie/ þat
is made into holy men/ and not as we hopiden/ but þei zauen
hem self firste to he lorde/ astirwarde to vs by he wille of
god/ so þat we prepede tyte þat as he bigan/ so & he parfourme
in zou al his grace/ but as zee abouenden in alle þingis/ in
seip worde & science (or kunnynge)/ & al bisynesse/ more ouer
& in zoure charite into vs/ þat & to his grace zee abounde/ I
seye not as comaundynge/ but by he bisynesse of oþer mē/ also prouyng to gedit he gode witte of zoure charite/ soþely
zee witen he grace of oure lorde Iþu cristi/ forwhi he was made
nedy

to ye corrintheis .2.

nedy for vs · whanne he was riche · hat he schulde be made
riche by his myseyste (or nedynesse) / and I ȝyue counseyl in
his ȝing / soþely his is profitable to zou · hat not onely bigun-
nen for to do · but & for to wolne fro he former zeer / nowe for-
soþe & in dede parfourme ȝee · hat as he inwitte (or wille) is
reedy · so be it & of parfoumyng of hat ȝing hat ȝee haue / so-
þely ȝif he wille be ready · it is acceptide astir hat hat it hab·
not astir hat hat it hab not / forsoþe I wil not it by remyssoun
(or slouþe) to oþer · forsoþe to zou tribulacon / but euenesse in
present tyme · zoure abounding fulfile þe myseyste of hem ·
hat & þe abounding of hem · be supplement (or fulfyllnge)
of myseyste hat euenesse be made as it is writen / he hat hab
myche aboundinge not · and he hat litil had not leſſe / forsoþe I
do þankynge to god hat ȝaue þe same bisynesse for zou in he
herte of tyte · for soþely he receyuyde exortacon (or mones-
tyng)e / but whanne he was bisier · wiþ his wille he wente forþ to
zou / forsoþe we senten wiþ hym oure broþer · whos preysynge
is in he gospel / by alle chirchis · forsoþe not onely but & he is
ordeynede of chirches · þe felowe of oure pilgrymage · into his
grace hat is mynystride of vs to þe glorie of þe lorde · and to
oure ordeynede wille / eschewynge his ȝing hat no man blame
(or dispise) vs · in his plente hat is mynystride of vs to þe glorie
of þe lorde / soþely we purueyn gode ȝingis · not onely before
god · but also before alle men / forsoþe we senten wiþ hem &
ouer broþer whom we hane prouede in manye ȝingis ofte for
to be bille / nowe forsoþe myche bisier in myche triste in zou ·
oþer for tyte hat is my felowe & in zou helper · oþer oure bre-
þeren apostolis of chirchis · of þe glorie of c̄li / þerfore schewe
into þe facis of chirchis þe schewynge hat is of zoure charite ·
& of oure glorie for zou into hem / forwþy of þe mynsterie hat
is made into holymen · it is to me of aboundinge (or plente) ·
for to write to zou //

Forsoþe



Orsohe I woot zoure in wit reedy for he whiche I
haue glorie of zou anentis macedonyes· for & acaye
is reedy fro a zee passide· and zoure loue hat stred
ful many/ forsohe we haue sente breyeren · hat pat
hing hat we glorien in zou· be not avoydide in his partie/ pat
as I seyde zee ben redy· leste whanne macedonyes schulen
come wiþ me · & schulen synde zou vnredy· we schamen hat
I size zou not in his substaunce/ þerfore I geside necessarie
for to preye breyeren hat þei come bisore to zou · & make reedy
his biȝte blesynge · for to be reedy · so as blesynge & not as
auarice/ his hing forsohe I seye · for he hat sowiþ scarsely·
schal [repe] & scarsely/ and he hat in blesynges· schal repe & of
blesyngis/ eche man as he castide in his herte/ not in heyp-
nesse or of nede/ forsohe god loueþ a glad ȝuer/god forsohe is
myzty for to make al grace abounde in zou · pat zee in al hin-
gis euermore hauyng al sufficience · abounde into al good
werke· as it is writen/ he delide abrode · he zaue to pore men·
his riȝtewnes dwelliþ into wiþouten ende into worlde of
worlde/ forsohe he hat mynystry feede to he (man) sowynge
& schal ȝyue breedre for to ete· and he schal multiplie zoure
seed & make myche he encresyngis of fruytis of zoure riȝtew-
nesse/ pat zee in alle hingis made riche abounde into al sym-
plenesse· he whiche worchiþ by vs doing of þankis to god/ for
he mynsterie of his office · not onely filliþ þo hingis hat say-
le to holy men· but also aboundiþ by manye in doinge of
þankyngis to he lorde · by prouynge of he mynsterie · glori-
fyng god in he obedience of zoure knowelechyng in he gos-
pel of c̄st · & in symplenesse of comunycacion into hem & into
alle· & in bisechyng of hem for zou· desirynge zou for he cleer
grace in zou · I do þankyngis to god vpon he vnenarrable (or
hat may not be tolde) ȝiste of hym/ forsohe I poule biseche
zou by he homelynnesse (or myldenesse) & softenesse (or pacience)
of c̄st · he whiche soþly in he face am meke amonge zou· for-
sohe I absent triste in zou//

Forsohē

to ye corrintheis .2.



Orsohe breþeren I preye þou · þat I present be not

C^m 10^m

hardy by þe ilke triste in whiche I am gesside for to

be hardy into summe · þe whiche demen vs as we

wandre astir þe fleysche/ forsohe we walkynge in

fleysche fisten not (or holden not knyþtchode) astir þe fleysche/

forwhi þe armours of our knyþtchode ben not fleyſchely· but

myȝty by god · to þe distruccon of wardyngis (or strengþes)

we distruyinge counseylis & al hizenesse reþlynge hym azenes

þe science of god · dryuyng into caytisfe al vndirstondynge

into þe seruyce of ēst also hauynge in redynesse for to venge al

vnobedience · whanne þoure obediance schal be fulfilde/ se ȝee

þo ȝingis þat ben astir þe face/ ȝif any man tristeth to hym

self · hym for to be of ēst · þenke he his ȝing este anentis hym

self · for as he is of ēst · so & we/ for why & ȝif I schal glorie

any ȝing more of oure power · þe whiche þe lorde zaue to vs

into edifyngē · & not into þoure distruccon · I schal not schame/

forsohe þat I be not gesside · as for to feere þou by epistels ·

forwhi þei seyn þe epistels ben heuy (or greuous) · & stronge ·

but þe presence of body lisk · & þe worde contemptible (or wor-

þi for to be dispisseide)/ he þat is suche maner man · þenke his ·

for what maner men we ben absent by epistels · suche maner

of men vs present in dede/ soþely we doren not putte vs

amonge (or comparisoun) vs to summe þat comenden hem

self/ but we metynge (or mesuryngē) vs in oure self · & com-

parisounyngē oure self to vs/ soþely we schulen not glorie into

ful myche · but astir þe mesure of rewle · by whiche god mesu-

ride to vs þe mesure of strecchyngē til to þou/ forsohe not as

we not strecchyngē to þou · ouer holden vs/ forsohe unto þou

we camen in þe gospel of crist · not gloryngē into ful myche

in oþer mennes traueylis/ soþely we hauynge hope of þoure

seih waxinge in þou · for to be magnyfiede vp oure reule in

aboundaunce· also for to preche into þo ȝingis þat ben bȝende

þou · not for to glorie in oþer mennes reule in þes ȝingis þat

to ye corrintheis .2.

ben made redy/ forsohe he hat glorieþ: glorie in he lorde/ forsohe not he hat comendip hym self is prouede: but whom god comendip or preysip//

C^m 11^m



Wolde zee schulden sussteyne a litol þing of myn wi-
sdom· but & supporte me (or bere me vp) soþely
I loue þou by þe loue of god/ soþely I haue biþiȝt
(or biconie boinȝ) for to take þou as a chaste vir-
gyn to a man crist/ forsohe I drede leste as he serpente decep-
uyde eue wiþ his sutel fraude/ so þoure wittis be corrupte &
falle doun fro he symplenesse þat is in crist/ forwhi zif he þat
comeb yrechib another crist whom we prechen not· or zif zee
taken another spirit· whom zee receyueden not· or another
gospel whiche zee receyueden not: riȝtly zee schulden susse/
soþely I wene sorto haue done no þing lesse for he grete apost-
lis/ forwhi þouȝ I be not lernyde in fermoun (or worde)
but not in science (or kunninge) forsohe in alle þingis I am
schewide (or made knownen) to þou/ or wheþer I haue done
synne· mekyng (or makyng lowe) my self þat zee be enhaun-
cyde· for frely I euangelizide to þou he euangelie of god/ I
spuylide (or made nakide or took ziftis) of oþer chirchis·
takynge loude for þoure serupe/ and whanne I was anentis
þou & nedide/ I was chargous to no man/ forwhi breþeren
þat camen fro macedonye/ fulfilden þat þat saylde to me/
and in alle þingis I haue kepte & schal kepe me wiþ outen
charge to þou/ he treuhe of c̄st is in me· for his glorie schal
not be broken in me: in he regiouns of acaye/ whiȝ for I
loue not þouȝ god woot/ forsohe þat þat I do: & I schal do
þat I kitte awey he occacōn· of hem þat wolen occacōn (or
plente or power)· þat in he þing he whiche hei gloriens:
hei ben founden suche & as we/ forwhi suche false apostlis ben
treccherous (or gilous werkemen: transfigurynge hem into
apostlis of c̄st/ and not wondre/ soþely he sathanas trans-
figuriþ hym: into an aungel of liȝt/ þerfore it is not greet·

zif

to ye corrintheis .2.

zif his mynystris ben transfiguride as he mynystris of r̄ist-
wesnelle: whos ende schal be astir here werkis// ¶ este I
seye leste any man deme me vnwise/ ellis take zee me as
vnwise: hat & I haue glorie a litil what/ hat hat I speke I
speke not astir god · but as into vnwisdom in his substancē
of glorie/ forwhyp many men glorien astir he sleysche: and I
schal glorie/ forsoþe zee suffren gladly vnwise men: whan zee
zoure self ben wise/ sobely zee susteynen zif any man dryue zou
into seruage · zif any man deuoureþ · zif any man takeþ · zif
any man is enhauncide by pride · zif any man smytiþ zou into
he face/ astirs vnnobleyn I seye: as we weren sijk in his partie/
in what þing any man dar · in vnwisdom I seye: & I dar/ hei
ben ebreeues: & I/ hei ben israelitiss: & I/ hei ben he seed of
abraham: & I/ hei ben he mynystris of ̄est: & I/ as lesse wise I
seye: more I/ in ful many traueylis · in prysouns more plen-
teuously · in woundis aboue maner (or ouer mesure) in deþes
oste tymes/ I receyuede of he iewes: fyue fyses fourty strokis
one lesse/ þries I was beten wiþ zerdis · ones I was stonedē/
þries I made perischynge in schip: nyȝt & day I was in dep-
nesse of he see/ in weyes oste · in perels of flodis · in perels of
þeues · in perels of kyn · in perels of heben men · in perels in
cyte · in perels in desert · in perels in see · in perels in false
breþeren/in trauel in myleyste/in many wakyngis · in hungre
in hirſte: in many fastyngis/in colde in nakidnesse/wiþ outen
þingis hat ben wiþ outen forþ/ myn eche day wakyng (or
studyinge: he bisynes of alle chirchis/ who is sijk & I am not
sijk/ who is sclauderide: & I am not brent//

Z If it bihoueþ for to glorie: I schal glorie in þoþingis C^m 12^m
hat ben of myn infirmyte (or freelite) god & he fadir
of oure lordre Ihū cr̄ist · hat is blesſide into he
worldis: woot hat I liȝe not/ he prouost (or keper)
of damask of he kyng of he folke arethe: kepte he cyte of da-
mascenes · for to take me/ and by a windowe in a leep I was
leten

to ye corrintheis .2.

leten doune by he walle: & so I scapide his handis/ zif it biho-
ueþ for to glorie: sohely it spedih not/ forsohe I schal come to
he visiouns & reuelacōns of he lorde/ I woot a man in ēst bisore
fourtene zeer · wher in body wher oute of body · I woot not ·
god woot · suche a man rauyschide to he p̄ridde heuene/ and I
woot suche a man · wher in body wher oute I noot · god woot ·
for he was rauyschide into paradise · & herde priuey wordis ·
he whiche it is not leueful · to a man for to speek/ for suche
maner þing I schal glorie: forsohe for me no þing · no but in
myn infirmytees/ forwhi & zif I schal wolne for to glorie: I
schal not bebnwise/ sohely I schal seye treuþe/ forsohe I spare:
lestie any man gesse me ouer hat þing hat he leis in me: or
heriþ any þing of me/ and lestie he gretenesse of reuelacōns en-
haunce in pride: he pricke of sleysche an aungel of sathanas is
zouen to me · he whiche buffatiþ me/ for whiche þing þries I
preyede he lorde: hat it schulde go awey fro me/ and he seyde
to me/ my grace sufficiþ to hee/ forwhi vertue is perfisely
made in enfirmytee/ perfore gladely I schal glorie in myn en-
firmytees: hat he vertue of ēst dwelle in me/ for whiche þing
I plese to me infirmytees · in wronge dispisyngis in nedis · in
persecucōns · in angtwischis for crisi/ sohely whanne I am sikk:
þan I am myȝty/ I am made unwitty: zee constreyned me/
forsohe I schulde (or auzte) for to be comendide of zou/ sohely
I dide noþing lessie fro hem hat ben apostlis: aboue maner/
forwhi þouȝ I be not: neheles he signes of my postilhede ben
made on zou in al pacience: and signes (or myracles) & greet
wondris & vertues/ sohely what is it hat zee hadde lessie bisore
þer chirchis/ no but hat I my self greuyde zou not · forȝue
zee to me his wronge// ¶ lo his p̄ridde tymē I am redy for to
come to zou: and I schal not be greuous to zou/ forsohe I
seek not ho þingis hat ben zoure: but zou/ forsohe neher sones
owen for to tresoure to fadir & modir [but fadir & modir]
to he sones/ forsohe I moste wilfullly schal ȝyue: and my self
schal be ouer zouen for zoure soulis · þouȝ I more louynge:

be

to ye corrintheis .2.

he leſſe louyde/ but de it/ I greuede not zow/ but whanne I
was ſutel wiſe/ I toke zow wiþ gile/ wher I deceyuede zow by
any of hem· whom I ſente to zow/ I preyede tyte· & I ſente
wiþ hym a droper/ wheþer tyte bigilide zow/ wheþer we gon
not in he ſame ſpirit/ wher not & he ſame ſteppis/ ſum-
tyme zee wenē hat we ſchulen excuse vs anentis zow/ bi-
fore god in ēſt we ſpeken/ forſoþe moſte dere breþerēn/ alle
þingis for zoure edifyngē/ loþely I drede leſte parauenture
whanne I ſchal come/ I ſchal not fynde zow whiche maner I
wole/ & I ſchal be ſounden of zow/ whiche maner zee wolen
not/ leſte parauenture ſtryuynges· enuyes· ſturdyneſſis· diſ-
cenciounis· & detracciounis· prueþ ſpechis of diſcorde· bo-
luyngis (by pride): debatis ben amonge zow/ leſte eſteſone
whanne I ſchal come· god make me lowe anentis zow· & I
weyle manye of hem hat biſore ſynneden· & diuen not pen-
aunce of he vncleſſe & fornycacōn & vnchaftie· hat þei hane
done//

Dhis hridde tyme I come to zow/ and in he mouþ
of two or þre witneſſis· euery worde ſchal ſtonde/
I ſeyde biſore & I ſeyde biſore as preſente twyes· &
now abſent to hem hat biſore haue ſynneſe/ and
to alle oþer· for zif I ſchal I come eſteſone I ſchal not ſpare/
wher zee ſeeken an experiment (or assayinge) of hym hat ſpe-
kip in me crift· he whiche is not ſiþ in zow· but myȝty in vs/
forwhi houȝ he was cruciſlede of infirmyte· but he lyueþ of he
vertue of god/ forwhi & we ben ſiþ in hym· but we ſchulen
lyueþ hym of he vertue of god in vs/ aſſaye zoure ſelf· zif zee
ben in he ſeih· zee zoure ſelf proue/ wher zee knowen not zoure
ſelf· for crift Ihu is in zow· no but zee ben reprouable/ forſoþe
I hope for zee knowen for zee ben not reprouable/ loþely we
preyen he lorde· hat zee do no þing of euyl/ not hat we ſeime
prouede· but hat zee do hat hat is gode forſoþe hat we ben re-
prouable/ forſoþe we mowne no þing aȝenes treuþe· but for
þe

C. 13^m

to ye corrintheis .2.

þe treuhe/ forsohe we ioyen for we ben sikk· forsohe zee ben myzty/ and we preyen his hing· zoure endynge/ sohely her-
fore I absent write his hing hat I present do not harder astir
þe power he whiche he lorde zake to me into edificacioune: &
not into distruccon/ breheren hens forþwarde ioyze zee· be
zee parfite & teche zee vndirstonde zee he same hing/ haue zee
pees: and god of pees & loue· schal be wiþ zou/ grete zee wel
to gedir in holy cosse/ þe grace of oure lorde Iþu crist· & þe
charite of god· & þe comunyng of he holy gost be wiþ zou
alle amen//

ye pistel to galatheis

Cm 1m



Dule apostle not of men neher by man:
but bi ihu c̄st· & god he fadir· hat
reyside hym fro deade (men) & alle he
breheren hat ben wiþ me· to he chirchis
of galathie/ grace to zou & pees of god
he fadir & oure lorde Iþu crist· he
whiche zau hym self for oure synnes·
hat he schulde delyuer vs fro his present

weywarde worlde· astir he wille of god & oure fadir· to whom
is honoure & glorie· into worldis of worldis amen// ¶ I
wondre hat þus so lone zee ben borne ouer fro hym hat cle-
pide zou into he grace of c̄st· into another gospel· he whiche
is not oþer: no but her ben summe hat disroublen zou & wo-
len mynystre he euangelie of crist/ but þouȝ or an aungel of
heuene· euuangelize to zou bisidis hat hat we hane euuange-
lizide to zou· curside be he/ as I bisore seyde· & nowe estesone
I seye: ȝif any schal euuangelize· out taken hat hat zee hane
taken· curside be he/ now counseyl I to men or to god: or seek

I to

ye pistel to galatheis

I to plesē to men̄ ſiſ I zit pleside to men̄ I were not he ſer-
uaunt of ēſſ// ¶ Soþely breþeren I make he gospel knownen
to zou · he whiche is euangelizide of meſ for it is not aftir
man/ ſoþely neher I took it of man · neher lernyde· but by
reuelacioune of Jhū crif/ forſoþe zee herden my lyuyng ſum-
tyme in iewerie· for ouer maner I pursuede he chirche of god·
and fauſte azenes it/ and I profitide in iewerie · aboue many
myn eueneldis in my kyn beinge more aboundauntly louer
(or folower) of my faderis tradicioouns/ forſoþe whanne I ple-
ſide to hym þat departide me fro he wombe of my modir · &
clepide by his grace þat he ſchulde ſchewe in me his ſone · þat
I ſchulde preche hym in heþen men̄ anone I acordide not to
fleysche & blood/ neher I came to irl̄m to my bifore goers
apostlis· but I wente forþ into arabie· and eftesone I turnyde
azentodamask/ aftirwarde aftir hre zeer I came to irl̄m for to
ſe petre· and I dwelte anentis hym ſytene dayes/ forſoþe I
ſize none oþer man of he apostlis· no but iames he brother of
he lorde/ forſoþe what þingis I write to zou· lo bifore god for
I lize not/ aftirwarde I came into he parties of cyrie & cilicie/
forſoþe I was unknowen by face to he chirchis of Judee þat
weren in ēſſ/ onely forſoþe hei hadden herynge · for he þat
pursuede vs ſumtyme· now euangelizib he feiþ azenes whiche
he fauſte ſumtyme/ and in me hei clarifieden god//



Aftirwarde aftir fourtene zeer eftesone I ſteyzede to
irl̄m wiþ barnabas & tyte taken to/ forſoþe I ſtey-
zede up reuelacioun & to gedit ſeyde (or diſputide)
wiþ hem he gospel· he whiche I preche amonge
heþen men/ forſoþe alidis honde (or by hem ſelf) · to hem þat
weren ſeen for to be ſumwhat · leſte parauenture I ſchulde
renne in veyne (or had runnen)/ but neher tyte þat was wiþ
me whanne he was heþen was compellide for to be circum-
cidide · but for falſe breþeren vndre brouȝten/ he whiche pry-
uely entreden for to aspie oure liberte þat we hane in ēſſ Jhū·
þat

C^m 2^m

ye pistel

hat hei schulen dryue vs into seruage · to whom never at an
houre we zauen syde of subieccoun · hat he treuhe of he gos-
pel dwelle at you / forsohe of hem hat weren seen for to be
sumwhat · what maner (men) hei weren sumtyme · it par-
teyneth nothing to me / forsohe god takith not he persone of man/
forsohe hei hat weren seen for to be sumwhat · no hing to me
zauen to gedit / but azenwarde whanne hei hadden seen hat
he gospel of prepucie (or heben men) is bitaken to me · as of
circumcisoun to petre / for he hat wrouzte to petre apostilhede
of circumcisoun · wrouzte & to me amonge heben men / and
whanne hei hadden knownen he grace of god hat is zauen to me ·
James & cephias & ioon he whiche weren seen for to be pilers ·
zauen to me & barnabas he rizthandis of felowschipe · hat we
amonge heben men · hei sohely into circumcisoun · onely hat
we schulden be myndesful of pore men hat also I was bissle for
to do he same hing / forsohe whan cephias (or petre) came to
antioche · I stode azenes hym into his face · for he was repro-
able / forsohe bisore hat summe camen fro iames · he ete wiþ
heben men / forsohe whanne hei came · he wiþdrowe & depar-
tide hym · dredynge hem hat weren of circumcisoun / and oþer
consentiden to his feynynge · so hat barnabas was ledde of
hem into hat feynynge / but whan I had seen hat hei walkiden
not riztly to he treuhe of he gospel · I seyde to petre bisore alle
men / ȝif you siþ you art a iewe · lyuest hebenly & not iewely ·
how constreynest you heben men for to bicome iewes / we ben
iewes of kynde · and not synners of heben men / sohely witynge ·
for a man is not made riztwise of he werkis of he lawe · no
but by he seiþ of ihū crist · & we in ihū crist bileuen · hat we be
iustifiede of he seiþ of crist · and not of he werkis of lawe / wher-
fore of he werkis of lawe eche fley sche (or man) schal not be
made riztwise / hat ȝif we seekynge for to be iustifiede in ēst ·
& we oure self be founden synners · wher ēst is not mynystre of
synnes / for be it / sohely ȝif I bilde azen yo hingis hat I dis-
truyede · I make me for to be a trespassour / forsohe by he lawe ·

I am

to galatheis

I am deade to he lawe: þat I lyue to god/ wiþ ēst I am sic-
chide to he crosse/ forsoþe I lyue nowe not I: but ēst lyueþ in
me/ forsoþe þat I lyue now in fleysche: I lyue in he seip of
goddis sone he whiche louede me • & bitoke hym self for me/ I
caste not awey he grace of god/ forsoþe zif riȝtweſneſſe is by
he lawe: cristi diede wiþ oute cauſe//



Zee wicles men of galathie • who deceyuede ȝou for C^m 3^m
to not bileyue to he treuhe þisfore whos yzen ihū ēst
is dampnyde (or exilide): and in ȝou crucifide/ þis
þing onely wole I lerne of ȝou/ hane zee take he
spirit of he werkis of lawe: wher of herynge of bileyueþ so zee
ben foolis • þat whanne zee bigunnen by spirit: nowe zee ben
endide by fleysche/ zee hane suffride so many þingis wiþ outen
cause: neheles zif wiþ outen cause/ þersore he þat ȝyueþ to ȝou
he spirit & worchiþ vertues in ȝou: wheher of he werkis of
lawe • or of herynge of seip: as it is written/ abraham bileyuede
to god: and it is rettide to hym to riȝtweſneſſe/ þersore knowe
zee: þat hei þat ben of he seip: hei ben sones of abraham/ for-
soþe he scripture purueyinge • for god iustisip of seip heþen
men tolde bisore to abraham: for in hee alle folkis schulen be
blesseide/ þersore hei þat ben of he seip: schulen be blesseide wiþ
seipful abraham/ forsoþe who euer ben of he werkis of lawe:
ben vndir curse/ for it is written/ curside eche man þat schal
not dwelle in alle þingis þat ben written in he book of lawe:
þat he do hem/ forsoþe for no man is made riȝtwise in he lawe
anentis god: it is knowen • for a riȝtful man • lyueþ of seip:
forsoþe he lawe is not of bileyue • but he þat schal do ho þingis:
schal lyue in hem/ cristi delyueride vs fro he curse of he lawe •
made for us curs (þat is sacrifice for curs)/ for it is written/
curside is eche þat hangiþ in hi tree/ þat he blessyng of abra-
ham in heþen men schulde be made in ēst Ihū þat we take he
bihest of spirit: by seip// ¶ breþeren I seye astir man: nehe-
les no man dispisiþ he consermyde testament of a man: or

ye pistel

aboue ordeyned/ bihestis ben seyde to abraham & to his seede/
he seip not in seedis as in manye: but as in one & in hi seed
hat is est/ forsohe I seye his a testament confermyde of god/
he whiche astir soure hundride zeeris & þritty is made lawe-
makir not voyde he biheste/ for whi ȝif of lawe is he heretage:
now not of bihest/ forsohe god ȝauue to abraham by azen bihest/
what þersfore lawe? for trespassyng it is putte· til he seed came·
to whom god byhizte þingis ordeynyde by aungels in he hande
of a mediatour/ forsohe a mediatour is not of one þing/ for-
sohe god is one/ þersfore he lawe azenes (or contrarie) to he
hestis of god/ fer he it/ forsohe ȝif þere were a lawe ȝouen he
whiche myzte quyken verrey riztwesnesse of a lawe/ but he
scripture enclosyde alle þingis vndir synne· pat byheste schul
be ȝouen of he seip of Ihū crist to men bileyngne/ forsohe bi-
fore hat he seip came we weren kepte vndir he lawe · schitte
to gedit into hat seip: pat was to be schewide/ and so he lawe
was oure litil mayster in crist: pat we be made riztwise of he
seip/ but where he seip came: nowe we ben not vndir he litil
mayster/ forsohe alle we ben he litil sones of god by seip in est
ihū/ forsohe whoeuer zee ben baptiside in crist: zee hane clo-
þide crist/ þer is not iewe never greek · þer is not seruaunt
never fre man: þer is not male never female/ soþely alle zee
ben one in est Ihū/ forsohe ȝif zee ben of crist: þersfore zee ben
seed of abraham · astir he bihest eyres//

C^o 4^m



Seye forsohe how myche tyme he eyre is litil: he
dyuersly not fro a seruaunt/ whanne he is lorde of
al · but he is vndir tutours & autours vnto he tyme
determinyde of he sadir/ so & we whanne we weren
litil: weren seruyng vndir he elementis of he worlde/ but
where he plente of tyme came · god sente his sone made of a
womman · made vndir he lawe · pat he schulde azen bie hem
pat weren vndir he lawe · pat we schulde receyue he adop-
cioun of sones/ forsohe for zee ben he sones of god · god sente
he

to galatheis

þe spirit of his sone into þoure hertis: crynge abba (þat is fa-
dir) / and so nowe þer is not seruaunt: but sone/ þat ȝif sone:
þanne & eyre by god/ but þanne sohely we vnknowyng god ·
serueden to hem þat weren not goddis (in kynde) / nowe for-
sohe whanne ȝee hane knownen god: ȝhe rather ȝee ben knownen
of god: howe ben ȝee turnyde to gedir estesone · to seek (or
freel) & nedȝ elementis · to whiche ȝee wolen serue estesone ·
ȝee kepen dapes & moneys & tymes & zeeris/ forsohe I drede
zou: leste parauenture I haue traueylide in zou wiȝ outer
cause/ he ȝee as I: for & I as ȝee/ breheren I biseche zou: ȝee
haue noþing hitte me/ sohely ȝee witen for by ensirmyte of
fleysche I haue euangelizide to zou now bisore: and ȝoure
temptacioun in my fleysche ȝee dispisiden not neþer forsoken
but ȝee receyueden me as an aungel of god · as ēst Ihū where
is þersore ȝoure blesynge · sohely I bere witnessyng to zou ·
for ȝif it myȝte be done · ȝee schulden haue putte ouȝt ȝoure
ȝzen: and hane ȝouen to me/ þersore am I made enemys to
zou · seyinge trewe hing to zou · sohely hei louen zou not
wel · but hei wolen exclude zou þat ȝee sue hem/ forsohe sue
ȝee good euermore in goode: & not onely whanne I am pre-
sent anentis zou/ my litil sones · whom I childe (or bryngē
forþ) by trauel estesone · til crist be fourmyde in zou/ forsohe I
wolde now be at zou · & chaunge my voyce · for I am con-
foundide (or schamyde) in zou// ¶ Seye ȝee to me þat wolen
be vndir he lawe: haue ȝee not red he lawe · sohely it is writen/
for abraham had two sones · one of he hande mayden · & one
of he fre wife/ forsohe he þat of he hande mayden· was borne
astir he fleysche/ but he þat of he fre wiȝf · by aȝen byhest/ he
whiche hingis ben seyde by allegorie/ forsohe þes hingis ben
two testamentis/ sohely one in he mounte syna: rendrynge in
seruage: þat is agar/ forsohe syna is an hil in arabie· he whiche
is ioynede to it þat now is in irlān · & serueþ wiȝ hire sones/
forsohe þat irlān þat is aboue is fre: he whiche is oure modir/
forsohe it is writen/be glad thou bareyn þat childist not (or þat
bryngist

ye pistel

bryngis not forth children' bresē out & criē: thou hat childis
not: for many sones of he leste womman: more hat of hire hat
hat an housbonde forsohe bretheren we ben astir ysaac: he
sones of dihest but how hanne he hat was borne astir he sleysche
pursuede hym hat astir he sp̄itit: so & now but what seih he
scripture caste oute he hande mayden & hire sone/ forsohe he
sone of he hande mayden schal not be eyre: whi he sone of he
ste w̄ise/ and so bretheren we ben not sones of he hande may-
den: but of he ste w̄ise by whiche liberte: crist hat made us
ste

C° 5°



Hersore stonde zee: and estesone nyl zee be to gedir
holden in zok of seruage lo I poul seye to zou: for
zif zee ben circumcidide: crist schal profite to zou
nohing sohely I bere witnessyng estesone to every
man: circumcidynge hym self: for he is vettour of al he lawe
for to be done zee ben avoydide fro crist zee hat ben iustifyde
in he lawe: hane fallen aweye fro grace/ forsohe we bi spirit
of seih: abiden he hope of rizewesnelle/ forwhi in ēt Jhū: ne-
het circumcision is any hing wort: never prepucie (hat is
maner) of heben men: but seih hat worship by charite: who
lettide zou for to not obesche he treuhe: to no man consente/
zee: forsohe his persuacion (or softe mouyng): is not of hym
hat clepide zou // ¶ A litil sourdowz corruptiȝ al he gobet/
I triste of zou in he lorde: hat zee schulen vndirkonde noon
ober hing/ forsohe he hat distourblip zou: schal bere doom:
who euer he is/ forsohe bretheren zif I preche zitcircumcisoun:
what zit suffer I persecūon/ hersore sclaudre of he crosse is
aboydide/ I wolde & hei hat distourblen zou be kitte of/ forsohe
bretheren zee ben clepide into liberte: onely zpue zee not
liberte into occasioun of sleysche: but by charite of sp̄itit serue
zee to gedir/ forsohe al he lawe is fulfilde in one worde/ thou
schalt loue hi neyzebore as hi self/ for zif zee biten to gedir &
eten: se zee leste zee be wastide fro atwynne (or eche from
ober)/

to galatheis

oyer)/ forsohe I seye in crist/ wander zee in spirit: & zee schulen not parfourme he desuris of fleysche/ for he fleysche coueuytijp azenes he spirit: sohely he spirit azenes he fleysche/ forsohe hes ben aduersaries to hem self to gedir/ hat zee done not hes hingis what euer hingis zee wolen/ for zif zee ben ledde by he spirit: zee ben not vndir he lawe/ forsohe he werkis of he fleysche ben open/ he whiche ben fornycacōn· vnclennesse· vnchastite· leccherie· seruyng to ydolis· (or false goddis)· doingis of venym/enemytees· stryues· enuyes (or folowynges in euyl)/ wrappes· chydyngeis· discencions· settis (or heresies)· enuyes· mansleingis· drunkennessis· glotonyes· and liche hingis to hes/ he whiche I preche to zou as I bisore leyde· for hei hat done suche hingis: schulen not haue he kyngdom of god// ¶ forsohe he fruyte of he spirit: is charite· ioye· pees· pacience· benyngnyte (or of gode wille)· gode-nesse· longe abidynge· myldenesse· feip· temperaunce· con-tyntence· chastite· azenes suche hingis he lawe is not/ forsohe hei hat ben of crist: haue crucifiede here fleysche wiþ visis & concupiscencis (or coueytisis)/ zif we lyuen by spirit: by spirit walke we/be we not made coueytouse of veyne glorie to gedir stirynge to wijn: [] hauyng enuye to gedir//



Reheren and zif a man be bisore ocupiede (or C^m 6^m
ouercomen) in any gilte or trespass: zee hat ben
spiritual· techijp suche a maner man in spirit of
softenesse· biholdynge hi self: hat & hou be not
temptide/ here zee chargis he toher of he toher: and so zee
schulen fulfile he lawe of c̄st/ forwhi zif any man gessijp hym
self for to be ouȝte whanne he is nouȝte: he deceyueþ hym self/
forsohe eche man proue his owne werke: and so he schal haue
glorie onely in hym self· & not in another/ forsohe eche man
schal vere his owne charge// ¶ forsohe he hat is tauȝte by
wordes comyne to hym hat techijp hym in alle gode hingis/
nyl

ye pistel to galatheis

nyl zee erre: god is not scornyde/ forsohe what hingis a man
schal sowe: and hes hingis he schal repe/ for he hat soweþ in
his fley sche: and of he fley sche schal repe corruptioun/ forsohe
he hat sowiþ in spirit: of he spirit schal repe euerlastynge liþ/
forsohe we doinge good: sayle not/ soþely in his tyme we
schulen repe: not saylynge/ þerfore he while we haue tyme:
wiche we good to alle men· forsohe mosie to he housholde
meyne of he seib// ¶ See zee wiþ what maner lettres I haue
written to you by myn hande/ soþely who euer wole plesse in
fley sche: þes constreynen you for to be circumcidide· onely
hat hei suffre not persecucōn of cristiis crosse/ forsohe neþer hei
hat ben circumcidide kepen he lawe: but hei wolē you for to
be circumcidide· hat hei glorie in zoure fley sche/ forsohe be it
fer to me for to glorie: no but in he crosse of oure lorde Ihū
cſt· by whom he worlde is crucifiede to me: and I to he
worlde/ forsohe in cſt Ihū neþer circumcision is ouz̄te worsh·
neþer prepucie (hat is heben mennes custom): but a newe
creature/ and who euer schulen sue his rewle: pees vpon hem
& mercy vpon ist of god/ fro hens forþ no man be heuy to
me/ forsohe I bere in my body: he tokenes of oure lorde Ihū
crist/ þe grace of oure lorde Ihū cſt· wiþ zoure spirit breheren
Amen.

Poule

ye pistel to ephesies



Dule apostle of Ihu crifte by he wille of god: to alle holy men at ephesys & seip-
ful in Ihu est: grace to you & pees of god oure fadir: and of he lorde Ihu est/
blesside be god & he fadir of oure lorde Ihu est: hat blesside vs in al spiritual:
in heuenely hingis in est: as he chees vs in hym: before he makyng of he
worlde: hat we schulden be holy & wiþ outen wemme in his
sizt: in charite/ he whiche before ordeynyde vs into he adop-
cion of sones by Ihu est into hym: astir he purpos of his wille:
into preysyng of he glorie of his grace: in he whiche he made
vs able to his grace in his derworþ sone: in whom we haue
azen byinge of his blode: & remissioune of synnes astir
richessis of his grace hat aboundide gretely in vs in al wisdom
& prudence: hat he schulde make he sacrament of his wille
knowen to vs astir he gode plesaunce of hym hat he purposide
in hym: in he dispensacioune of plente of tymes: for to instore
alle hingis in est: he whiche ben in heuenes & in erþe in hym/
in whom also & we by sorte or grace ben clepide: before
ordeynyde astir he purpos of hym hat worshyp alle hingis
astir he counseyl of his wille: hat we ben into he preysyng of
his glorie: we hat before hopiden in est/in whom & zee whanne
zee hadden herde he worde of treuhe: receyueden he gospel of
zoure helþe: in whiche & zee bileyng: ben markide wiþ he
holy gospel of biheste: hat is wed (or ernes) of zoure heretage
into he redempcon of purchasyng: into preysyng of his
glorie/ perfore & I herynge zoure seip hat is in est Ihu: &
louyng into alle leyntis: ceese not doinge þankyngis for you:
makyng mynde of you in my preyers: hat god oure lorde
Ihu

ye pistel

Ihū crīſt ſadir of glorie · z̄yue to zou he ſpirit of wiſdom & of
reuelacōn · vnto he knowyng of him / he yzen of zoure herte
inliztenyde · þat zee witen whiche is he hope of his clepynge ·
& whiche he richessis of he glorie of heretage in leyntis / and
whiche is he ouerſemyng gretenesse · of his vertue into vs ·
þat hane billeuede · aftir he wirchynge of he myzte of his ver-
ture · he whiche wrouzte in crīſt reſyngē hym fro deade (men)
& ſittynge on his rizthalſe in heuenely þingis · aboue eche
pryncipate (or power of pryncis) · and potestate & vertue · &
lordeschypynge · & eche name þat is namyde · not onely in his
worlde but in he worlde to come / and made alle þingis ſuget
vndir his feet · & zaue hym hede vpon al he chirche þat is he
body of hym · & he plente of hym · he whiche alle þingis in alle
þingis is fulſilde //

Cm 2^m



¶d whanne zee weren deade in zoure giltis & synnes
in whiche zee wandren ſumtyme · aftir he ſpace
(or laſtynge) of his worlde · aftir he prynce of he
power of his eyre · of he ſpirit þat wirchij nowe
into he ſones of vntriste (or vnbileue) in he whiche we alle
lyueden ſumtyme in deſiris of oure fleysche doinge he wille of
fleysche & houztis · & we weren by kynde he ſones of wrath as
& oþer / forſoþe god þat is riche in mercy for his ful myche
charite in whiche he louede vs · & whanne we weren deade in
synnes · he quykenyde vs to gedir in ēſt · by whos grace zee
ben ſauede · & to gedir azen reylide · & to gedir made to ſitte
in heuenely þingis · in ēſt Ihū · þat he ſchulde ſchewe in he
worldis comynge ouer he plenteuous richessis of his grace · in
godenesse vpon vs in ēſt Ihū / forſoþe by grace zee ben ſauyde
by feih · and not of zou / ſohely it is he zifte of god · not of
werkis · þat no man glorie / forſoþe we ben he makyngē of
hym · made of nouȝt in ēſt Ihū / in gode werkis þat god made
redy bifore · þat in hem we go / for whiche þing be zee mynde-
ful þat ſumtyme zee þat weren heben in fleysche · he whiche
weren

to ephesies

weren seyde prepucie · fro þat þat is seyde circumcisoun in
sley sche made by hande · þat weren in þat tyme wiþ outen ēſt·
alienyde (or made straunge) fro þe lyuyng of iſt · & herbo-
ride men (or gestis) of testamentis · not hauynge hope of bi-
heste · and wiþ outen god in his worlde/ now forsohe in cristi
Ihū zee þat weren sumtyme fer · ben made nyȝ in þe blode of
ēſt/ forsohe he is oure pees · þat made boþe one & he mydel
wal of a longewal · vnybyndyng [] enemyes in his sley sche avoy-
dyng þe lawe & maundementis · by doomes · þat he make two
(puples) in hym self into a newe man · makyng pees · þat he
recounseyl boþe in one body to god by þe crosse · sleinge þe ene-
mytees in hym self/ and he comynge euangelizide pees to zow
þat weren fer · and pees to hem þat weren nyȝ/ for by hym we
boþe haue nyȝe comynge in one spirit to he fadir// ¶ þerfore
nowe zee ben not herboride men & gestis & comelyngis · but zee
ben cyteleyns of seyntis & he houſholde meyne of god · aboue
bildide on þe foudement of apostolis · & of prophetis · by þat
hizel corner stoon cristi ihū/ in whom eche bildynge made · war-
þiȝ an holy temple in þe lorde/ in whom & be zee bildide to ge-
dir into þe habitacle of god in þe holy gost//



Or grace of his þing I poul þe bounden of ēſt Ihū
for zou heben men · zif neþeles zee haue herde þe
dispensacion of goddis grace þat is zouen to me in
zou/ for aftir reuelacion þe sacrament is made
knowen to me · as aboue wroot in schorte þing · as zee redyng
mowne vndirstonde · my prudence in þe mysterie of ēſt þe
whiche is not knowen to oþer generacons to þe sones of men ·
as it is now schewide to his holy apostolis & prophetis in þe spirit ·
heben men for to be euen eyres & to gedir bodily · & to gedir
parteners of his bihest in ēſt Ihū by þe euangellie · whos my-
nystre I am made aftir þe zifte of goddis grace · þe whiche is
zouen to me aftir þe worshynge of his vertue/ forsohe to me
lesse of alle seyntis his grace is zouen · for to euangellie in he-

C^m 3^m

ye pistel

þen men he unscrueable richessis (hat mounē not be souȝte
oute) of cr̄ist/ and for to inlizten alle men · whiche is he dis-
pensacon of sacrament hid fro worldis: in god hat made alle
þingis of nouȝt/ hat he mychesfolde wisdom of god be knownen
to prynces & potestates in heuenely þingis by he chirche astir
he settynge of worldis · he whiche he made in ēt Ihū oure
lorde · in whom we hane trist & nyȝ compyng in tryſlyngē by
he seȝ of hym// ¶ for whiche þing I are hat ȝee fayle not in
my tribulaciouns for zou· hat is ȝoure glorie/ for grace of his
þing I bowe my knees to he fadir of oure lorde Ihū cr̄ist · of
whom eche fadithede of heuenes & in erȝe is namyde · hat he
ȝyue to zou astir he richnessis of his glorie · vertue for to be
strengþide by his spirit in he inner man · cr̄ist for to dwelle bi
seȝ in ȝoure hertis/ ȝee rotide & groundide in charite hat ȝee
mowne comprehendende · wiȝ alle seyntis · whiche is he brede &
lenghe & hizenes & depnesse: also for to wite he charite of ēt
aboue semynge to science · hat ȝee be fulfilde into al he plente
of god/ forsoke to hym hat is myȝty for to make alle þingis
more plenteuously han we aren or vndirsonden · astir he ver-
tue · hat wirchij in vs · to hym be glorie in he chirche & in ēt
Ihū · into alle he generacōns of he worlde of worldis amen//

Cm 4"



¶ And so I bounden in he lorde biseche hat ȝee walke
worshily in he clepynge in whiche ȝee ben clepide ·
wiȝ al mekenesse & myldenesse · wiȝ pacience sup-
portyng to gedir in charite · bisie for to kepe vnyte
of spirit in he bonde of pees one body & one spirit as ȝee ben
clepide in one hope of ȝoure clepynge/ one lorde one seȝ one
baptym one god & fadir of alle · he whiche is aboue alle men ·
& by alle þingis & in vs alle// ¶ to eche of vs grace is ȝouen
astir he mesure of he ȝyuyngē of cr̄ist/ for which þing he seȝ/
he steyzingē into hize ledde captistee captife · (or prisonnyngē
prisonnyde) · he ȝauē ȝiftis to men/ forsoke hat he ascendide
what is it: no but for & he discendide firſt into he lower par-
ties

to ephesies

ties of he erþe/ he it is þat come dounē · & þat steyzedē vpon
alle heuenes · þat he schulde fulfille alle þingis/ & he zaue
summe soþely apostolis · summe forsoþe prophetis · oþer for-
soþe euangelistis · oþer forsoþe scheperdis & techers · to he ful
endyng of seyntis into he werke of mynsterie · into he edifi-
cacōn of ēstis body · til we rennen alle in vnyte of seip & of
knowyngē of goddis sone in a parfite man · into he mesure of
age of he plente of ēst// ¶ þat we be not nowe litil children
mouyng as wawis · & be borne aboute wiþ al wynde of tech-
ynge in he waywardenesse of men in sutel witte · to he deceyp-
wynge of errour/ forsoþe we doinge treuþe in charite · ware
in hym by alle þingis · þat is cristi he heed/ of whom al he body
sette to gedit & bounden to gedit by eche ioynture of vndir-
seruyngē · vp worchyngē into he mesure of eche membre ·
makis encresyngē of he body · into he edificacion of it in cha-
rite// ¶ þersore his þing I seye & witnesse it in he lorde · þat
zee walke not nowe as & heben men walken in he vanyte of
here witte in dirkenessis · hauyng vndirstondynge dirkenyde ·
alienyde (or made fer) fro he liþ of god · by ignoraunce (or
vñkunnyngē) þat is in hem · for he blyndenesse of here herte/
þei dispesryngē hitoken hem self to vncaslite · into he wir-
chynge of al vnclemenesse in coueytise/ forsoþe zee hane not so
lernyde cristi · zif neþeles zee herden hym · & ben tauȝte in hym
as is treuþe in Iþū/ do zee aweye astir he firsle lyuyngē he
olde man þat is corrupte astir he desiris of errour/ forsoþe be
zee renewide by spirit of zoure mynde · & cloþe zee he newe
man · þat astir god is made of nowȝte in rizwesness & holyn-
nesse of treuþe/ for whiche þing zee puttyngē aweye leesyng ·
speke treuþe eche man wiþ his neþebore · for we ben mem-
bres to gedit/ be zee wroþe · & nyl zee synne/ he sunne falle
not dounē · on zoure wrab/ nyl zee zþue stede to he deuel/ he
þat stale · nowe stèle he not/ more forsoþe trauel he in wyrch-
yngē wiþ his handis þat þat is gode þing · þat he haue wherof
he schal zþue to a man suffryngē nedē/ eche euyl worde go not
oute

to ephesies

in whom is lecherie· but be ȝee fulfilde wiþ he holy god
spekyng to ȝoure self in psalmes & ympnes & spiritual songis·
singynge & seyng psalme in ȝoure hertis to he lorde/ euer-
more doinge þankyngis for alle þingis in he name of ȝoure
lorde Ihu c̄ſt· to god & he fadir/ ȝee suget to gedir in he drede
of crist// ¶ Be wymmen sugettis to here men (or housbondis)
as to he lorde· for he man is heed of he womman· as c̄ſt is
heed of he chirche/ he is sauour of his body but as he chirche
is suget to crist· so & wymmen to here housbondis in alle
þingis/ men loue ȝee ȝoure wifes· as & crist louede he chirche·
& ȝauȝ hym self for it· hat he schulde make it holy· clemsynge
it wiþ he waschynge stoon of water· in worde of līf/ hat he
ȝyue he chirche glorious to hym self· not hauyng wemme
(or reuelynge) or any suche þingis· but hat it be holy & vnde-
soulide/ so & men schulen loue here wifes· as here owne
bodyes/ he hat loueþ his wiſf· loueþ hym self/ forsoþe no man
hatide euer his fleysche· but norischiþ & fosteriþ it· as & c̄ſt
doh he chirche/ for we ben membris of his body· of his fleysche
& of his bones/ for his þing a man schal forsake his fadir &
modir· & he schal cleue to his wiſf/ and hei schulen be two in
one fleysche/ forsoþe his sacrament is greet/ forsoþe I seye in
c̄ſt & in he chirche/ neheles & ȝee alle· ech man loue his wiſf
as hym self/ forsoþe he wiſf drede hire housbonde//

SOnes obesche ȝee to ȝoure fadir & modir in he lorde/
forsoþe his þing is iust (or rīzful)/ honoure you hi
fadir & modir· hat is he firste maundement in vi-
best· hat it wel be to hee· & hat you be longe
lyuyng on he erþe/ and ȝee faderis nyl ȝee terre ȝoure sones
to wrayh· but norische ȝee hem in he disciplyne & correccioun
(or chastysynge) of he lorde/ seruauntis obesche ȝee to fleysche-
ly lordis wiþ drede & tremblynge in symplenesse of ȝoure
herte· as to crist/not seruyng at yȝe as plesynge to men· but
as seruauntis of c̄ſt doinge he wille of god of inwitte (or re-
foune)

C 6-

ye pistel to ephesies

soune) wiþ good wille: seruyng as to he lorde & not to men/
wityng hat eche man what euer gode þing he schal do: his he
schal receyue of he lorde/ wheþer seruaunt wheþer fre man/
and zee lordis do þe same þingis to hem forþuyngē manaaſis/
wityngē for here lorde & zoure is in heuenes: & takynge of
persones is not anentis god// ¶ here aftirwarde breheren be
zee comfortide in he lorde & in he myȝte of his vertue/ cloþe
zou wiþ he armour of god hat zee mowne stonde azenes aspi-
yngis (or assaylyngis) of he deuyl/ for struyngē is not to vs
azenes fleyþe & blood· but azenes he yrynces & potestatis·
azenes gouernours of he worlde· of hes dirkenessis/ azenes
spiritual hingis of wickidnesse: in heuenely hingis/ herfore
take zee he armour of god · hat zee mowne azenistonde in he
euyl day· & in alle hingis stonde zee partite/herfore stonde zee
girde aboute zoure lendis in soþefastenesse · & cloþide he hau-
biroun of riȝtwesnesse · & he feit schod in makyng reedy of he
gospel of pees/ in alle hingis takyng he schelde of feiþ· in he
whiche zee mowne quenche al he fijry dartis of he werle
enemy/ and take zee he helme of helhe & he swerde of he god:
hat is he worde of god · by al preyer & bischyngē · preying
al tyme in spirit & in hym wakynge in al bisynesse · & bisch-
yngē for al holy & for me: hat worde be zouen to me in open-
yngē of my mouþ: wiþ triste for to make knownen he mysterie
of he gospel/ for whiche I am sette in legatiate (or message) in
his cheyne: so hat in it I be hardie for to speke as it bihouȝ
me/ forsoþe hat & zee wite what hingis ben aboute me · what
I schal do: titycus my moſte dere broher & trewe mynyſtre in
he lorde schal make alle hingis knownen to zou whom I sente
to zou into his same hing hat zee knowe what hingis ben
aboute vs · hat he comforde zoure hertis/ pees to breheren &
charite wiþ feiþ of god oure fadir: & of he lorde Ihu ēs/ grace
wiþ alle men hat loue oure lorde Ihu ēs: in vncorruptioun
amen//

þe

ye pistel to philipenses



C^m 1^m

Dul & tymothe seruauntis of Ihū c̄st to
alle he holy men in c̄st Ihū hat ben at
philippis wiþ bischopis & dekenes·
grace to zou & pees of god oure fadir·
& of he lorde Ihū cr̄st/ I do hankyngis
to my god· in al mynde of zou euer-
more in alle my preyers for alle zou
wiþ ioye· makynge a bisechynge on
zoure comynynge in he gospel of cr̄st· fro he firsle day to
nowe· tristynge his ilke hing· for he hat bigan in zou a gode
werke· schal parfourme til into he day of Ihū c̄st/ as it is iuste
to me for to feel his hing for zou alle for hat I haue zou in
herte & in my bondis· & in defendynge & confermynge of he
gospel· alle zou for to be felowis of my ioye/ for god is a wit-
nesse to me how I coueyte zou alle· in he bowels of Ihū
cr̄st/ and his hing I preye hat zoure charite be plenteuouse
more & more in science (or kunnynge) & in al witte· hat zee
proue better hingis· hat zee be clene & wiþ outen offence in
he day of cr̄st/ fulfilde wiþ he fruyte of r̄iztwesnesse bi Ihū
c̄st· into he preysyng & glorie of god// fforsohe breheren I
wole zou for to wite hat he hingis hat ben aboute me· hane
comen more to he profite of he gospel· so hat my bondis weren
made knownen in c̄st· in eche moothalle & in alle oher places/
hat mo of breheren in he lorde tristynge in my bondis more
plenteuously dursten wiþ outen drede speke he worde of god/
summe forsohe & for enuye & sryfe summe forsohe & for good
wille· prechen cr̄st/ summe forsohe & of charite· witynge/
I am putte in he defense of he gospel/ fforsohe summe of
tencioune or sryfe schewen cr̄st· not elenely· esyngis hem
to reyse pressure to my bondis/ what soþ· while on a
maner

wherefore I am by commandment of god by spirit and his command-
ment he is to me a rebelling eye. and so it is every I have been long
since day I know that he is every lewd sinne in me and therby
rebell commandments & the commandments of god of god of god
which now before comes a cause for it to come I have been
commanded in commandments that it is sinne & now if
that is magnyfie in my body. now by before by god for
there to me for to come it is. & for to the commandments that is for
to come it is rebelling eye is rebelling eye to me & what I shall
do I know not because I am commandments of two things
commandments which for to be commandments of commandments he fault
for to body & for to be not evil. I am rebelling eye bound to
the commandments to commandments of body is rebelling eye for you and I
commandments his body. what has I shall commandments & perfectly
commandments to alle you & to you commandments & love of god. hat you all
commandments commandments to fit god to me by my commandments estimation
to you almighty god see nothing in the judgment of me. hat where
I shall come & to you after almighty I shall have of you. for yet
forbidden in one spirit of one will commandments to geden to be
fit of the gospel. & on no thing be afraid of aduersaries be
aduersaries to hem cause of perdition. for to you cause of
hat he and his thing of god for it is written to you for fit. hat
not onely see broken into hym. but also hat see suffeten for
hym commandments the same fitte what maner & see fisen in me. &
now see hanke herde of me.

C-2

T

Therfore zif any coumfort in ēt · zif any solace of charite · zif any felotwchip of spirit · zif any entraplis of mercy doinge · fulfille zee my ioye · hat zeevndir · stonde he same hing · hauynge he same charite of one wille · selynge he same hing · no hing by stife never by veyne glorie · but in mekenesse demynghe hitet to hem self to gedit (or eche holdynge oþer in vertue) · not eche by hem self biholdynge what hingis ben here owne · but ho hingis hat ben of oþer / for soþe

to philipensis

sohe feele zee his hing in zou: he whiche in ēst Ihū/he whiche
whan he was in fourme of god · demyde not rauayne hym
self for to be euen to god: but he mekide hym self · takynge he
fourme of a seruaunt into likenesse of men made: & in hibite
souneden as a man/ he mekide hym self made obedient unto
he deþ · forsohe to he deþ of crosse/ for whiche hing & god en-
haunsde hym · & zaue to hym a name hat is aboue al name/
hat in he name of Ihū eche knee be bowide of heuenely hingis
& erhely & hellis/and eche tunge knoweleche: for he lorde Ihū
ēst · is in he glorie of god he fadir// ¶ And so my 'mōste der-
worþe as euermore zee hane obeschide not onely in my pre-
sence: but myche more nowe in myn absence wirche zee wiþ
dredre & tremblynge zoure helpe/forsohe it is god hat worship
in zou · & for to wille · & for to parfourme for gode wille/ for-
sohe do zee alle hingis wiþ outen grucchyngis & doutyngis:
hat zee be wiþ outen pleynte · & he symple sones of god wiþ
outen reproue in he mydel of a schrewide nacioun & way-
warde/ amonge whom zee schynen as zyuers of lizt in he
worlde: holdyng to gedir he worde of liff to my glorie in he
day of ēst/ for I haue not runnen in beyne: neher in beyne
traueylide/ But & zif I be offride (or slayne) vpon he sacrifice
& seruyce of zoure seip: I haue ioye & to gedir hanke zou alle/
he same hing forsohe & zee hane ioye: & to gedir hanke me/
fforslope I hope in he lorde Ihū me for to sende tymothe soone
to zou: hat & I be in good inwit (or gladnesse): ho hingis
knowen hat be at zou/ forsohe I haue no man so of one wille
(or acorde): hat is bisse for zou wiþ clene effeccioun (or de-
sire)/ forsohe alle men seeken ho hingis hat ben here owne:
not ho hat ben of ēst Ihū/ fforslope knowe zee he asaye of
hym: for as a sone to he fadir: he seruyde wiþ me in he gos-
pel/ forsohe I hope me for to sende hym to zou: anone as I
schal se what hingis ben aboute me/ sohely in he lorde I
triste: for & I myself schal come to zou soone/ forsohe I gesseide
it nedeful for to sende to zou epaphrodite my broþer & euer

ye pistel

witchir & myn euen knyzt· forsohe zoure apostle & he seruaunt
of my nede/ for sohely he desiride zou alle· & he was sorowful·
for hat & zee herden hym made lijk/ forwhi & he was made
lijk to he deþ· but god hadde mercy of hym/ forsohe not onely
of hym· but also & of me· leste I hadde heuenesse vpon heue-
nesse/ perfore more hastily I sente hym · hat hym seyn · este
zee hane ioye· & I be wiþ outen heuynesse/ and so receyue zee
hym wiþ al ioye in he lorde· & haue zee suche maner men wiþ
bonoure/ for whi of he werke of ēst· unto he deþ he wente·
zuyng his soule (hat is lijk) · hat he schulde fulfille hat hat
saylde to zou anentis my seruyce//

C^m 3^m



Ensforhewarde my breheren haue zee ioye in he
lorde· for to write to zou he same þingis· forsohe
to me not slowe forsohe to zou necessarie/ se zee
houndis· se zee euyl werkemen· se zee dyuyssioun/
sohely we ben circumcisioun hat by spirit seruen to god· & glo-
rien in ēst Ihū · & not hauynge triste in he fleysche/ þouȝ I
haue triste & in he fleysche· ȝif any oþer man is seen for to
triste in he fleysche I more· circumcidide in he eyȝthe day· of
he kynrede of Isrl . of he lynage of beniamyn· an ebrue of
ebrues· astir he lawe a pharise· astir loue pursuyng he chirche
of god· astir riȝt wesnelle hat is in he lawe lyuyng wiþ outen
playnte/ but whiche þingis weren to me wynnynghes· I haue
demyde hes peyryngis for ēst/ neheles I gesse alle þingis for
to be peyrement· by he cleer science of Ihū ēst/ for whom I
made alle þingis peyrement/ and I deme as tordis· hat I
wynne ēst· & hat I be founde in hym· not hauynge my riȝt-
wesnelle hat is of he lawe· but hat hat is of he feiȝ of ēst hat
is of god riȝt wesnelle in feiȝ for to knowe hym & he vertue of
his risyng aȝen· & he felowschyp of his passioun· configuride
(or made lijk) · to his deþ· ȝif on any maner I schal come (or
renne) aȝen to he resurrecon hat is of deade (men)/ not hat
nowe I haue taken· or nowe am parsite/ forsohe I sue ȝif any
maner

to philipensis.

maner I schal comprehendē · & in what þing I am comprehendē
of Ihū ēs/ breheren I deme me not to haue comprehendē/
one þing forsohe I forzetynge sohely þo þingis hat
ben byþynde · strechynge my self forsohe to þo þingis hat
ben þe former to þe ordeynyng þing/ pursue to þe pris of þe
hize cleppynge of god in ēs Ihū/ þerfore who euer we ben par-
tate/ feele we his þing/ & zif we vndirstonden oþer maner any
þing/ & hat þing god schal schewe to zou/ neheles to what
þing we hane comen · hat we vndirstonde he same þing/ & hat
we parfitely dwelle in he same reule// ¶ Breheren be zee my
folowers & wayte zee hem hat walken so/ as zee hane oure
fourme/ forsohe many walken/ whom I haue leyde to zou
otte/ forsohe nowe & I wepynge seye þe enemys of cristis
crosse/ whos ende dep (or perischynge) whos god is he wombe/
& glorie in confusioune of hem/ hat sauueren erþely þingis/ for-
sohe oure lyuyng is in heuenes/ wher of alle we abiden he
saueour oure lorde Ihū ēs · whiche schal conferme þe body of
oure mekenesse configuride (or made lik) to þe body of clere-
nes· astir þe wrychynge by whiche he may also make alle þin-
gis suget to hym//



C^m 4^m
And so my breheren moste derworþ & moste desiride ·
my ioye & my crowne so stonde zee in he lorde most
dere breheren/ I preye eucodian · & I biseche syn-
ticens/ for to vndirstonde he same þing in he lorde/
also I preye & þee german felowe · helpe þou þe ilke (wym-
men) hat traueylen wiþ me in he gospel wiþ clement & oþer
myn helpers/ whos names ben in he book of liſ/ ioye zee in
he lorde euermore/ este I seye ioye zee/ be þoure temperaunce
(or pacience) knownen to alle men/ þe lorde is nyȝ/ be zee no
þing bisie/ but in al preyer & bisechynge wiþ doinge of þank-
yngis · be þoure axingis knownen at god/ and he pees of god
hat passiþ al witte/ kepe þoure hertis & undirstondyngis · in
ēs Ihū oure lorde// ¶ fro hensorþ breheren· what euer þin-
gis

ye pistel

gis ben sohe · what euer hingis chaste · what euer iuste · what
euer holy · what euer ameable (or able for to be louede) · what
euer hingis of good fame · zif any vertue · zif any preysyng
of disciplyne · henke zee hes hingis · he whiche & zee hane
lernyde & taken & herde & seyn in me / do zee yes hingis · &
god of pees schal be wiþ zou // ¶ fforsohe breheren I oyede
gretly in he lorde · for summe tyme astirwarde zee azen flou-
reden for to feel for me as & zee feeliden / forsohe zee weren
ocupiede / I seye not as for nede / forsohe I haue lernyde / in
whiche hingis I am sufficient for to be / I can be lowide (or
mekide) · I can & abounde (or haue plente) / every where & in
alle hingis I am ordeynyde / & I can be fulfilde · & to hungre
& to abounde · & to suffre nyseyste / I may alle hingis in hym
hat comfortib me / nepeles zee hane done wel · comunynge to
my tribulacon / fforsohe & zee philipenses witen · hat in he
byggynnyng of he gospel · whan I wente forþ fro macedonye
no chirche comunyde wiþ me in resoun of hing zouneng taken
no but zee al one / for & to tessalonyk zee senten ones & twies
into vse to me / not for I seek zicte · but I azen seek fruyte
abounding in zoure resoun / forsohe I haue alle hingis &
abounde / I am fulfilde wiþ hingis taken of epaphrodite · he
whiche zee senten into he odoure of swetnesse · a couenable
sacrifice plesynge to god / forsohe my god fulfilde al zoure de-
stre astir his richessis in glorie · in c̄st Ihū / forsohe to god &
oure fadir · be glorie into worlde of worldis amen / grete zee
wel euery holy man in c̄st Ihū / he breheren hat ben wiþ me
greten zou wel / alle holy men greten zou wel / mosse soþely
þei pat ben at cesaris hous / he grace of oure lorde Ihū c̄st · be
wiþ zoure spirit amen //

ye pistel to colocenses//



Dul apostle of Ihū c̄st · by he wille of god · & tymothe broher · to hem hat ben at colocence · holy & feithful breþeren in crist Ihū · grace to zou & pees of god oure fadir · & of he lorde Ihū c̄st / we done hankyngis to god & he fadir of oure lorde Ihū c̄st · euermore for zou preyinge · we herynge zoure seih in c̄st Ihū · & he loue hat zee hane into alle holy men for he hope hat is kepte to zou in heuenes · he whiche zee herden in he worde of treuhe of he gospel hat came to zou · as & it is in al he worlde · & makih fruyte & warih as in zou of hat day in whiche zee herden & knewen he grace in treuhe as zee lernen den at epaphras oure euer seruaunt moste derworh · he whiche is a trewe mynystre of Ihū c̄st for zou / he whiche also schewide to vs zoure lyuyng in spirit// persore & we fro he day in whiche we herden · ceesen not for zou preying & aringe þat zee be fulfilde wiþ he knowynge of his wille · in al wisdom & gostly vndirstandyng hat zee walke worhily to god by al he plesynge þingis · makyng fruyte in al good werke · & waxinge in he science of god / in al vertue comfortyde astir he myzt of his clerenesse in al pacience · & longe abidyng wiþ ioye / doinge hankyngis to god he fadir · he whiche made vs worhi into he parte of sorte of holy men in lizt · he whiche deþuyeride vs fro he power of dirkeness · & translatide into he kyngdom of he sone of his louynges · in whom we haue azen byinge & remyssion of synnes / he whiche is he ymage of god inuyſible · he firſte bigoten of eche creature / for in hym al þingis ben made · in heuenes · & in erþe · viſible & inuyſible · oþer trones · oþer domynaþones · oþer potestates / alle þingis ben

ye pistel

ben made of nouzt by hym · & in hym · & he is bisore al · & al
hingis ben in hym / & he is heed of he body of he chirche · he
whiche is he bygynnyng (or he firste hing) of alle · & he firste
bigoten of deade (men) · þat he beholdynge prymacie (or he
firste dignyte) in alle hingis / for in hym it pleside to gedit al
plente to inhabite · & by hym al hingis for to be recounseylide
to hym he plesyng by he blode of his crosse / over ho hingis þat
ben in erþes · over þat ben in heuenes / & whan ȝee weren sum-
tyme alienyde (or made straunge) & enemyes by wit in euyl
werkis · nowe forsohe he hab recounseylide zou in he body of
his fleysche by deþ · for to haue zou holy · & vnwenmyde · &
wih outeren repreoue bisore hym · ȝif neþeles ȝee dwellen in he
feiþ · foundide & stable & vnmouable fro he hope of he gospel
þat ȝee hane herde he whiche is prechide in al creature þat is
vndir heuene / for whiche I poul am made mynystre · he whiche
nowe I haue ioye in passyouns for zou · & fulfille ho hingis þat
saylen of he passiouns of crist · in my fleysche for his body þat
is in he chirche / of he whiche I poul am made mynystre (or
seruaunt) vp he dispensacon of god þat is zouen to me in zou ·
þat I fulfille he worde of god · he mysterie (or pryuete) þat
was hid fro worldis & generacons / nowe forsohe it is schewide
to his seyntis · to whom god wolde make he richessis knownen
of he glorie of his sacrament in heben men · þat is crist in zou ·
he hope of glorie · whom we schewen reprouynge eche man &
techyng eche man in al wisdom · þat we ȝyue eche man par-
site in ēst Ihū / in whiche hing & I traueyl · sryuynge vp he
wirchynge of hym · þat he worshyp in me in vertue //

C^m 2^m

Sþeþly I wole zou for to wite · what bisynes I haue
for zou · & for hem þat ben at laodice · & whiche
euer sizen not my face in fleysche · þat he hertis of
hem ben comfortide tauȝte in charite · & into alle
richessis of plente of undirstondynge · into knowynge of mys-
terie of god he fadir of Ihū ēst in whom ben alle tresours hid
of

to colocenses

of wisdom & science/ forsohe his hing hat no man deceyue zou
in heyzhe of wordis/ for whi & I be absent in body: but in
spirit I am wiþ zou· ioyinge & seinge zoure ordre · & þe sad-
nes of zoure billeue hat is in crist/ perfore as zee hane taken
Iþu crist oure lorde· walke zee in hym· rotide & bilden aboue
in c̄st · & consermyde in þe billeue · as & zee hane lernyde:
aboundyng in hym in doinge of þankis// ¶ Se zee hat no
man deceyue zou by filosophie & veyne fallace (or gilous false-
hede) · astir þe tradicon of men: vp elementis of his worlde
& not astir c̄st/ for in hym dwelijþ bodily al plente of þe god-
hede: & zee ben fulfilde in hym hat is hede of al pryncipate &
power/ in whom & zee ben circumcidide in circumcision not
made wiþ handes in nakidnesse of þe body of fleysche: but in
circumcision of crist/ to gedit biriede to hym in baptym: in
whom & zee haue risen azen by seip of þe worshynge of god ·
hat reyside hym fro deade (men)/ and whan zee weren deade
in giltis · & in prepucie of zoure fleysche · he quykenyde to
gedit zou wiþ hym· forþpuynge to zou al giltis · doinge aweye
hat wrytyng of decree (or doom) hat was azens zou · hat
was contrarie to zou/ & he took hat fro þe mydle · picchynge
it to þe crosse · spoulyng pryncipates & powers led oute tris-
tly: openly ouercomyng hem in hym self/ perfore no man
iuge zou in mete or drynke or in party of feest day or noe-
menye or of sabotis · þe whiche ben schadowe of hingis to
come: forsohe þe bodye is of c̄st// ¶ No man deceyue zou
willynge in mekenes & religion of aungels· þe whiche hingis
he hab not leyn· walkyng veynely · inblowen wiþ witte of his
fleysche · & not holdynge þe heed of whom al þe body by bondis
& ioynyngis to gedit vndre mynystride & made: warþ into þe
encresyng of god/ for zif zee ben deade wiþ crist fro þe ele-
mentis of his worlde: what zit as men lyuyng to þe worlde
deme zee: neher zee schulen touche neher taste · neher trete
wiþ handis ho hingis þe whiche al ben into deþ by þe ilke use:
astir preceptis & techynge of men þe whiche ben soþely hau-
ynge

ye pistel

yngē resounē of wiſdom in ſuperſtūcōn (or veynē religion or honoure) & mekenesse: & not for to ſpare ye body in any honoure to ye fulneſſe of ſleþe//

C- 3"



Herfore zif zee hane riſen to gedit wiþ crift ſeek
zee ho þingis þat ben aboue · where crift is ſit
tyngē in he riȝthalke of god ſauer zee ho þingis
þat ben aboue: not ho þat ben vpon he erþe for
ſoþe zee ben deade: & zoure liſſe is hidde wiþ cſt in god for
ſoþe whanne cſt ſchal appere zoure liſſe: hanne & zee ſchulen
appere wiþ hym in glorie/ herfore ſlee zee zoure membris þe
whiche ben on he erþe · fornycacōn · vncleſſe · lecherie ·
euyl coueytise · þe whiche is ſeruage of ſymlacris/ for whiche
þingis þe wrappe of god come vpon he ſones of vnbileue/ in
he whiche & zee walkiden ſumtyme · whan zee lyueden in hem/
nowe forſoþe & putte zee awey alle þingis · wrappe · indigna-
cioun · malice · blaſphemye · foule wordis of zoure mouþ/ nyl
zee hize to gedit ſpouþlynge þe olde man wiþ his dedis · &
cloþinge þe newe man þat is made newe azen into he know-
yngē of god: vp he ymage of hym þat made hym/ where is
not male & female · heben man & iewe · circumciſioun & pre-
pucie · barbara & ſcita · ſeruaunt & freman: but alle þingis &
in alle þingis cſt/ herfore cloþe zou as þe chosen of god · &
holy louede of god þe entraylis of mercy · bengyngnyte & meke-
nolle · temperaunce · pacience · ſupportyng (or berynge) vp
to gedit · & ȝuyng to zoure ſelf/ zif any man azenes any
habþ querel (or pleynte): as & he lorde cſt zaue to zou: ſo &
zee/ forſoþe vpon alle þingis haue zee charite: þe whiche is
bonde of parſecon̄ & þe pees of cſt enioye in zoure hertis · in
he whiche & zee ben clepide in one body: & he zee kynde (or
free) of good wille (or zifte)/ þe worde of cſt dwelle in zou in
plenteuously in al wiſdom · techyng & monestyng zou ſelf in
psalmes & ympness & ſpiritual ſongis in grace ſyngyngē in zoure
hertis to he lorde/ al þingis what euer zee done in worde or
in

to colocenses

in dede: alle þingis in þe name of oure lorde Ihu c̄ſt · doinge
þankyngis to god he fadir by hym/ wymmen by zee ſuget to
zoure housbondis: as it bihoueh in þe lorde/ men loue zee
zoure wifes & nyl zee be bitter to hem/ ſones obeye zee to fa-
dir & modir: bi alle þingis/ forſohe his is wel plesynge to þe
lorde/ faderis nyl zee terre zoure ſones to indignacion: hat
þei be not made of litil inwitte (or resoun)/ ſeruauntis obeye
zee by alle þingis to fleyſchely lordis/ not ſeruyng at yze as
plesynge to men: but in þe ſymplenesse of herte dredynge þe
lorde/ what euer zee done · wirche zee of inwitte as to þe
lorde: & not to men/ witynge hat of þe lorde zee ſchulen take
retribucon (or azen zildynge) of heretage/ ſerue zee to þe
lorde crif/ forſohe he hat doih iniurie (or wronge): ſchal re-
ceyue hat hat he dide euyl/ & accepcon of persones is not anen-
tis god//

Iordis hat is iuste & euen: zyue zee to ſeruauntis · C^m 4^m
wityng hat & zee hane a lorde in heuene/ be zee
biſſe to preyer · wakynge in it: in doinge of þank-
yngis/ prepynge to gedit & for vs: hat god open to
vs þe dore of worde for to speke þe mysterie of c̄ſt/ for whiche
also I am bounden hat I ſchewe it: ſo hat it bihoueh me for
to speke/in wiſdom walke zee to hem hat ben wiþ outer forþ:
azen byngiſ tyme/ zoure worde be ſaueride in falte hat is
wiſdom: euermore in grace/ hat zee wite how it bihoueh zou
for to anſwer to eche man/ titicus my moſte dere brother &
ſeifful mynystre & euen ſeruaunt in þe lorde: ſchal make alle
þingis knownen to zou: hat ben aboute me/ whom I ſente to
zou to his ſame þing: hat he knowe what þingis ben aboute
zou/ & comforte zoure hertis wiþ honeſtmo moſte dere & ſeif-
ful brothers: þe whiche is of zou/ þe whiche ſchal make alle
þingis hat ben done here: knownen to zou/ ariftark myn euen
captiſe (or pryonner) wiþ me greteþ zou wel/ and marke þe
coſyn of barnabas: of whom zee hane taken maundementis/

ye pistel to colocenses

zif he schal come to zou: receyue zee hym/ & Ihū hat is leyde
iuster: he whiche ben of circumcisoun/ hei al one ben myn
helpers in he kyngdom of god: hat weren to me in solace/
epaphras hat is of zou: gretip̄ zou wel: he seruaunt of Ihū
c̄st: euer bisie for zou in preyers: hat zee stonde parfite & ful
in al he wille of god/ sohely I bere witnessyng to hym: hat
he hab myche traueyl for zou: & for hem hat ben at laodice.
& hat ben at Jerapolym/ luke he leche moste dere & demas:
gretien zou wel/ grete zee wel he breheren hat ben at laodice
& nympham: & he chirche hat is in his hous/ & whanne his
pistle schal be redde at zou: do zee hat it be redde in he chirche
of laodicenses: & hat is of laodicensis: be red at zou/ & seye
zee to archipp/ se he mynystre hat thou hast take of he lordes:
hat thou fulfille it/ my salutacion: by he hande of poul/ be zee
myndesful of my bondis/ he grace of oure lordie Ihū cr̄st: be
wiþ zou alle amen//

ye firſte pistel to tſſalonicenses

Cm 1^m



Dul apostole & siluan & tymothe to he
chirche of tſſalonicense: in god oure
fadir & he lorde Ihū cr̄st: grace to zou
& pees/ we done hankyngis to god
euermorefor alle zou: makynge mynde
of zou in oure preyers wiþ oure cees-
yng/ we myndesful of zoure werke of
seip̄ & traueyl & charite: & susteynyng
of he hope of he lorde Ihū c̄st: before he lorde & oure fadir//
¶ we witynge zee moste louede breheren of he lorde & oure
chesyng/ for oure gospel wasnot at zou in worde onely: but
in vertue & in he holy goost & in myche plente as zee witen
what

ye firste pistel to tessalonicenses

what maner man we weren in zou · for zou/ and zee ben made
oure folowers · & of he lorde· recepuynge he worde in myche
tribulacion · wiþ ioye of he holy gost · soþat zee be made fourme
(or ensaumple) to al men bileyngne in macedonye & acaye/
forsoþe of zou he worde of he lorde is defamyde (or gretely
tolde) · not onely in macedonye & acaye · but in eche place
zoure seþ þat is to god is parfite/ so þat it is not nedē for to
speke to zou any þing/ forsoþe þei schewen of zou what maner
entre we haddeñ to zou · & how we ben conuertide to god fro
symulacris · for to serue to quycke god & verrey · & for to
abide his sone fro heuenes whom he reyside fro deade (men) ·
Thū þat delyueride vs fro wrapphe to compyngē//



Dr whi zee witen breheren oure entre to zou · for C^m 2^m
it was not veyne · but firsþe we suffride & punischide
wiþ wrongis as zee witen in philippis · hadde triste
in oure lorde for to speke to zou he gospel of god ·
in myche bisynesse/ soþely oure exortacion (or techynge) was
not of errore neþer of vnclemesse · neþer of gile · but as we
ben prouede of god · þat he gospel schulde be taken to vs · so
we speken/ not as plesynge to men · but to god þat proueþ
oure hertis/ forsoþe neþer we weren any tyme in worde of
glosynge · as zee witen/ neþer in occasion of auarise · god is
witnesse/ neþer seekynge glorie of men neþer of zou neþer of
oper · whanne we myȝten be charge to zou of c̄lis apostolis/
but we ben made litil in he mydil of zou · as ȝif a nurse sostre
hire sones · so we desyrynge zou · couertyngely (or wiþ greet
loue) wolden bitake to zou not onely he gospel of god · but
also oure lyues · for zee ben made to vs most derworþ/ for-
soþe breheren zee ben myndesful of oure traueyl & werynnesse
nyȝt & day wiþchynge þat we schulden not greue any of zou ·
prechiden in zou he euangelie of god/ zee ben witnesse & god
how holly & iustly · & wiþ outen pleynte to zou þat bileyeden
we weren · as zee weren/ how eche of zou as he sadir his sones
preyinge

ye firste pistel

preyngē & coumfortynge zow: we hane witnesside · hat zee
schulden go worshiply to god · hat clepide zow into his kyngdom
& glorie/versore & we done hankyngis to god · wiþ outen ceel-
yngē/for whanne zee hadden take of vs he worde of he her-
yngē of god · zee token it not as he worde of men: but as it
is verrely he worde of god hat wirchij in zow hat hane bi-
leuedē/sohely breheren zee ben made solowers of he chirchis
of god hat ben in Judee in ēst Ihū/for & zee haue suffride he
same hingis of zoure euen lynagis: as & hei of iewes · he
whiche slowen & he lorde Ihū & he prophetis & pursuen vs · &
hei plesen not to god · & to alle men hei ben aduersaries · for-
bedynge us for to speke to heben men hat hei be made saaf:
hat hei fulfille here synnes euermore/forsohe he wrāþe of
god bisore came vpon hem til into he ende/forsohe breheren
we desolate fro zow at he tyme of an houre in bholdynge · not
in herte: more aboundingtly haue hizede for to se zoure face
wiþ greet desire: for we wolden come to zow/ sohely I poul &
ones & estesone: but sathanas lettide vs/ sohely what is oure
hope or ioye or crowne or glorie: wheþer zee ben not bisore
oure lorde Ihū ēst in his comynge/forsohe zee ben oure glo-
rie & ioye//

C^m 3^m



Or he whiche hing we susteynyngē no lenger · it
pleide to vs for to dwelle at athenys of one · & sen-
ten to tymothe oure broher & mynystre of god in he
euangeli of crist · to zouto be confermyde & tauȝte
for zoure seih: hat no man be mouede in hes tribulacions/
sohely zee zoure self · witen hat in his hing we ben putte/for-
whyp & whanne we weren at zow · we bisore seyden to zow vs
to suffre tribulacons: as & it is done & zee witen/versor & I
poul not susteynyngē (or abidynge) more · sente for to knowe
zoure seih · leste parauenture he hat temptij schal tempte zow:
& zoure traueyl be made veyne/nowe forsohe tymothe com-
ynge to vs fro zow · & tellynge to vs zoure seih & charite · & for
zee

to tessalonicenses

zee hane euermore gode mynde of vs · desyrynge for to se vs
as we also zou: herfore breheren we hen comfertide in zou
in al oure nedē & tribulacion: by zoure feib/for nowe welyuen:
zif we stonden in he lorde/ sohely we doinge of hankyngeis
mowne we zilde to god for zou in al ioye · in whiche we iopen
for zou bifore oure lorde nyzt & day · more plenteuously prey-
inge hat we se zoure face: & fulsille ho hingis hat faylen of
zoure feib/ forsohe he same god oure fadir & he lorde Ihū c̄ſt:
dresse oure weye to zou/ forsohe he lorde multiplie zou · & make
zoure charite for to abounde into gedir into alle · as & we in
zou · to zoure hertis · to be consermyde wiþ outen pleynte in
holynesse bifore god & oure fadir in he comynge of oure lorde
Ihū crist wiþ alle his seyntis amen//

Therfore breheren hensforþwarde we preyen zou & C^m 4^m
bischen in he lorde Ihū · hat as zee haue recey-
ued of vs how it bishoueb zou for to go & plese to
god: so & walke zee hat zee abounde more/ sohely
zee witen what comaundementis I haue zounen to zou by he
lorde Ihū/ forsohe his is he wille of god · zoure makyng
holy · hat zee abstene zou fro fornycacion/ hat eche of zou
kunne welde his vessel in makyng holy (or holynesse) & ho-
noure/ not in passioun of desire: as & folke of kynde hat know-
en not god/ and hat no man ouergo never deceyue his broher
in cause (or nedē)/ for he lorde is venger of alle hes hingis ·
as we bifore seyden to zou: & haue witnesside (or prouede by
autorite)/ sohely god clepide not vs into vnclemness: but into
holynesse/ and so he hat dispisib hes hingis dispisib not man:
but god hat zaue his holy spirit in vs// ¶ forsohe of he cha-
rite of breherhede: we hadden not nedē for to write to zou/
sohely zee zoure self haue lernyde of god: hat zee loue to gedir:
& forsohe zee done hat into alle breheren in al macedonye/
forsohe breheren we preyen zou hat zee abounde more & zyue
werke (or bisynesse) hat zee be quyete & do zoure nedē hat zee
wirche

pe firste pistel

wirche wiþ ȝoure handis: as we have comaundide to ȝou/ and
hat ȝee wandre honestly to hem hat ben wiþ oute forþ: hat of
no mannes ȝee desire any þing/ forsoþe breþeren we wolen
not ȝou for to vñknowe of men sleþyng (or dyþinge) · hat ȝee
ben not sorowful · as & oþer hat haue not hope/ soþely ȝif we
vileuen hat Iþū was deade & roos aȝen: so & god schal leede
wiþ hym hem hat sleþten (or dieden) by Iþū/ soþely þis ȝing
we seyn to ȝou: in worde of he lordē/ for we hat lyuen hat ben
residue (or leſte) in he comynge of he lordē schulen not come
biſore hem hat sleþten (or dieden) for he he lordē in com-
aundyng & in voyce of he archaungel & in he trumpe of god:
schal come doun fro heuene/ and he deade men hat ben in ēſt
schulen rise aȝen firſte/ aȝenwarde we hat lyuen hat ben leſte
schulen be rauyschide to gedit wiþ hem in cloudis · metynge
to crist in he erþe: & so euermore we schulen be wiþ he lordē:

Cm 5"



Orsoþe breþeren of tymes & momentis: ȝee neden
not hat I write to ȝou/ also ȝee ȝoure ſelf diligently
witen · for he day of he lordē as a heef in nyȝt/ so
ſchal come/ soþely whanne hei ſchulen ſeype peers &
ſikernesſe: þanne ſodeyn perischyngē (or deþ) ſchal come aboue

to tessalonicenses

gedir · & edifie zee eche oher as & zee kunne// ¶ forsohe bre-
heren we preyen zou hat zee schulen knowe hem hat trauey-
len amonge zou · & ben before to zou in he lorde · & monesten
(or techen) zou: hat zee haue hem more aboundauntly in
charite/ for he werke of hem: haue pees wiþ hem/ forsohe
breþeren we preyen zou · reproue zee (or chastise) vnquyete
men/ comforte zee men of litil herte: receyue zee sikk men: be
zee pacient to alle men/ se zee hat no man zilde euyl for euyl:
but euermore sue zee hat pat is gode to gedit · & into alle
men euermore ioyze zee · wiþ outen ceesynge preye zee: in
alle þingis do zee þankyngis/ forsohe his is he wille of god in
est Ihū: & in alle zou/ nyl zee quenche he spirit nyl zee dispise
prophetis/ forsohe proue zee alle þingis · holde zee hat þing
hat is gode/ abstene zou fro euyl spice (or likenesse) forsohe
he same god of pees make zou holy by alle þingis: hat zoure
spirit be kepte hool · & soule & body wiþ outen pleyntes: in he
comynge of oure lorde Ihū est/ god is trewe hat clepide zou ·
he whiche also schal do/ breþeren preye zee for vs/ grete zee
wel alle breþeren in hooly cosse/ I coniure zou bi he lorde hat
his pistle be redde to alle holy breþeren/ he grace of oure lorde
Ihū cristi: be wiþ zou alle Amen//

ye

ye secounde pistel to tessalonicenses.

C^m 1^m



Dul & siluan & Cymothe to he chirche of
tessalonycense in god oure fadir & in
he lorde Ihū c̄st: grace to zou & pees of
god oure fadir & of he lorde Ihū c̄st/
we schulen do hankynge euermore to
god for zou breheren: so as it is worshy/
for zoure feip euer warip: & ye charite
of echē of zou to gedir aboundip: so hat
zou self glorien in zou in he chirchis of god for zoure pacience
& feip in alle zoure persecusouns & tribulacons: he whiche
zee susteynen into he ensaumple of he iuste doom of god: hat
zee be had worshy in he kyngdom of god: for whiche & zee sus-
tren/ zif neheles it is iuste at god for to quyte zildyngē to hem
hat turblen zou: & to zou hat ben turblide: restē wiþ vs: in
he schewyngē of oure lorde Ihū c̄st fro heuene wiþ aungels of
his vertue in he flaume of fyr: zyuyngē vengeaunce to hem
hat knowen not god: & hat obeyen not to he euangeliē of oure
lorde Ihū cristi/ he whiche schulen zyue (or suffre) euerlastyngē
peynes: in perischyngē fro he face of he lorde & fro he glorie
of his vertue: whan he schal come for to be glorifiede in his
seyntis: & for to be made wondirful in alle men hat billeueden:
for oure witnessyngē is billeuede on zou in hat day/ in whiche
þing also we preyen euermore for zou: hat oure god bouche
saaf for to clepe zou in his clepyngē: & fulfille al he wille of
his godenesse: & he werke of feip in vertue/ hat he name of
oure lorde Ihū c̄st be clarifide in zou: & zee in it: astir he
grace of oure god & of he lorde Ihū c̄st//

Forsope

ye secounde pistel to tessalonicenses.

Forsohe breþeret we preyen þou by þe comynge of
oure lorde Ihū ēſt · & oure congregacion into þe
same þing · þat ȝee be not mouede sone fro ȝoure
witte · neþer be ȝee agast · neþer bi spirit · neþer
by worde · neþer by epistle · as fente by vs · as þe day of þe
lorde be nyȝ · þat no man deceyue ȝou in any maner / for no
but departynge awewe (or discencion) schal come firſte · & þe
man of synne schal be schewide · þe sone of perditione þat
is aduersarie & is enhauncide vpon alle þing þat is leyde god
or þat is worschipide · so þat he ſitte in þe temple (or into þe
temple) of god · schewynge hymſelf as he be god / wher ȝee
holden not þat zit whanne I was at ȝou · I leyde þes þingis
to ȝou) & nowe what wiþoldiȝ ȝee witen · þat he be schewide
in his tyme / forwby þe mysterie (or pryuete) of wickidnesse
worchiȝ nowe / onely þat he þat holdiȝ nowe · holde · til it be
made of þe myddle / & þanne he ilke wickide (man) schal be
schewide · whom he lorde ihū ſchale ſlee wiþ he spirit of his
mouȝ · & ſchal diſtuye wiþ he illumynge (or schynynge) of
his comynge Ihū ſchal ſlee hym whos comynge is aftir he
witchyng of satanas · in al vertue · & signes & grete wondris
liȝyng (or falſe) · & in al deceypte of wickidnesse to hem þat pe-
riſchen / for þat hei receyueden not he charite of treuhe · þat
hei ſchulden be made ſaaſ / þerfore god ſchal ſende to hem a
witchyng of errour þat hei billeue to leſyng · þat alle he de-
myde (or dampnyde) he whiche billeueden not to treuhe · but
consentiden to wickidnesse / **F**orſohe we owen for to do þank-
yngis euermore to god for ȝou breþeren louede of god · þat
god chees vs prymyſſes (or firſte fruytis) into helþe · in ha-
lowynge of spirit & feiȝ of treuhe / in he whiche & he clepide ȝou
bi oure gospel · into getynge of he glorie of oure lorde Ihū ēſt /
and so breþeren ſtonde ȝee & holde ȝee he tradiconis (or tech-
yngis) þat ȝee hane lernede oþer by worde oþer by oure epis-
tel / forſohe oure lorde Ihū cristi hym ſelf & god & oure ſadir ·

ye secounde pistel

þe whiche louede þou & þaue euerlastynge coumforte & gode
hope in grace: stire þoure herte & conferme in al gode werke &
worde//

C^m 3^m

SReberen bensforþewarde preye zee for vs · þat þe
worde of god renne & be clarisfede: as & anentis
þou/ and þat we be delyueride fro vncouenable
(or noyous) & euyl men/ soþely feij is not of alle
men/ forsoþe þe lorde is trewe þat schal conferme vs & kepe
fro euyl/ soþely breþeren we tristen of þou in þe lorde · for
what euer þingis we bidden · & zee done & zee schulen do/ for-
soþe þe lorde dresse þoure hertis: in charite of god & pacience
of crist// **I**fforsoþe breþeren we donounsen to þou in þe name
of oure lorde Ihu crist: þat zee wiþdrawe þou fro eche broþer:
wandrynge vnordynately (or azenes good ordre) · & not astir
þe tradiciooun þat hei haue receyuede of vs/ soþely zee þoure
self witen: how it bihouþ for to sue vs/ for we weren not in
quyete (or rest) amonge þou · neþer frely (or wiþouten oure
owne traueyl) we eten breed of any man · but in trauel & we-
rynesse nyȝt & day wirchynge þat we greueden none of þou/
not as we hadden not power: but þat we schulden ȝyue oure
self fourme (or ensaumple) for to sue vs/ forwhi & whanne we
weren anentis þou · þis hing we denounſiden (or warnyden)
to þou · for ȝif any man wole not worche: neþer ete he/ soþely
we hane herde · summe amonge þou for to wandre in quyete
(or rest): no hing wirchynge · but doinge curiously/ forsoþe
we denounſen to hem þat ben suche maner men · & bisechen
in þe lorde Ihu ēſt · þat hei wiþ (scilence) or stillenesse wir-
chyngh: ete here owne breed/ nyl zee forsoþe breþeren fayle
wel doinge: in crist Ihu oure lorde/ þat ȝif any man schal not
obeye to oure worde bi epistle: marke zee hym · & comyne zee
not wiþ hym · þat he be confoundide (or schamyd): and nyl
zee gesse hym as an enemys: but reproue zee hym as a broþer/
forsoþe þe ilke god of pees ȝyue to þou euerlastynge pees in al
place

to tessalonicenses.

place/ þe lorde be wiþ þou alle/ my salutacioun by þe hande
of pouȝt þat is signe in eche epistle I write þus/ þe grace of
oure lorde Jhū c̄st/ be wiþ þou alle amen//

þe firſte p̄ſtel to tymothe.



Dul apostle of Jhū cr̄ſt aftir þe comaun-
dement of god oure sauoure & Jhū c̄ſt
oure hope to tymothe þe louede sone
in þe seih: grace & mercy & pees of god
þe fadir & c̄ſt Jhū oure lorde/ as I
preyede þee þat þou schuldest dwelle at
ephesy whan I wente to macedonye.
þat þou schuldist denounſe to summe

Cm. 1^m

hat þei schulden not teche oþer weye neþer ȝue tente to fa-
blis & genealogies wiþ outen endis þe whiche ȝuen questiouns:
more han edificacioun of god þat is in þe seih/ forsoþe þe
ende of comaundement is charite of clene herte & good con-
science: & seih not feynede/ fro whiche þingis summen erryng
ben turnyde to gedir into veyne speche / willynge for to be
techers of þe lawe / not vndirstondyng neþer what þingis
ben spoken: neþer of what þingis þei affermen// ¶ forsoþe
we witen for þe lawe is good: zif any men use it lawfully/
wityng his þing / þat þe lawe is not putte to a iuste man: but
to an vniust & not suget / to vnpitouse men & synners / to cur-
sиде men & desoulide / to sleers of faderis & sleers of moders &
fornycatours / to hem þat trespassen wiþ malis azenes kynde /
hem þat putten woundis to men / sellers (or stelers & drawers
aweye of men) / lesyng mongers & forsworne/ and zif any
þing is contrarie to holsum techyng / þat is aftir þe euangeli-
e of þe glorie of blesside god: þe whiche gospel is bitaken
to

ye firste pistel

to me/ I do hankynge to hym þat þab coumfortide me in c̄st
Ihū oure lorde: for he gesilde me feiþful · puttynge me in my-
nysterie þe whiche firste was a blasphemē (or a dispiser of god) ·
¶ a pursuer & ful of wrongis · but I haue geten þe mercy of
god · for I vñknowyng dide in vnbileue/ soþely þe grace of
oure lorde ouer aboundide: wiþ feiþ & loue þat is in crist Ihū/
a trewe worde & worþi al receyuyng: for c̄st Ihū came into
þis worlde for to make synful men saaf: of whom I am þe
firſte/ but þerfore I haue geten mercy · þat c̄st Ihū schulde
schewe in me firſte · al pacience to þe enſourmyng of hem þat
ben to bileyng to hym into euerlastynge liſſ/ forþoþe to þe
kyng of worldis vndeadeley & inuyſible god al one: honoure &
glorie in worldis of worldis amen/ I comende (or bitake) his
precept (or biddynge) to þee: þou sone tymoþe · up prophetis
biſore goinge in þee · þat þou fizte (or holde) in hem a gode
knyȝthode · hauyng feiþ & good conscience/ þe whiche sum-
men castynge awey: perischeden aboute þe feiþ/ of whiche is
hymeneus & alisaundre: whom I bitoke to sathanas · þat þei
lerne not to blasphemē//

Cm 2"

Therfore I biseche firſte of alle þingis · for to be made
biſechyngis · preyers · aringis · doinge of hankyn-
gis for alle men/ for kyngis & al þat ben sette in
hizenesse (or greet ſtaat): þat we leede quyete &
peſiſble liſſ in al pitee & chalſtite/ forþoþe his þing is gode & ac-
ceptide biſore god oure ſauour · þat wole almen for to be made
saaf · & for to come to þe knowyng of treuþe/ soþely one god
& mediatour of god & men · a man crist Ihū · þat zaue hym
ſelf redempcioun for al men/ whos witnessyng is conſermyde
in his tymes: in þe whiche I am putte a prechur & apostle/
soþely I feye treuþe in c̄st Ihū · I lize not · a techer of heþen
men in feiþ & treuþe/ þerfore I wole men for to preyde in al
place: liftyng up clene hondis wiþouten wrāþ & disputyngē
(or ſtrike) ¶ Also & wymmen in ournyde habite (or couenable)
wiþ

to tymothe.

wiþ schamefastnesse & sobrenesse: ournyng hem self/ not in
wriþen heris oþer in golde oþer in margaritis (or peerlis)
oþer precyous cloþes: but þat bicones wymmen bihotyng
pitee by gode werkis/ a womman lerne in scilence wiþ al sub-
iecon/ forsoþe I suffre not a womman for to teche: neþer for
to haue lordeschip into he man (or housbonde) · but for to
be in scilence/ forsoþe Adam was fyrste fourmyde · astir warde
eue/ and adam was not deceyuede in seih: but he womman
was decepuede in seih · in preuaricacioun (or brekyng) of he
lawe/ Soþely sche schal be sauede by generacion of sones: zif
sche schal dwelle parfitely in seih & loue & holynesse wiþ so-
brenesse//



Feithful worde zif any man desirþ a bischopriches: C^m 3^m
he desirþ a gode werke/ þerfore it bihoueþ a bi-
schop for to be wiþouten reproue · & he housbonde
of one wiþ: sobre · prudent · ournyde · chaste hold-
ynge hospitalite · techer not zuoen to myche wijn · not smyter ·
but temperaunt (or pacient)/ not litigious (or ful of strife or
chydynge)/ not coueytouse · wel rewlynge his hous · hauynge
sones soget wiþ al chastite/ forsoþe zif any man con not go-
uerne his hous: how schal he haue diligence of he chirche of
god/ not newe conuertide to he seih/ leste he be borne vp into
pridesalle into he dome (or synne) of he deuyl/ forsoþe it bi-
houeþ hym for to haue gode witnesyng of hem þat ben wiþ-
outesorþ: þat he sall not into reproue (or schenþip) & into
he snare of he deuyl/ ¶ Also (it bihoueþ) dekenes for to be
chaste not double tungide · not zuoen to myche wijn · not so-
lowyng soule wynnynge · hauynge he mysterie of seih in clene
conscience/ & forsoþe he hei prouede fyrst: þat hei mynystre
so · hauynge no cryme (or greet synne) ¶ Also (it bihoueþ)
wymmen for to be chaste · not bacbitynge · sobre · feiþful in
alle hingis/ dekenes be hei housbondis of one wiþ: he whiche
(dekenes) gouerne wel here sones & here housis/ soþely þei þat
schulen

þis tyme of þis hat dore is ȝ to comeinge ¶ I tyme wodre ȝ
wetti al acceptacion · forþy in his ring we traueylen ȝ ben
curfide · for we hopen in quycðe god hat is sauour of alle men ·
moste of scrifful men comaunde you his ring ȝ teche · no man
dispile hi zowhe · but be you ensaumple of scrifful men · in
worde in lyuyng · in charite · in feiþ · in chaschte · þe while I
come take tente to redyng · to exhortacon (or monestryng) ȝ
techynge · nyl you dispile (or litl charge) þe grace of god hat
is

to tymothe.

is in þee · þat is ȝouen to þee by prophecye · wiþ puttynge to
of he handis of prist (or prishode) / þenke þou þes þingis · in
þes be þou: þat hi profitynge be schewide to alle men/ take
tente to hi self & doctryne· and be bisie in hem/ sohely þou doinge
þes þingis · schalt make hi self saaf: and hem þat heren þee//

Blame þou not an eldre man · but biseche as fadir ·
þonge men as breheren · olde wymmen as mode-
ris · þonge wymmen as sistris: in al chassite/ ho-
noure þou widowis: þat ben verrey widowis/ for-
sohe ȝif any widowē haþ sones or children of sones (cosyns).
lerne sche firſte for to gouerne hire hous · & chaungeable while
or eche to oþer ȝilde to fadir & modir/ sohely his þing is ac-
ceptide before god/ forsohe sche þat is a widowē verrely · &
desolate (or dis-coumfortide): hope into god · & wake in bi-
ſechyngis & preyers nyȝt & day/ forwhi sche þat is lyuyng in
delicis: is deade/ and his þing comaunde þou þat þei be wiþ
outen reproue/ forsohe ȝif any man haue not cure of his owne
& moſte of his houſholde men: he haþ denyede he ſeip · & is
worse han an vnſeipful (or heben man)/ a widowē be not cho-
ſen of leſſe han ſixty zeer · þat was wiſe of one houſbonde ·
hauynge witnessyngē in gode werkis · ȝif sche noriſchide sones ·
ȝif sche receyuede pore men to herborwe · ȝif sche haue was-
chen he feet of holy men · ȝif sche vndremynystride to men suf-
ſryng tribulacioun · ȝif sche folowide al gode werke/ forſohe
eschewe ȝonger widowis · forſohe whanne þei haue done lec-
cherie in ēſt · þei wolen be weddide: hauynge dampnacon: for
þei haue made he firſte ſeip voyde/ also forſohe & þei ydil-
lernen for to enuyroune housis/ not onely forſohe ydil · but &
ful of wordis & curious: spekyng what þingis it bihoueh not/
perſore I wole ȝonger for to be weddide: for to bryngे forþ
sones · for to be houſwives · for to ȝue none occaſioun to he
aduersarie · bicauſe of curside þing/ nowe forſohe ſumme ben
turnide abac aftir fathanas/ ¶ ȝif any ſeikſui man haþ wi-
dowis

ye firste pistel

dowis vndremynystre he to hem hat he chirche be not greuyde.
hat it suffice to hem hat ben verrey widowis/ he pristis hat
ben wel bisore (hat is treuly kepen pristhode): be hei hadde
worhi double honoure: moste hei hat traueylen in worde &
techyngē: sohely he scripture seih/ you schalt not bridil he
mouȝ of he ore preschynge: & a werke man is worhi his hijre/
nyl you receyue accusyngē azenes a prist: no but vndre two
or pre witnessis/ reproue you men synnyngē bisore alle men:
hat & oþer haue drede/ I preye (or coniure) bisore god & ēst
Ihū & his chosen aungelis: hat you kepe þes þingis & wiþ
outen bisore doom doinge no þing: bowynge into another
parte/ to no man sone you schalt putte hondis: neher you
schalt comyne wiþ oþer mennes synnes/ kepe hi self chaste/
nyl you zit drynke water: but use a litil wijn for hi stomak &
þin ofte fallyng infirmitees/ summernes synnes ben open
bisore goinge to doom: forsohe of summen & hei folowen/ also
& gode dedis ben opyn: & hei hat haue hem oþer wise mōwne
not be hidde//

C^m 6^m



Hoeuer ben seruauntis vndre zok: deme hei here
lordis worhi al honoure leste he name of he lorde
be blasphemide/ forsohe hei hat haue feiþful (or ēc-
ten lordis) dispise not: for hei ben breþeren: but
serue hei more: for hei ben feiþful & louede: he whiche ben
parteners of benefice (or gode doinge)/ þes þingis teche you
& þes þingis monest you/ zif any man techih oþer wise & acor-
diþ not to he hool (or holsom) wordis of oure lorde Ihū cristi.
& to hat techynge hat is after pitee: is proude: no þing kun-
nyngē: but langwischynge aboute questiouns & fiztyngis of
wordis: of he whiche ben brouztes forþ enemyes: stryues:
blasfemes: yuel suspiciouns: fiztyngis of men corrupte in
soule (or resoun): & hat ben pryuued fro treuþe: demyng wyn-
nyngē for to be pitee/ forsohe a greetwynnyngē is pitee wiþ
sufficience// **C** forsohe we brouȝten no þing into his worlde:

no

to tymothe

no doute for we moswne not bere awye any þing/ forsoþe
bauynge foodis & wiþ what þingis we schulen be cloþide: wiþ
þes þingis be we payede/ for why þei þat wolen be made
riches fallen into temptacioun & into gnare of he deuel &
many unprofitable desiris & noyous: he whiche drenchen men
into deþ & perditione/ soþely he roote of alle euelis: is
coueytise/he whiche summen coueytyng: erreden fro he seip/
& bisetten (or grassiden) hem wiþ many sorowis/ forsoþe you
man of god/ flee þes þingis/ soþely sue you riȝtwesnesse:
pitie/ seip/ charite/ pacience/ myldenesse/ strike you a gode
trife of seip/ cacche euerlastynge liss/ into whiche you art cle-
pide & haste knowelechide a good knowelechyng: bisore
many witnessis/ I comaunde to þee bisore god þat quykeneþ
alle þingis ēſt Iħū/ þat ȝildide a witnessyng vndir pilate of
pounce/ a good confession: þat you kepe he comaundement
wiþ outen wemme irreprehensible/ til into he comynge of
oure lord Iħū crisi/ whom he bleside & al one myȝty kyng of
kyngis & lord of lordis: schal schewe in his tymes/ he whiche
al one hab undeadelynes: & dwelliþ in lizte to whiche noman
may come/ whom none of men size: but never may se/ to
whom glorie & honoure & empire into wiþouten ende amen/
comaunde you to he riche men of his worlde for to not sauor
(or vndirstonde) hizely/ never for to hope in vncerteynte of
richessis: but in quycke god þat ȝueþ to vs al þingis plen-
teously for to vse for to do wel/ for to be made riche in gode
werkis/ liztely for to ȝue/ for to comyne/ for to tresoure to
hem self a good foundement/ into tyme to comynge: þat þei
cacche euerlastynge/ þou tymoþe/ kepe hi deposit (or þing bita-
ken to þee)/ eschewynge curside noueltees or boyces/ & oppyn-
youns of false name of kunninge/ he whiche summe bihot-
ynge/ sellen doune aboute he seip/ he grace of god wiþ þee
amen//

pe seconde pistel to tymothe

C. 1^o



Dul apostle of Ihesu criff by he will of god · astir he bishete of his hat is in et Ihesu to tymothe his mide betwē
sone · grace mercry & pees of god our
fadir & Ihesu criff oure lord / I do
thankysgivis to my god to whom I com
fro my progenitores in clene con
science for help outer credyng I haue

mynde of her in my peepers nyght & day · desirynge for to se
her · myndesful of hi teess · hat I be wel iope fulfylde / takynge
recordyng (or mynde) of hat seyl hat is in her not segyd ·
he whiche & dwellide firsle in him amte loyde & in hi modir
cunyng · soþely I am certayne · hat & in her / for whiche cause
I monesse hat thou reysle azen he grace of god hat is in her
by he on puttyng of myn hondis · soþely god zane no to vs he
spirit of deede · but of vertue & of loue & of sobernesse / and so
upl you schame he witnessyng of oure lord Ihesu criff · never
me he bounden of hym · but traueyl wiþ me in he gospel astir
he vertue of god hat deluyerde vs · & clepide us wiþ his holy
clepyng / not astir oure werkis · but astir his purpose & grace
hat is zounen to vs in et Ihesu · before worldely tymes / none
forlope it is open by he worldely liztenyng of oure sauour ·
Ihesu criff · he whiche soþely distroyede deþ · forlope liztenyde
liſt & uncorrupcioun by he gospel · in he whiche I am sette a
prechour & apostle · & mayster of heben men · for whiche cause
also I suffre þes þingis · but I am not confoundide forlope I
woot to whom I haue byleueder · & I am certeyn for he is
myȝt for to kepe my deposit (or þing putte in keppynge) into
hat day · ¶ Haue you he sourme of hool wordis · he whiche
hou

ye secounde pistel to tymothe

þou herdist of me: in seip in loue in ēst Ihu/ kepe þou a gode
deposit (or a þing taken to hi kepynge office): by þe holy gost
þat dwellich in vs/ soþely þou woste þat alle þat ben in asþe
ben turnyde fro me: of whom is phigelius & ermogynes/ þe
lorde ȝyue mercy to þe hous of onesefore: for ofte he refresh-
ide me: & schamyde not my cheyne/ but whanne he came to
rome: he souȝte me bissly & sonde/ þe lorde ȝyue to hym to
synde mercy of god: in þat day/ and how greet þingis he my-
nystride to me at ephesþ: þou hast better knownen//

C^m 2^m
 Wersore þou my sone be comfortide in grace þat is
in crist Ihu: & what þingis þou hast herde of me by
many witnelliſſ: bitake þou þes to feiþful men: þe
whiche schulen be able & for to teche oþer men/
trauel þou as a good knyȝt of Ihu crist ¶ No man holdyng
knyȝthode to god: inwappiþ hym self with worldely nedis.
þat he plese to hym: to whom he hab̄ mouede hym self/ forwhi
he þat striueþ (or siȝtiþ in batayl) & schal not be crownyde: no
but he þat schal fizt lawefullly/ it bihoueþ an erþe tilier for to
receyue firſte of þe fruptis/ vndirſtonde þou what þingis I
seye/ soþely þe lorde schal ȝyue to þee in alle þingis vndir-
ſtondyngē/ ¶ Be þou myndesful þe lorde Ihu ēſt for to haue
risen azen fro deade men: of þe seed of dauyd: aftir my gos-
pel in whiche I traueyl vnto bondis as euyl wyrchynge: but
þe worde of god is not bounden/ wersore I susteyne alle þingis
for þe chosen: þat & þei gete þe helþe þat is in crist Ihu: wiþ
heuenely glorie/ ¶ A trewe worde forwhi zif we ben togedit
deade: & we schulen lyue to gedir/ zif we schulen susteyne: &
we schulen regne togedit/ zif we schulen denye: & he schal
denye vs/ zif we bileuen not: he dwellich feiþful: he may not
denye hym self/ forsoþe þes þingis I monest witnessyngē bisore
god/ nyl þou stryue in wordis/ forsoþe to no þing is it pro-
fitable: no but to þe turnyngē vpsodounē of men herynge/
forsoþe bissly cure hi self: for to ȝyue þee a prouable werke-
man

ye secounde pistel

man to god unschamyde: riztly tretyng he worde of treude/
forsohe schone hou unholys & veyne spechis/ sohely bei profites
myche to vnpitee/ and he worde of hem creyd as a canke/
of whiche philetis is a hymeneus: he whiche sellen doure fro
he treube· seyngre risynge azen now done: and turnen up/
doune he seip of summen/ but he sad soundement of god fer-
dih: hauyng his litil marke/ he lorde hat knownen whiche her-
bise/ and eche man hat nemyngh he name of he lorde: de-
partih fro wickidnesse/ forsohe in a greet hous ben not anch
golden vescels & silueren: but & treenen & britel (or ethely)/ &
sohely summe into honoure: summe forsohe into dispire/ be-
fore zif any man schal clense hym self fro pes: he schal be a
vessel halowide into honoure· & profitable to he lorde: ready
to al gode werke/ forsohe see hou desiris of zouhe/ sohely see
hou riztwesnesse· seip· charite· pees: wiþ hem hat inclepen
he lorde of a clene herte/ forsohe schone hou folische ques-
tyouns & wiþ outen disciplyne· wityngre for hei gendren chy-
dyngis/ forsohe it bihoueh he seruaunt of he lorde for to not
chide: but for to be mylde to alle men· able for to teche· pa-
cient· wiþ temperaunce reproyngre hem hat azenfonden
treuhe· hat sumtyme god zyne hem penaunce for to knowe
he treuhe: & hei rise azen fro snaris of he deuyl: of whom hei
ben holden caytises at his wille//

C-3-



Orsohe wite hou his hing· hat in he laste dayes
perelous tymes schulen stande nyȝ: & men schulen
be louyngre hem self· coueytous· hize of beryngre·
proude blasphemis· not obedient to fadir & modir·
vnkynde· curside· wiþouten affeccioun· wiþ outen pees· false
blamers· vncowntinent· vnmylde· wiþ outen bengngnyte·
tratours· protérue (or ouerþwert)· frowarde· boine (wiþ
proude pouztis)· louers of lustis more han of god· hauyngre
sohely he likenesse of pitee· forsohe denyeinge he vertue of it/
and pes eschewe hou/ of pes sohely it ben hat persen housis·
& ledien

to tymothe.

¶ ledēn captīſes lītīl wymmen chargide wiþ synnes. he whiche
ben ledde wiþ diuerſe deſtris euermore lernyngē. ¶ neuer par-
ſitely comynge to be kunnynge of treupe/ forſohe as Iamnes
& Iambres azendonden moyſes. so & heſ azendonden treupe/
men corrupte in ſoule reproouede aboute he ſeih. but forher
hei ſchulen not proſite/ ſohely he unwiſdom of hem ſchal be
knownen to alle men. as & heren was/ you forſohe haſt gotten
my doctryne & ordenaunce · purpoſynge ſeih · longe aby-
dynge · loue · pacience · perſecucioun · paſſioune · what maner
ben made to me at antioche · at pchonye · at littis · what
maner perſecucioun I ſuffrider. & he lorde hab delyueride me
of alle/ and alle men haſt wolē lyue pitously in crist Ihu.
ſchulen ſuffre perſecucioun/ ſohely euyl men & deceyuours.
ſchulen proſite into worse · errynge & ſendynge into errour/
but dwelle you in heſ hingis haſt you haſt lernyde. & ben bi-
ken to hee/witynge of whom you haſt lernyde. & for you haſt
knownen holy lettis fro hi zouhe · he whiche moſone lerne hee
to helpe · by ſeih haſt is in crist Ihu/ forſohe al scripture of god
enſpirit is profitabile to teche · to argue (or proue) · to he re-
proſe wiþ for to lerne in ritzwesnelle/ haſt he man of god be
parſite. lernyde to al gode werke//

Witnesſe before god & crist Ihu· haſt is to demyng. C^m 4^m
he guycke & deade by he comynge of hym & he
kyngdom of hym: preche he worde · be you biſie
couenably wiþ outen reſte · argue (or proue): bi-
ſeche · blame: in al pacience & doctryne/ forſohe tyme ſchal
be whanne men ſchulen not ſuffre holſum doctryne: but at
deſtris hei ſchulen gedir to gedir mayſtris · icchyngē (or ple-
ſynge) to he eris/ treuely hei ſchulen turne awēy he heryngē
fro treupe: but to fablis hei ſchulen be turnyde to gedir/ for-
ſohe wake you: in alle hingis traueyl you/ do he werke of
euangelist/ fulſille hi ſeruyle: be you ſobre/ forſohe I am
ſacrifiſed nowe: & he tyme of my deþ (or resolucon) is nyȝ/ I
haue

ye secounde psalme to tymothe

I have syngen a good stafe. I have entide he couche. I have
lyȝte þe fede in þe tider tyme. a crone of rychesched is
lyȝte to me. þe whiche he lordis schal ȝilde to me in þat day
mifer domesman forþe not onely to me. but to hem þat louen
þis comynge. ¶ Hize for to come to me soone. forþe deines
has forlaken me. louyng his wortide. þe weare to refelid.
crescens. into galathie. tyte into dalmaticie. þike alone is
with me. take marke þe lede to with bee. forþe he is profitable
to me into seruycie. penitam. (þat is cloþe of tressays).
whiche I leste at troade amantis carpe. þou comynge lyȝte
with bee. þe bookis. mosie forþe parchement. alisaundre he
treclouter. schewide to me many euyl hingis. þe lordis schal
ȝilde to hym astir his werkes. whom & þou eschewe. ful
gretely forþe he azenstode my wortide. in my firste defenc
noman was to me. but alle forsoken me. þe it not retide to
hem. ¶ Forþe he lordis stode myȝ to me & comfortide me.
þat he prechynge he fulfilde bi me. & þat alle forþis here. & I
am deluyertide for mouȝ of he louine. forþe he lordis deli
ueride me fro al euyl werke. & schal make saaf into his
heuenely kyngdom. to whom glorie into wortidis of wortidis
Amen. ¶ Grete wel prischa & aquyla & þe hours of oneselvys
forþe etasus dwellide at corrynthe. forþe I leste trophy
mus fisk at mylite. sohely hize for to come bisore wynter.
eubolus & prudente & lynus & claudia and alle bretheren gre
ten you wel. oure lordis Ihū crist wiþ hi spicit. þe grace of
god wiþ you amen. /

þe

ye epistel to tyte



Dul he seruaunt of god & apostle of Ihu
crist astir he seih of god & knowyng of
he treuhe he whiche is after pitee · in
hope of euerlastyng liif · hat god bihiȝte
hat lieȝ not before worldely tymes/ for-
sohe he schewide in his tymes his worde
(or sone) · in prechynge hat is bitaken
to me · astir comaundement of oure sa-
ueour god · to tyte bilouede sone astir he comoune seih · grace
& pees of god he fadir · & of Ihu crist oure saueour/ for grace
(or cause) of his hing I leste hee at creete hat you amende ho
hingis hat faylen · & ordeyne by cytee prissis · as & I disposside
to hee/ ȝif any man is wiȝ outen cryme or greet gilte · hous-
bonde of one wiȝ · hauynge feiȝful sones not in occasioune of
lecherie or not suget/ forsohe it bihoueh a bischop for to be
wiȝ outen cryme · as dispendour of god · not proude · not
wraȝful · not vynolent (hat is myche ȝouen to wiȝn) · not
smyter · not coueytouse of foulwynnyng · but holdynge hos-
pitalite · benyngne · prudent · sobre · iuste · hooly · contynent ·
biclippynge hat trewe worde hat is up doctryne/ hat he be
myȝty for to amonestie in holsum techynge · & to reproue hem
hat azen seyn/ forsohe per ben many vnobedient · & veyne
spekers · & deceyuours · moste hei hat ben of circumcisoun ·
whom it bihoueh for to be reprouede/ he whiche subuerten alle
housis · techynge whiche hingis it bihoueh not · for grace of
soulwynnyng · summe one of hem here propre prophete of
hem seyde · men of crete euermore liers · euyl bestis · slowe of
wombe · his witnessyng is trewe/ for what cause blame hem
soore · hat hei be hool in seih · not ȝyng tente to fablis of
iewis

pe epistel

iewis & to maundementis of men turnyng hem aweye fro
treuþe/ soþely alle þingis ben clene to clene men: forsoþe to
vnclene men & vnfeiþful: no þing is clene/ but & he soule (or
resoun) of hem & conscience be made vnclene/ hei knowelechen
hem for to haue knownen god · forsoþe by dedis hei denyen ·
whan hei ben abhomynable & vnbileueful & reprovable to al
gode werke//

C- 2-



Hou forsoþe speke ho þingis þat bicomem · holsum
techyng· þat olde men be sobre · chaste · prudent ·
hool in seip in loue & pacience ¶ Also olde wym-
men in holy habite · not bacbiters (or seyinge false
blame on oþer men) · not seruyng myche to wiȝn · wel tech-
yng · þat hei teche prudence/ ȝonge wymmen þat hei loue
here housbondis · þat hei loue sones · hei prudent · chaste · so-
bre · hauyngcure of he hous · benyngne · suget to here hous-
bondis: þat he worde of god be not blasphemede// ¶ Also
moneste ȝonge men · þat hei be sobre/ in al þingis ȝyue þi self
ensaumple of gode werkis · in techyng in holynesse wist ou-
ten sclaudre in sadnesse/ an hool worde medycynal · vnre-
prouable · þat he hat is on he oþer side be aschamyde: hau-
yngcnone euyl þing to seye of ȝou/ seruauntis for to be suget
to here lordis in alle þingis plesyngc not azenseyinge · not
defraudynge · but in alle þingis schetwyngc good seip: þat hei
ourne in alle þingis he doctrine of god oure saueoure ¶ for-
soþe he grace of god oure saueoure · haþ apperide to alle men:
techyngc vs · þat we forsakynge al vnpitee & worldely desiris-
lyngc soberly & iustely & pyteuously in his worlde/ abidyngc he
bleſſide hope · & he comynge of he glorie of greet god & oure
saueoure Ihu cristi · þat ȝaue hym self for vs: þat he schulde
azen bie vs fro al wickidnesse · & make clene a puple accepta-
ble to hym self · suer of gode werkis/ speke hou þes þingis &
monestie & argue (or proue): wiȝ al comaundement/ no man
dispile þee//

Amonestie

to tyte

Amonest you hem for to be sugettis to prynces & C^m 3^m
powers · for to obesche to seyinge · for to be reedy
to al gode werke · for to blasfeme noman · for to
be not litigious (or ful) of chydyng · but tempe-
raunt (or pacient) / schewynge al myldenesse to alle men / for-
sohe & we weren sumtyme vnwise vnblisueful · errynge &
seruyng to desbris & dyuerse voluptees in malice & enuye do-
inge · hateful (or worti to be hatide) · to gedit hatynge ¶ for-
sohe he bengnyte & humanyte (or manhede) of god oure
saueoure apperide not of werkis of rizwesnesse hat we diden·
but aftir his mercy he made vs saaf / by he waschynge (or
baptym) of azen bigetyng azen newynge of he holy gost ·
whom he sched oute into plenteuously · by oure saueoure Ihū
crist / hat we iustifiede by his grace be eyres aftir hope of euer-
lastynge liff / a trewe worde / and of hes hingis I wole hee to
conferme over men · hat hei hat bileuen to god · curen (or do
bisynesse) · for to be bisore in good werkis / hes hingis ben gode
& profitable to men / forsohe eschewe you folische questiouns
& genealogies & stryues · & fityngis of he lawe / forsohe hei ben
vnprofitable & veyne / schone you a man heretike aftir one &
he secounde correcciooun (or reprowynge) / wityng hat he hat
is suche maner man · is subuertide & trespassib^h / dampnyde by
his owne doom / sohely whanne I schal sende to hee archeman
or titicum · hize you for to come to me to nycopolis / forsohe
I haue purposide for to dwelle in wynter here / bissly sende
bisore zenam a wiseman of lawe & apollo · hat no hing sayle
to hem / forsohe & oure men lerne for to be bisore in good
werkis & necessarie visis · hat hei be not vnstructuouse / alle
men hat ben wiþ me · greten hee wel / grete you wel hem · hat
louen vs in seip / be grace of god wiþ you alle amen //

ye pistel to philomon

C-1-



Dul he bounden of crist Ihu & tymothe
brother: to philomon bilouede & our
helper: & to apia moſte dere ſiſter: & to
archip oure euuen kngzt: & to he chirche
hat is in bin houſe/ grace to you & pees
of oure fadir: & of he lorde Ihu crift/
I do þankyngis to my god euermore
makyng mynde of þee in my preyres

þerynge þe charite & feiþ þat þou haſt in he lorde Ihu & into
alle holy men: þat þe comunyng of hi feiþ be made open in
knowynge of al good þing in crist Ihu/ forſoþe I haþ greet
ioye & conforte in hi charite: for þe entrayles of holy men ref-
tiden bi þee brother/ þe whiche þing I haþyng myche triste
in c̄l Ihu: for to comaunde to þee þat þat parteyneth to þing
(or profitib): for charite I biseche more: siþ þou art luche as
olde poul: nowe forſoþe & þe bounden of Ihu crift/ I biseche
þee for my lone onesyme: whom I in boundis bigates: þe
whiche sumtyme was to þee unprofitable/ forſoþe now pro-
fitable: & to þee & to me: whom I ſente azen to þee/ forſoþe
receyue þou hym as myn entraylis: whom I wolde wiþhold
wiþ me: þat he Schulde ſerue for þee to me: in boundis of he
gospel/ forſoþe wiþ outen hi counseyl I wolde not do: þat hi
good Schulde not be as of neede: but wiſful/ forſoþe parauen-
ture herfore he Departide fro þee at an houre þat þou ſchuld-
ist receyue hym into wiþ outen ende/ now not as a ſeruaunt:
but for a ſeruaunt: a moſte dere brother: moſie to me/ for-
ſoþe how myche more to þee & in ſleyſche & in he lorde/ her-
fore zif þou haſte me a felowe: receyue hym as me/ forſoþe zif
he

ye pistel to phlomon

he hab any hing anoyede hee or owh: rette you his hing to
me/ I poul wrote wiþ myn honde/ I schal zilde hat: I seye not
to hee hat & you oweſt to me & hi ſelf/ So brother I ſchal uſe
hee in he lorde: fulſille myn entrayles in crift/ I trifyngē of
hiſt obedieneſce wrote to hee: wytyngē for you ſchalt do & ouer
hat hat I ſeyle/ also forſohe & make reedy to me an oſte (or
hous for to dwelle inne)/ forwhi I hope wiþ zoure preyres: me
for to be zouen to zou/ epaphras myn euuen caytife (or pry-
ſoner) to gedit in ēſt Thū: gretih hee wel/ and marke aris-
tarke demas & lucas myn helper/ he grace of oure lorde Thū
crift: wiþ zoure ſpirit Amen//

here bigynnes ye pistil to ebrues: ye firſte chapitre



Anyſolde & many maners ſumtyme god C^m 1^m
ſpekyngē to fadris in prophetis · at he
laſte in hes dayes ſpac to vs in he ſone ·
whom heordeynde eyre of alle hingis ·
by whom he made & he worldis/ he
whiche whanne he is he ſchynynge of
glorie · & fygure of his ſubſtaunce · &
beryngē alle hingis by worde of his
vertue · makyng purgacon of ſynnes: ſittih on he rizthaleſe of
mageſte in hiſe hingis/ ſo myche made better han aungels ·
bi how myche he hab enhauncide a more diſſerent (or exel-
lent) name biſore hem/ forſohe to whiche of he aungels ſeyde
god any tyme · you art my ſone · I haue to day gendride hee ·
and eſteſone/ I ſchal be to hym into fadir: & he ſchal be to
me into ſone/ and whanne eſteſone he bringih in he firſte bi-
goten ·

ye pistil

goten · intō he rounedenesse of erþe · he seip / and alle aungels
of god · worship hei hym / and sohely to aungels he seip / þe
whiche makij his aungelis spiritis · & his mynystris flaume
of fñr / forsohe to he sone / god hi trone into worlde of worlde ·
a ȝerde of equyte he ȝerde of hi rewme / þou hast louede riz-
wesnesse · & hatidist wickidnesse · þerfore god hi god anoyn tide
þee wiþ oyle of gladenesse bisore hi felowis / and þou lorde in
þe bigynnyng foudidist he erþe · & heuenes ben werkis of
þin handis / hei schulen perische · sohely þou schalte partisely
dwelle · & alle schulen ware olde as a cloþe / and þou schalt
chaunge hem as an amyce (or girdynge aboute) · & hei schulen
be chaungide / forsohe þou art he same hi self · & hi zeeris schu-
len not fayle / forsohe to whom of aungels leyde god any tyme ·
sitte þou at my rizthalse · til I schal putte þin enemys a stooł
of hi feet wher hei alle ben not seruyng spiritis · sente into
mynysterie · for hem þat taken he heretage of helpe //

C^m 2^m



þerfore it bishouep vs for to kepe more plenteuously
þo hingis þat we hane herde · leste parauenture we
fleeten aweye / forsohe zif he ilke worde þat is leyde
by aungels · is made sad · & eche trespassyng (or
brekyng) of he lawe & vnobedience toke iuste rettribuon of
mede · how schulen we ascape zif we schulen dispise so greet
helþe · he whiche whanne it hadde take bygynnyng for to be
tolde oute by he lorde · of hem þat herden is consermyde into
vs / god to gedit witnessyng · by signes & wondres · & grete
merueylis & dyuerse vertues & distribuons of he holy god
aftir his wille / forsohe not to aungelis god sugettide he round-
nesse of erþe to comynge · of he whiche we speken / sohely sum-
man witnesside in sum place · leyinge / what hing is a man ·
þat þou art myndesful of hym · or mannes sone for þou visitid
hym · þou madid hym litil · a litil lasse fro aungelis · þou hast
crownyde hym wiþ glorie & honoure · þou hast ordeynede upon
he werkis of þin handis / þou hast made alle þingis suget va-
dir

to ebrues.

dir his feet/ forsohe in þat þing þat he sugettide alle þingis to
þym: he leste no þing vnsugettide to þym/ forsohe now we seen
not zit alle þingis suget to þym/ forsohe we seen þym þat a
litil is made lasse han aungelis · Ihu for passioune of deþ ·
crownyde wiþ glorie & honoure · þat he horwe grace of god ·
schulde taste deþ for alle men/ forsohe it bicame hym for whom
alle þingis · he whiche hadde to gedir manye sones into glo-
rie: he maker of he helpe of hem/ for to ende by passyouns/
soþely he hat halowiy & hei hat ben halowide: of one alle/ for
whiche cause he is not confoundide (or schamyde): for to clepe
hem breþeren seyinge/ I schal telle hi name to my breþeren:
in þe mydel of þe chirche I schal herie þee/ and estesone I
schal be tristynge into hym/ and estesone lo I & my children:
he whiche god ȝau to me/ þerfore for children comynyden to
sleysche & blood: & he also toke perte of hi same · þat bi deþ he
schulde distruye hym þat had lordeschip of deþ: þat is to seye
he deuyl/ and schulde delyuer hem þat bi dreede of deþ: by al
liȝt weren bounden to seruage/ forsohe he never toke to aum-
gels: but he took to he seed of abraham/ wherfore he auȝte
for to be lickenyde to breþeren by alle þingis: þat he schulde
be made mercysful & feiþful bischop to god/ þat he schulde be
mercysful to trespassis of he puple/ forsohe in þat þing in
whiche he suffride & was temptide: he is myȝty for to helpe &
hem þat ben temptide/

Wþerfore holy breþeren · parteners of heuenely cley- C- 3-
yng: biholde ȝee he holy postil & bischop of oure
confession Ihu: he whiche is trewe to hym þat
made hym · as & moyses in al he hous of hym/ for-
sohe þis bischop is hadde worhi of more glorie bisfore moyses:
by how myche þanne he hous þat he more honoure þat made
it/ forwhi eche hous is made of summan/ forsohe he þat made
alle þingis of nouȝt: is god/ and soþely moyses was trewe in
al his hous: as a fetuaunt into witnessyng of þo þingis þat
weren

ye pistil

weren to be seyde/ forsoþe crist as a lone in his hous/ he whiche
hous we ben · zif we holden triste & glorie & hope · unto sadde
seih/ wherfore as he holy god seih · today zif zee haue herde
his voyce· nyl zee harden zoure hertis as in wrabbinge· astir
he day of temptacioun in desert · where zoure faderis temp-
tiden me & sizen my werkes wherfore fourty zeer I was of-
fendide (or wroþþ) to his generacon· & I seyde euermore hei
erren in herte/ forsoþe hei knewen not my weyes · to whom I
swore in my wrab · zif hei schulen entre into my teste/ brehe-
ren se zee · leste parauenture in any of zou be an yngly herte
of vnbileue for to departe fro quycke god· but monestie zoure
self by alle dayes · he while to day is nemþnyde · þat none of
zou be hardenyde by falenesse of synne/ soþely we ben made
parteners of crist · zif neþeles we holden he bygynnynge of
his substauice· sad into he ende/ while it is seyde to day · zif
zee hane herde he voyce of hym · nyl zee harde zoure hertis·
as in þat wrabbinge/ soþely summe berynge wrabidens· but
not alle hei þat wenten oute of egipte by moyse/ to whiche
forsoþe was he wrabhide fourty zeeris/ wher not to hem þat
synneden · whos careyns ben caste doun in desert· to whom
he swore soþely · for to not entre into he teste of hym· no but
to hem þat weren vnbileuesulþ and we sizen for hei myȝten
not entre into he teste of hym· for vnbileue//

Cm 4^m



Rede we þerfore breheren leste parauenture he bi-
hete of entrynge into his teste leste (or forsaken)?
or demyde for to be any of vs be geffide away/ for-
soþe it is tolde to vs· as & to hem/ and he worde
herde profitide not to hem not mengide to seih of þes hingis
þat hei herden/ forsoþe we þat hane bileyde schulen entre
into teste· as he seyde as I swore in my wrab· zif hei schulen
entre into my teste/ and soþely he werkis made parfite fro he
ordenaunce of he worlde· forsoþe he seyde þus in sum place of
he seueney day/ and god restide in he seueney day fro alle his
werkis/

to ebrues.

werkis/and in his estesone/ȝit hei schulen entre into my restie/
þerfore for it leeueþ (or is ouer:) summen for to entre into it·
& hei to whiche þe firſte it is tolde · entreden not for here vn-
bileue: estesone he termynþ sumday to day · leyinge in da-
uyd/ astir so myche of tyme as it is bifore seyde/ to day ȝif ȝee
bane herde his voyce: nyl ȝee harden ȝoure hertis · as in he
ilke wrähþinge/ for whi ȝif Iþc hadde ȝouen restie to hem: he
schulde never speke of oþer astir þat day/ þerfore saboth ha-
lowyng is leste: to þe puple of god/ forsoþe he þat entride into
his restie: & he restide of his werkis: as & god of his/ ¶þerfore
haste we for to entre into þat restie: þat no man falle into he
same ensaumple of vnbileue/ forsoþe he worde of god is quycþe
& spedþ in wirthynge · & more able for to peerse han al two
eggide swerde & strecchynge departide of soule & spirit · & of
ioyntours & merzwis: & he departer (or demer) of houȝtis &
intencions of hertis/ & no creature is invisible: in he ſizte of
god/ forsoþe alle þingis ben nakide & open to his eyzen: to
whom a worde to vs/ þerfore we hauyng a greet bischop þat
perſide heuenes Iþu þe sone of god: holde we he confeſſioune
of oure feiþ/ forsoþe we haue not a bischop þat may not suffre
to gedir to oure infirmytees (or freelties): but temptide (or
prouede) by alle þingis for likenesse wiþ outen synne/ þerfore
go we wiþ cristi to he trone of his grace: þat we gete mercy &
fynde grace · in couenable helpe//



Orwhi eche bischop taken vp of men: is ordeynyd C^m 5^m
for men in þes þingis þat ben to god · þat he offre
ȝistis & sacrifices for synnes/ þe whiche may to ge-
dir sorowe · wiþ hem þat unknowen & erren/ for &
he is enyprounyde wiþ infirmytees/ and þerfore he oþiþ: as
& for puple: so also & for hym self to offre for synnes/ neþer
any man takiþ to hym honoure: no but he þat is clepide of
god as aaron/ so & cristi clarifide not hym self þat he were bi-
schop: but he þat spac to hymþou art my sone: to day I gen-
dride

ye pistil.

dride þee/ as in another place he seip/ þou art a prist into wiþ
outen ende vp he ordre of melchisedech/ þe whiche in þe dayes
of his sleysche : offerynge preyers & bischyngis to god þat
myȝte make hym saaf fro deþ: wiþ greet crie & teeris: is herde
for his reuerence/ and soþely whanne he was goddis sone: he
lernyde obedience of þes þingis þat he suffride/ and he endide
is made cause of euerlastynge helpe to alle obeyschyngis to
hym · clepide of god a bischop bissidis he ordre of melchisedech/
of whom to vs a greet worde & able for to be expounyde inter-
pretide for to seye: for zee ben made feble to here/ forsohe
whanne zee schulden be maystris to tyme: estesone zee nedan
þat zee be tauȝte · whiche ben he elementis (or lettis) of he
bigynnyngis of goddis wordis/ and zee ben made bo to whom
is nede of mylke: & not sad mete/ forsohe eche þat is partener
of mylke: is wiþ outen parte of he worde of riȝtwesnesse/ for-
sohe he is a litil childe/ forsohe of partie men is sad mete: of
hem þat for he ilke custom hane wittis hauntide (or trauey-
lide) to discrecioune of good & yuyl//

C- 6-



Herfore we leeuyng awhile he worde of he bengyng:
nyte of crist borne to he parsecioun of hym: not
estesone liggyngis he foudement of penaunce fro
deade werkis & of he seip to god · of baptyms · (or
waschyngis) of techyngis & leyinge on of handis · & of risyngis
azen of deade men: & of euerlastynge dome/ and his þing we
schulen dor: zif god schal suffre/ soþely it is impossible · hem
þat ones ben illumynyde · haue taſtide also heuenely zift · &
ben made parteners · of he holy gost · neþeles taſtide he gode
worde of god & he vertues of he worlde to comynge: & ben
sliden fer aweye: estesone for to be traueylide to penaunce:
estesone crucifyngis to hem self he sone of god · & hauyngis to
scorne/ forsohe he erþe drynckyngis reyne ofte comynge vpon
it · & bryngyng forþ couenable erþe to hem of whom it is
tilide: takþ blessingis of god/ forsohe it bryngyngis forþ hornes
& breris ·

to ebrues.

¶ breris · is reprovable & nerte to curse · whos endyng schal
be into brennyng/ forsohe zee moste derworke · we tristen
of zou better hingis & nere to helpe · neyeles houz we speken
so/ sohely god is not vniuste hat he forzete zoure werke & loue ·
þe whiche zee hane schewide in his name · for zee hane mynys-
tride to seyntis & mynyslren/ forsohe we coueyten eche of zou
for to schewe he same bisynesse to þe fulfillynge of hope til
into he ende · hat zee ben not made slowe · but also suers of
hem · he whiche by feiȝ & pacience schulen enherite bishetis/
forwhi god bishetynge to abraham/ for he had no man more
by whom he schulde swere · swore by hym self seyinge/ no but
I blesynge schal blesse þee · & I multiplyinge schal multiplie
þee/ and so by longe suffryngē · gate he azen bishete/ forsohe
men sweren by he more of hem/ and he ende of al here con-
trouersie (or debate) · is an oþe to confirmacioun/in he whiche
þing god willynge for to schewe to he eyris of his byhelte · he
vnmouableness (or sadnessse) of his counseyl · putte bitwix
an oþe/ þat by two hingis unmouable by whiche it is vnpos-
sible god for to lize · we hane strengest solace (or comforste) ·
he whiche fleen to gedir · for to holde he hope putte forþe/ he
whiche as an anker we haue siker to he soule · & sad ingoinges
til he innermore hingis of hydlynge · where he forgoer for vs
entride in · Iþe made bischop into wiþ outen ende · astir he
ordir of melchisedech//

Sþeþelij þis melchisedech kyng of salem · prist of he C- 7^m
hizest god he whiche mette wiþ abraham · gon azen
fro sleinge of kyngis & blesside hym · to whom &
abraham departide tipes of alle hingis/ firste so-
hely he whiche is interpretide kyng of riztwesnelle · astirwarde
forsøhe & kyng of salem · þat is to seye kyng of pees · wiþ ou-
ten fadir · wiþ outen modir · wiþ outen genologie · neþer hau-
pnge bygynnynge of dayes neþer ende of liþ · forsøhe he lick-
enyde to he sone of god · dwelliþ prist into wiþ outen ende/

ye pistil

forsyhe biholde zee how greet is his (man): to whom & abraham patriarch zaue tipes of breste hingis/ and sohely men takynge prishode of he sones of leuy · haue maundement for to take tipes of he puple astir he lawe hat is to seye of here bretheren: youȝ & hei wenten oute of he lendis of abraham/ forsoyhe by whos generacon is not nowmbride in hem · toketipes of abraham: & he blesseide his abraham he whiche repremissouns/ forsoyhe wiȝ outen any azenseyinge: hat hat is lesse· is blesseide of he better/ and here sohely men dypinge taken tipes/ forsoyhe here is witnesside · hat he lyueþ/ and hat it is so leyde by abraham: & leuy hat toke tipes · is tybide/ forsoyhe & zit he was in his fadir lendis: whan melchisedech mette wiȝ hym/ perfore zif endyne was by prishode of leuy · forsoyhe vndir hym he puple toke he lawe: what zit was it nedeful an oþer prist for to rise · astir he ordre of melchisedech: & not for to be leyde · astir he ordre of aaron: forsoyhe he prishode translatide: it is nede hat he translacioun of lawe be made/ forsoyhe he in whom hes hingis ben leyde: he is of anoher lynage · of he whiche no man was prist or redy to he auter/ sohely it is oppynly knownen · hat oure lorde is borne of Iuda: in whiche lynage moyses spac no hing of pristis/ and morezit it is knownen: zif astir he ordre of melchisedech anoher prist riȝtly · he whiche is made astir he lawe of fleyeschely maundement: but astir vertue of iij insolble (or hat may not be vndone)/ sohely he witnessiȝ · for you art a prist into wiȝ outen ende · astir he ordre of melchisedech/ forsoyhe reprouynge of he maundement bisore goinge is made: for he vnsadnesse & vnproufe of it/ forsoyhe he lawe brouȝt no hing to parfite hing/ forsoyhe he bryngynge in of better hope · by whiche we neyzen to god · & how greet it is · not wiȝ outen swerynge/ forsoyhe oþer ben made pristis · wiȝ outen oþe/ forsoyhe his prist wiȝ an oþe: by hym hat leyde to hym/he lorde swore & it schal not rewe hym · you art prist into wiȝ outen ende astir he ordre of melchisedech/ in so myche Iþe is made better: of he better testament/

¶ And

to ebrues.

¶ And sohely oþer mo ben made pristis astir he lawe: for þat þei weren forbed by deþ for to dwelle/ sohely his man for þat he dwelliþ into wiþ outen ende: habþ euerlastynge prishode/ wherfore & he may sauie into wiþ outen ende · comyngе nyȝ by hym self to god euermore lyuyngе for to preye for vs/ forsoþe it bicame þat such a man were bischop to vs: holy innocent inpolute (or vndesoulide) · departide fro synners · & made bizer han heuenes/ þe whiche habþ not ned eche day as pristis · firſte for to offre for his owne giltis ootlis (or sacriſices): astirwarde for he purple/ sohely he dide þis þing: ones offryng hym self/ forsoþe he lawe ordeynyde men pristis · hauynge ſikenelle (or freelite)/ forsoþe he werde of sweryngē · þe whiche astir he lawe: ordeynyde he lone parſite into wiþ outen ende//

Forsøþe a capitle vpon ho þingis þat ben leyde/ we haue ſuche a bischop · þat ſatte to gedir in he rizt· halle of he ſeet of greteneſſe in heuenes: mynyſtre of leyntis & of he verrey tabernacle þat god ſette & not man/ forsoþe eche bischop is ordeynyde for to offre ziftis & ootlis/ wherfore it is ned e & þis man: for to haue ſum þing þat he ſchal offre/ þerfore zif he were vpon erþe: he were no prist/ whanne þei weren þat ſchulden offre ziftis astir he lawe · þe whiche ſeruen to he ſaumplere & ſchadowe of heuenely þingis: as it is anſweride to moyſes whan he ſchulde ende he tabernacle/ ſe he ſeip · make þou alle þingis: vp he ſaumplere þat is ſchewide to þee in he mounte/ nowe forsoþe he habþ gotten a better mynyſtre: by how myche & he is a mediatour of a better teſtament/ þe whiche is halowide (or conſermyde): wiþ better biheſtis/ for zif he ilke firſte had be voyde fro blame: sohely a place of he ſecounde ſchulde not be ſouȝte/ forsoþe reprouyngē hem he ſeip/ lo dayes comen ſeip þe lorðe · & I ſchal ende a newe teſtament vpon he hous of iſt̄l & vpon he hous of Iuda/ not astir he teſtament þat I made to here ſaderis

C. 8th

ye pistil

deris in he day I cauzte here hondes hat I schulde leede hem
oute of he lande of egipte/ for hei dwelliden not parfitely in
my testament: & I hane dispiside hem seij he lorde/ for his is
he testament: he whiche I schal dispose to he hous of isti astir
he dayes seij he lorde: in ȝuyng my lawes into he soules of
hem: & into he hertis of hem: I schal aboue write hem/ & I
schal be to hem into god: & hei schulen be to me into a puple/
and eche man schal not teche his neyze bore: & eche man his
broher: seyinge/ knowe you he lorde/ for alle men schulen
wite (or knowe) mes fro he lessle unto he more of hem/ for I
schal be helpeful (or merciful) to he wickidnesse of hem/ and
nowe I schal not bikenke of he synnes of hem/ forsohe in sey-
inge newe: he former weriden olde/ forsohe hat hatis of many
dayes & weride olde: is nyze he dep//

C" 9"

Sþeþly & he former had iustifyingis of worschip &
holy þing worldely: hat is durynge for a tyme/
forsohe he tabernacle was made firste: in whiche
weren candilstikis & a borde: & puttyng forþ of
looues hat is seyde holy/ forsohe astir he veyle (or hydwyng):
he secounde tabernacle hat is sancta sanctorum: hat is holy
of holy þingis: hauyng a golden censer: & he arke of testa-
ment coueride aboute on eche side wiþ golde: in he whiche a
potte of golde hauyng manna: & he zerde of aaron hat flo-
rischide: & tables of he testament/ vpon whiche þingis cher-
byns of glorie/ schadowynge he propiciatorie: of whiche þin-
gis it is nowe for to seye by alle/ forsohe hes made þus to
gedir: þeþly in he former tabernacle: prisis entreden in
euermore: endyng he officis of sacramentis/ forsohe in he
secounde (tabernacle): oones in he zeer he bischop al one not
wiþ outen blood: he whiche he offrib for his ignoraunce: & of
he puplis/ he holy gott signyfyinge his þing: not zit he weye
of seyntis for to be openyde: zit he former tabernacle hauyng
staate/ he whiche parable of his present tyme: bisidis whiche
ziftis

to ebrues.

ȝistis & oostis (or sacrificis) ben offride: he whiche mowne not
make a man seruyng parfite by conscience/ onely in metis &
dyuerse waschyngis & riȝtwesnessis of fleysche putte vnto he
tyme of correccioun// ¶ forsohe ēst beinge a bischop of godis
to comynge by a larger & parfiter tabernacle not made by
honde · hat is to seye not of his makyng · neher bi blode of
goot buckis or of calues: but bi his owne blode entride ones
into holy þingis: euerlastynge redempcion founden/ forsohe
ȝif he blood of goot buckis & boolis & he aske of a cowe calue
spreynyde · halowih vnclene men to he clensyng of fleysche:
how myche more he blood of crist · he whiche by he holy gos
offride hym self vnwenmyde to god: schal clense oure con
science fro deade werkis: for to serue to lyuynge god/ and
þerfore he is a mediatour of he newe testament · he deþ fall
ynge bitwix into redempcion of he trespassyngis hat weren
vndir he former testament: hei hat ben clepide take he re
promyscion of euerlastynge heretage ¶ Sohely where is a
testament: it is nede · hat he deþ of he testament maker: come
bitwix forsohe he testament is confermyde in deade men/
ellis it is not worþ he while he lyueth hat made he testament/
wherfore sohely neher he firste testament is halowide wiþ ou
ten blode/forsohe eche maundemente of he lawe red of moyses
to al he puple · he takynge he blood of calues & of buckis of
goot wiþ water & rede wolle & ysop: spreynyde & he ilke booc
& al he puple · seyinge/ þis is he blood of he testament: hat
god comaundide to zou/ also he spreynede wiþ blode he taber
nacle & alle he vessellis of seruyces: in liche maner/ and al
most alle þingis ben clenside in blood astir he lawe: & wiþ
outen schedyng of blood · remyssion of synne is not made/
þerfore it is nede he saumpieres forsohe of heuenely þingis
ben clenside wiþ þes þingis: forsohe he ilke heuenely þingis ·
wiþ better oostis han þes/ forsohe Ih̄c entride not into he holy
þingis made by hondis · he saumplers of verrey þingis: but
into he ilke heuene hat he appere nowe to he cheer of god for

vs

ye pistil

vs/ never hat he offre hym self ofte· as he bischop entride into
þe holy þingis· by alle zeeris in alien blood/ ellis it bihouede
hym ofte for to suffre· fro he bigynnyng of he worlde/ nowe
forsyhe ones in he endyng of worldis to distruccioun of synne:
bi his ooste be apperide/ and as it is ordeynyd to men ones
to die//

C- 10-



Orsohe astir his doom· so & crist was offride ones·
for to avoyde he synnes of many men/ he secounde
(tyme he schal appere wiþ outen synne· to men
abydynge hym· into he helpe of hem by seip/ for-
sohe he lawe hauynge schadowe of goodis to comynge· not he
ilke ymage of þingis by echze zeeris· by he ilke same oostis·
whiche hei offren wiþ outen ceesynge· never may make men
comynge nyȝ partise/ ellis hei schulden haue ceeside for to be
offride· perfore hat he worshippers clen-side ones hadden no
conscience of synne forþirmore/ but in hem mynde of synnes
is made by alle zeeris/ forsohe it is impossible synnes for to be
done awey· by blood of boolis & buckis of goot/ perfore he
entrynge into he worlde· seip/ you woldist not an ofte & off-
rynge· forsohe you hast schapen a body to me/ and brent sa-
crifices for synne· plesiden not to pee/ hanne I leyde lo I
come/ in he heed of he booc it is written of me· hat I do hi
wille/ he aboue seyinge· for you woldist not oostis & offryngis
& brent sacrifices & for synne· ne ho þingis ben plesaunt to
hee· he whiche ben offride astir he lawe· han I leyde/ lo I
come hat I do hi wille god· he doip awey he firsie hat he make
he secounde/ in whiche wille· we ben halowide· by he off-
rynge of he body of c̄st Ihu ones/ and sohely echē prist is redy
echē day mynstryngē· & ofte tyme offrynge he same oostis·
he whiche mowne never do awey synnes/ forsohe his man
offrynge an ooste for synnes for euermore· fittip in he rizt-
halfe of god he ladir· fro þens forþ abydynge· til his enemys
ben putte a stooł of his feet/ sohely by one offrynge he endide·
for

to ebrues.

for euermore halowide men/ forsoþe & þe holy ghost witnessiþ
to vs/ forsoþe aftirwarde he seyde/ forsoþe his is þe testament
þe whiche I schal witnesse to hem aftir þo dayes seih þe lorde/
in ȝuyngi my lawes in þe hertis of hem: & in þe soulis of
hem I schal aboue write hem/ and nowe I schal no more
þenke of þe synnes & wickidnessis of hem/ forsoþe wher is re-
myssoun of þes: nowe none offrynge for synne/ and so bre-
heren we haþinge triste into þe entrynge of seyntis in þe
blood of crist þe whiche he halowide to vs a newe weye & lyu-
yngi by a veyle (or couerynge): þat is to seye his fley sche: &
þe greet pris upon þe hous of god: go we to wiþ verrey herte:
into þe plente of feiþ/ we spreynte (or clenſide) þe hertis fro
euyl conscience: & waschen þe body wiþ clene water: holde
we þe confessioun of our hope vnbowyngi (or þat may not be
folden)/ forsoþe he is trewe þat azenbihiȝt/ & biholde we into
gedir in þe stirynge of charite & of good werkis: not forsakyn
oure gederynge to gedir: as it is of custome to summen: but
confortynge/ and by so myche þe more: by howe myche zee
schulen se þe day neyzinge/ forsoþe to vs synnyngi wilfully
aftir þe knowyngi of treuþe taken: nowe an oþre for synnes
is not leste/ forwhi summe abydynge of doom is dredeful: &
þe suyngi of fijr: þe whiche to waþyngi aduersaries/ any man
makyngi voyde (or brekyngi) þe lawe of moyles: deþ wiþ
outen any mercy by two or þre witnessis/ how myche more
gesse zee hym for to deserue worse turmentis: þe whiche schal
desoule he sone of god: & schalleede (or holde) þe blood of þe
testament polute: in whom he is halowide: & schal do wronge
(or disperte) to þe spirit of grace: soþely we witen hym þat
seyde/ to me vengeance: & I schal zilde/ and este/ for þe
lorde schal deme his puple/ it is ferful for to falle into þe
handis of lyuyngi god/ forsoþe hane zee mynde on þe former
dayes: in þe whiche zee liȝtenyde: suffreden greet strife (or
fizte) of passiouns/ and soþely in þe toþer zee made a spectacle
(or wondryngi): bi schenschipis & tribulacieuns/ in þe toþer
forsoþe

ye pistil

forsythe zee ben made felowis of men lyuyng so/ forwhi & to
bounden men zee hadden compassioune & zee receyueden wiþ
ioye. he rauayne of zoure goodis: knowynge zou for to haue
a better & a dwellyng substaunce/ and so nyl zee leese zoure
triste: he whiche haþ greet rewardyng/ forsythe pacience is
nedesful to zou. hat zee doinge he wille of god: brynge azen
he biheste/ zif soþely a litol how euer litol. he hat is to com-
ynge schal come: & he schal not tarie/ forsythe my iuste man
lyueþ of seïþ/ hat zif he schal wiþ drawe hym self: he schal
not plese to my soule/ forsythe we ben not he sones of wiþ-
drawynge awey into perdicoun: but of seïþ into he getynge
of soule//

C^m 11^m



¶ Forsythe seïþ is he substaunce of þingis to be hopide.
an argument (or certeynte): of þingis not apper-
ynge/ Soþely in his (seïþ): olde men haue gete
witnessyng/ by seïþ we vndirstonden he worldis
for to be schapen (or made) by goddis worde: hat viſible þin-
gis weren made of vnuyſible þingis/ by seïþ abel offride ful
myche more ooste (or sacrifice) to god: þancaym/ by he whiche
he gate witnessyng for to be iuste: god berynge witnessyng
to his ziftis/ and by hat seïþ: he deade spekiþ zit/ by seïþ
enok is translatide: hat he schulde not se deþ & he was not
founden: for he lorde translatide hym/ forsythe before he
translacioune he had witnessyng: for to haue pleside god/
forsythe it is impossible any man for to pleside god: wiþ outen
seïþ/ forsythe it bihoueth a man comynge to god for to bi-
leue for he is: & he is rewarder to men insekyng hym/ by
seïþ noe an answere taken: of þes þingis hat zit weren not
seen: dredynge schapide a schip into he helpe of his hous by
whom he dampnyde he worlde & is influede & ordeynde
eyre of riȝtvesnesse: he whiche is bi seïþ/ bi seïþ he hat is
clepide abraham: obeyede for to go oute into a place where
he was to takynge into heretage: and he wente oute not wit-
ynge

to ebrues.

ynge whidir he schulde go/ by seih he dwelte in he lande of
azen bishete: as in an alien in litol houses dwellynge wiþ ysaac
& Jacob even eyres of he same azen bisheti/ sohely he abode
a cytee hauyng founementis: whos crafty man & maker is
god/ bi seih & he ilke bareyn sara/ toke vertue into conseý-
uyng of seed: þe bisidis (or wiþ outen) he tyme of age: for
sche bileuede hym trewe þat had azen bishite/ for whiche þing
& of one & hym nyȝ deade (men) ben borne as sternes of
heuene in multitude: & as grauel þat is at he see side vn-
nowmbreable/ by seih alle þes ben deade he azenbhist not
taken · but hei bisholdynge hem afer · & gretyng wel & knowe-
lechynge for hei ben pilgrymes: & herboride men upon he
erþe/ sohely hei þat leyen þes þingis: signysien hem for to
seek a cuntry/ and sohely ȝif hei had hadde mynde of he ilke
of he whiche hei oute wenten: sohely hei hadden tyme of turn-
yng azen · nowe forsoþe hei desyre a better þat is to seye
heuenely/ þerfore god is not confoundide (or schamyde) for
to be clepide he god/ forsoþe he made redy to hem a cytee/ by
seih abraham offride ysaac whan he was temptide/ and he
offride he onebigoten · he whiche had taken azen bishesis (or
repromyslounis) · to whom it was seyde/ in ysaac: seed to þee
schal be clepide/ demyng: for & fro deade men god is myȝty
for to reple hym/ wher of he took hym & into a parable/ bi
seih & of þingis to comyng: Isaac blesside iacob & esau/ bi seih
iacob dyinge: by alle he sones of Joseph blesside & honoride he
bizenesse of his ȝerde/ by seih ioseph dyinge hadde mynde of
he passyng forþ of he sones of isrl: & comaundide of his bones/
by seih moyses borne · was hid þre moneþes of his ladie &
modir: for þat hei sizen he ȝonge childe sayre (or semely): &
hei dredden not he maundement of he kyng/ By seih moyses
made greet: denyede hym for to be he sone of pharaotis douȝ-
ter: chesynge more for to be turmentide wiþ he puple of god:
þan for to haue myrþe of temporal synne/demyng he reprose
of est more richessis: þan he tresours of egypcians/ forsoþe he

ye pistil

bihelde into he rewardynge/ bi seih he forsoke egipte: not
dredyng (or schamynge) he hardenesse of he kyng/ forsoke
he as feinges: susteynede he invisible/ by seih he halowide
pask in schedyng of blood: leste he hat distroyede he firsle
pingis of egipcians: schulde touche hem/ by seih hei passiden
he reede see as by drie lande: he whiche yng egipcians assay-
inge weren deuouride/ by seih he walles of Jericho sellen
doun by cumpassyng of seuene dayes/ by seih raab hoore.
perischide not wiþ unbileueful men: reseyuynge he aspiers
wiþ pees/ And what zit schal I seye/ Sohely tyme schal sayle
me tellyng of gedeon· Barac· Sampson· Jeptee· Davyd·
& Samuel· & oþer prophetis: he whiche bi seih ouercamen
rewmes· wrouzte riztwesnelle: gaten repromysyouns/ hei
stoppiden he mouhes of lyouns· hei quenchiden he seersenesse
of fijrs· hei dryuen awey he egge of swerde· hei keuereden
of lekenesse hei weren made stronge in batayle/ hei turnyde
he castels (or oostis) of altens/ wymmen receyueden here
deade of azenrisyng/ forsoke oþer ben holden forb (or deade).
not takynge redempcioun: hat hei schulden fynde better azeyn-
risyng/ forsoke oþer assayeden scornyngis & betyngis: more
ouer & bondis & prisouns/ hei weren stonyde· hei weren kitte·
hei weren temptide· hei weren deade in sleinge of swerde/
hei wenten aboute in broken skynnes: & in skynnes of goost/
nedy· angwischide· tormentide: to whiche he worlde was
not worhi/ hei erryng in wildernessis & mounteyns & dennes·
& caues of erþe/ and alle hes prouede by witnessyng of seih:
token not repromysoun/ god purueyinge sum better yng for
vs: hat hei schulden not he fulfilde wiþ outen vs//

C^m 12^m



Bersore we hauynge so greet a cloude of witnessis
putte to: doinge aweye al charge & synne stond-
ynge aboute vs: bi pacience renne to he stife (or
fift) purposide to vs bisholdynge into he maker of
seih & ender Ihū/ he whiche ioye purposide to hym: sustide
he

to ebrues.

þe crosse · confessioun dispiside: & sittij on þe riȝt halse of þe
feet of god/ forsohe byþenke ȝee on hym þat suffride (or susley-
neðe) liche azenseyinge of synful men azenes hym self: þat
ȝee be not made wery · faylynge in ȝoure invittis/ forsohe
ȝe azenstoden not ȝit unto blood fiztyng azenes synnes & ȝee
hane forȝeten he coumfort þat spekiȝ to ȝou as to sones: sey-
inge: my sone nyl þou dispise þe disciplyne of þe lorde · neber
be þou made wery · þe while þou art chastiside of hym/ forsohe
þe lorde chastisij hym þat he louej/ forsohe he scourgiȝ euery
sone þat he receyuej/ laste ȝee stille in disciplyne god offriȝ hym
to ȝou as to sones/ soþely what sone is it whom he fadir schal
not reprocue (or chastic) / þat ȝif ȝee ben oute of disciplyne of
whiche alle ben made partenerz: þerfore ȝee ben auoutrers
& not sones/ astirwarde soþely we haddeñ faderis of oure
fleysche lernenz: & we wiȝ reuerence dreden hem/ wher not
myche more we schulen obesch to þe fader of spiritis: & we
schulen lyue: & hei soþely in tyme of fewe dayes · astir here
wille lerneden vs/ forsohe his fadir to þat þing þat is profit-
able in receyuyng þe halowynge of hym/ forsohe eche disci-
plyne in his present tyme is seen treuly for to be not of ioye:
but of sorowe · astirwarde forsohe it schal ȝilde fruyte of riȝt-
wesnesse mosie peesible: to men exerside (or hauntide) bi it/
for whiche þing reyse ȝee vp slowe hondis & knees vnbouneden·
& make ȝee riȝtful goingis to ȝoure feet þat no man haltyng
erre: but more be helide/ sue ȝee pees wiȝ alle men & holy-
nesse: wiȝ outen whiche no man schal se god/ byholdynge þat
no man fayle to þe grace of god · þat no root of bitternesse
vpwarde buriounyng lette: & by it be desoulide by many men/
þat no man be lechour · oþher vnholy (or curside) as esau:
þe whiche for one mete solde his firsȝe þingis/ soþely wite ȝee
for & astirwarde he coueytynge for to enheryte blesynges: was
reprocued/ forsohe he fonde not place of penaunce: þouȝ he
souȝte it wiȝ teeris/ forsohe ȝee haue not comen to þe trea-
ble (or couenable & able to come to) · & greet wynde (or quirle-
wynde)

ye pistil.

wynde) & myste & tempeste & soun of ye trumpe & voyce of
wordis/ he whiche hei hat herden excusiden hem: hat he worde
schulde not be made to hem/ forsohe hei baren not hat hat
was seyde: & zif a beest touchide he hil it schulde be stonyde/
and so dredesful it was hat was seyn: moyses seyde I am aferde
& ful of tremblynge/ but & zee haue comen nyȝ to he hil of
sion & he cyte of lyuyng god heuenely Irlan̄ & he multitude
of many houslante aungels & to he chirche of he firsfe men:
he whiche ben writen in heuenes & god domesman of alle.
& he spirit of iuste parfite men: & to Ihu mediatoure of he
newe testament & of spryngynge of blood: better spekyng han
abel/ se hat zee forsake not he spekyng/ forsohe zif hei forsak-
ynge hym hat spac on erþe ascapide not: myche more we hat
turnen aweye fro hym spekyng to us fro heuenes/ whos
voyce hanne mouede he erþe: nowe forsohe he azenbieȝ sey-
inge/ zit ones & I schal moue not onely he erþe: but also heu-
ene/ forsohe hat he seȝ zit ones: he declarib he transelacioun
of mouable þingis: as of made þingis dwelle hat ben vn-
mouable//

C° 13^m



¶d so we receyuyng he vnmouable kyngdom haue
grace by whiche serue we plesyng to god wiȝ
drede & reuerence/ and forsohe oure god is fift
wastynge/ he charite of breþerhede dwelle in zou:
& nyl zee forȝete hospitalite/ forsohe by his summe pleſiden
to aungelis receyued he herborowe/ þenke zee on he bounden
men: as zee to gedir bounden/ and of traueylynge men: as &
zoure self dwellynge in body/ honourable weddynge in alle
þingis: & vntwemmyde bed/ forsohe god schal deme fornyca-
tors & auoutrers/ he maners wiȝ outen coueytysse: payede
wiȝ present þingis/ soþely he seyde/ I schal not leue hee
neþer forsake: so hat we tristely seye/ he lorde is an helper to
me/ I schal not dredre: what a man schal do to me/ haue zee
mynde of zoure souereyns: hat haue spoken to zou he worde
of

to ebrues.

of god/ of whom ȝee bisholdynge he goinge oute of lyuynge:
sue he seij/ Ihes crist ȝistirday & to day he & into worldis
¶ Nyl ȝee be ledde awey wiþ dyuerse techyngis & pilgryms
(or straunge)/ forsohe it is beste for to stable he herte wiþ
grace & not wiþ metis/ he whiche profitiden not to men wan-
drynge in hem/ we haue an auter of he whiche hei hat seruen
to he tabernacle of he body/ haue not power for to ete/ for-
sohe of whiche beestis he blood is borne in for synne into holy
ȝingis bi he bischop/ he bodies of hem ben brente wiþ oute he
castels/ for whiche ȝing & Ihes hat he schulde halowe he purple
bi his blood/ suffrider wiþ outen he zate/ perfore go we oute
to hym wiþ oute castels/ berynge his repreoue (or schenschip)/
sohely we haue not here a dwellynge cytee/ but we seeken a
cytee to comynge/ perfore by hym offre we an ooste of her-
ynges euermore to god/ hat is to seye he fruyte of lippis
knowelechyng to his name/ forsohe nyl ȝee forzete of wel
doinge (or ȝuyng) & of comunyng/ forsohe by suche oostis
god is deseruyde// ¶ Obeye ȝee to ȝoure prouostis (or pre-
latis): & vndirleye ȝee to hem/ hei parfitely waken/ as to
ȝildynge resoun for ȝoure soules/ hat hei do his ȝing wiþ
ioye & not sorowynge/ forsohe his ȝing spedij not to ȝou/
preye ȝee for vs/ sohely we tristen for we haue gode conscience
in alle ȝingis willynge for to lyue wel/ moreouer forsohe I
besleche ȝou for to do/ hat I sunner be restoride to ȝou/ So-
hely god of pees hat ledde oute fro deade men he grete schep-
erd of scheep/ in he blode of euerlastynge testament oure lorde
Ihes crist/ schape (or make) ȝou able in al gode ȝing/ hat ȝee
do he wille of hym/ doinge in ȝou hat ȝing hat schal plese
bifore hym by Ihes ȝest/ to whom iz glorie into worldis of
worldis amen ¶ fforsohe breheren I preye ȝou hat ȝee suffre
a worde of solace/ fforsohe by ful fewe ȝingis I haue writen
to ȝou/ knowe ȝee ȝoure broter tymothe leste/ wiþ whom ȝis
he schal come more hastely/ I schal se ȝou/ Grete wel al ȝoure
souereynes & alle holy men/ he breheren of ȝtalie/ gretien ȝou
wel/ he grace of god wiþ ȝou alle Amen//

here

here bigynnes ye apocalips

C^m I^m



Pocalips (or reuelacioune) of Ihū ēt ·
he whiche god ȝauē to hym for to make
opyn to his seruauntis · whiche hing it
bihoueh for to be made soone / and he
signysiede sendyngē by his aungel to
his seruaunt Joon · he whiche bare wit-
nessyngē to he worde of god · & wit-
nessyngē of Ihū crist in hes hingis ·
what euer hingis he sīze / Blesside he hat rediþ & he hat heriþ
he wordis of his prophecie · and kepiþ ho hingis hat ben wri-
ten in it (forsohe he tyme is nyȝ / Joon to seuene chirchis hat
ben in asie · grace to zou & pees of hym hat is & hat was & hat
is to comynge / and of he seuene spiritis hat ben in he sīz of
his trone · & of Ihū ēt hat is a seifful witnessse · he firste bigo-
ten of deade men · & pryncipe of kyngis of erhe / he whiche lou-
ede vs & waschide vs fro oure synnes in his blood / and made
vs a kyngdom & pris̄is to god & to his fadir / to hym glorie &
empire into worldis of worldis Amen ¶ Lo he comeþ wiþ
cloudis · & eche yȝe schal se hym · & hei hat pungneden (or
prickiden) hym / and alle he kynredis (or lynagis) of erhe ·
schulen weyle hem self on hym / þe amen / I am alpha & o he
bygynnynge & he ende · seih he lorde god hat was & hat is to
comynge al myȝty / I Joon ȝoure broher & partener in tribu-
lacons & kyngdom & pacience in cristi Ihū · was in an yle hat
is clepide pathmos · for he worde of god & witnessyngē of Ihū ·
I was in spirit in he sunday / and I herde astir me a greet
voyce · as of a trumpe seyinge / hat hing hat thou seest · write
in a booc · & sende to he seuene chirchis hat ben in asie / to
epheso

ye apocalips

epheso & smyrma & targamo & tiatira & sardo & pholodelphia & laodicia/ and I turnyde hat I schulde se he voyce hat spac wiþ me/ and I turnyde siȝe seuene candilstikis of golde/ and in he mydel of seuene golden candilstikis a liche to he lone of man · cloþide wiþ a longe pristely cloþe & before girde at he tetis: wiþ a golden girdel/ soþely he heed of hym & heris weren white · as whiȝt wolle: & as snowe/ and he yzen of hym al flawme as flawme of fyr · & his feet liche to drosse of golde (or latoune): as in a brennyng chymney/ and he voyce of hym: as he voyce of many watriis/ and he hadde in his rizhande seuene sterres/ and a scharpe swerde on boþe sidis wente oute of his mouȝt: & his face schyneþ as he sunne in his vertue/ and whanne I had seen hym: I fel doune at his feet as deade: and he puttide his rizhande on me seyinge/ nyl you drede: I am he firste & he laste · & I am alyue · & I was deade/ and lo I am lyuyng into worldis of worldis: & I haue he keyes of deb & helle/ þerfore write you whiche þingis you hast seen · & whiche ben: & whiche it bihoueyþ for to be done astir þes þingis/he mysterie(or pryuete) of seuene sterres whom you siȝe in my rizhalse · & he seuene golden candilstikis/ þe seuene sterres ben aungelis of seuene chirchis/ and þe seuene candilstikes: ben seuene chirchis//



Ad to he aungel of he chirche of ephesis: write C- 2-
you/ þes þingis seiþ he hat holdiþ seuene sterres
in his rizhalse: he whiche walkiþ in he mydel of
seuene golden candilstikis/ I wote hi werkis &
trauel & hi pacience: & for you mayste not suffre euyl men/
and you hast temptide (or assayde) hem hat seyn hem self
for to be apostlis & ben not: & you hast founden hem liers.
& you haste pacience/ and you hast susteynyde for my name:
& saylidist not/ but I haue aȝenes þee fewe þingis: hat you
hast leste hi firste charite/ and so be you myndeful of whens
you hast fallen: & do penaunce & do hi firste werkis/ zif not
I come

pe apocalips

I come sone to þee: & I schal moue þi candilstike of his place: no but you schalt do penaunce/ but you hast his gode þinge · for you hatidist þe dedis of nycholaytis (or folowers of nychol) þe whiche & I hatide/ he þat þab eris here: what þe spirit schal seye to þe chirchis/ to þe ouercomyng I schal ȝyue for to ete of þe tree of liþ/ þat is in paradise of my god ¶ And to þe aungel of chirche of smyrma: write þou/ þes þingis seis þe firste & þe laste/ þat was deade & lyueþ/ I woot þi tribulacon & þi pouert: but you art riche/ and you art blasfemyde of hem þat seyn hem self for to be fewes & ben not: but þei ben þe synagoge of sathanas/ drede þou no þing of þes whiche you art to suffrynge/ lo þe deuyl is to sendyngre summe of þou into prisounen: þat zee be temptide & zee schulen haue tribulacon in ten dayes/ be þou feiþful unto þe deþ: & I schal ȝyue to þee a crowne of liþ/ he þat þab eris here: what þe spirit schal seye to þe chirches/ he þat schal ouercome: schal not be hurte of þe secounde deþ/ ¶ And to þe aungel of þe chirche of pargame: write þou/ þes þingis seiþ he þat þab he swerde scharpe on eiper syde/ I woot where þou dwellist: where þe feet of sathanas is · & you holdist my name & denyedist not my feiþ/ and in þo dayes antiphaz my feiþful witnesse þat was slayne at þou: where sathanas dwellicþ/ But I haue azenes þee fewe þingis · for you hast here men holdyngre þe techynge of baalam: þe whiche tauȝte balac for to sende sclaundre bisore þe sones of isrl · þat is to seye for to ete of sacrifices of ydolis: & for to do fornyeacon: so & you hast meri holdyngre þe techynge of nycholaytis/ also do you penaunce/ zif not: I schal soone come to þee · & I schal fȝzte wiþ hem in swerde of my mouþ/ he þat þab eris here: what þe spirit schal seye to chirchis/ to þe ouercomyng I schal ȝyue manna hidde (or aungel mete) · & I schal ȝyue to hym a whijt sloon · & in þe sloon a newe name written · þe whiche no man woot: no but he þat takijþ ¶ And to þe aungel of þe chirche of tiatyræ: write þou/ þes þingis seiþ þe sone of god: þat þab yȝen as flaume

ye apocalips

flaume of fijr/ & his feet llyk to drosse of golde/ I haue knowe
hi werkis & feij & charite & mynysterie (or seruyce) & hi pa-
ciencie/ & hi laste werkis mo han he former/but I haue azenes
hee a fewe hingis/ for thou suffrist he womman Jezebel · he
whiche seij hit for to be a prophetesse · for to teche & de-
cleyue my seruauntis · for to do leccherie · & for to ete of hingis
offride to ydolis/ and I zaue to hire tyme hat sche schulde
do penaunce · & sche wole not do penaunce of hir fornycatione/
lo I sende hire to a bed · & hei hat done leccherie wiþ
hire schulen be in moste tribulacion no but hei do penaunce of
here werkis/ and I schal selle hire sones in ded and alle chirchis
schulen wite · for I am sekyng reynes & hertis/ and schal ȝue
to ech man of you · astir his werkis/ forsohe I seye to you &
oþer hat ben at tiatire who euer haue not his techynge · & hat
knewen not he bizenesse of sathanas · how hei seyn I schal not
sende on you an oþer charge · neþeles hat hat ȝee haue holdiþ
til I come/ and to hym hat schal ouercome & hat schal kepe til
into he ende my werkis · I schal ȝue to hym power on folkis ·
& he schal gouerne hem in an yren zerde · & hei schulen be
broken to gedir as a vessel of a potter/ as & I receyuede of my
fadir · & I schal ȝue to hym a morne sterne/ he hat haþ eris
here · what he spirit schal seye to he chirchis//



To he aungel of he chirche of sardis: write thou
þes hingis seij he hat haþ he seuene spiritis of
god: & seuene sterres/ I woot hi werkis · for thou
hat name hat thou lyuest · & thou art deade/ be thou
wakynge · & conferme oþer hingis hat weren to dyinge/ for-
sohe I fynde not hi werkis ful· bisore my god/ þersore haue
þou mynde how thou receyuedist & herdist · & kepe & do pen-
aunce/ þersore ȝif thou schalt not wake · I schal come to thee
as a nyȝt heef · & thou schalt not wite in what houre I schal
come to thee/ but thou hast a fewe names in sardis · he whiche
desouilden not here closes · & hei schulen walke wiþ me in

C^m 3^m

ye apocalips

whijt hingis · for hei ben worhi/ he hat schal ouercome: schal
be clohide hys wip whijt clohes · & I schal not do aweye his
name of he book of liij · & I schal knoweleche his name
bisore my fadir · & bisore his aungels/ he hat hab̄ eris here:
what he spirit schal seye to chirchis ¶ And to he aungel of he
chirche of philadelphie: write thou/ pes hingis seij he holy &
trewe hat hab̄ he keye of dauyd · he whiche openyþ & no man
closiþ: he closiþ & no man openyþ/ I woot hi werkis/ & I haue
bisore thee adore openyde · he whiche no man may close: for
thou hast a litil vertue · & hast kepte myworde · & denayedist not
my name/ lo I schal zgue to thee of he synagogue of saphanas:
he whiche seyn hem for to be iewis & ben not · but lizen/ lo I
schal make hem hat hei come & worship bisore hi feet · & hei
schulen wite for I louede thee: for thou keptist he worde of my
pacience · & I schal kepe thee fro he houre of temptacion̄ hat
is comynge into al he worlde: for to tempte men dwellynge
in erþe/ lo I come soone: holde hat hat thou hast · hat no man
take hi crōne/ and hym hat schal ouercome · I schal make
a piler in he temple of my god · & he schal no more go oute/
and I schal write on hym he name of my god & he name of he
cytee of my god of newe Irlān̄ hat comeþ dounē fro heuene of
my god: & my newe name/ he hat hab̄ eris here: what he
spirit schal seye to chirchis ¶ And to he aungel of he chirche
of laodice: write thou/ pes hingis seij amen (hat is verreyly)
he seijful witnesse & trewe: he whiche is he bigynnynge of
goddis creature/ I woot hi werkes: for neþer thou art colde
neþer hoot/ I wolde thou wert colde or hoot/ but for thou art
lewe: & neþer coolde neþer hoot: I schal bigynne for to caste
thee oute of my mouþ/ for thou seyst hat I am riche & ful of
goodis & I haue nedē of no man/ & thou woste not for thou art
a wrecche & wrecchesful · & pore & blynde & nakide/ I counseyl
thee for to bie of my golde stide & prouede hat thou be made
riche · & he clohide wip white clohes/ hat he confusiouñ of hi
nakidnesse appere not/ and annoynte þin yzen wip colorie ·
(hat

ye apocalips

(hat is medycynal for yzen made of dyuerse erbis) · hat you
se/ I whom I loue reproue & chastise/ before sue (or loue) &
do penaunce/ lo I stonde at he dore & knocke/ zif any man
schal here my voyce & open he zate/ I schal entre to hym &
soupe wiþ hym & he wiþ me/ I schal zyue to hym hat schal
ouercome · for to sitte wiþ me in my trone· as & I ouercame·
& satte wiþ my fadir in his trone/ he hat hab eris here· what
he spirit schal seye to chirchis//



C^m 4^m
Aftir þes þingis I size & lo a dore openyde in heuene/
and he firste voyce hat I herde: as a trumpe spek-
yng wiþ me seyinge/ steyze vp hidir & I schal
schewe to þee whiche þingis bishoueh for to be done
soone astir þes þingis/ anone I was in spirit/ and lo a feit
was putte in heuene: & on he feit one sittyng/ and he hat
fate was lijk to he sizte of a stone iaspis & to sardyn/ And he
reynbowe was incumpas of he feit: lijk to he sizte of sma-
ragdyn/ and incumpas of he feit fourre & twenty smale feitis/
and vpon he trones fourre & twenty eldre [] sittyng:
girde aboute wiþ whijt clohes & in he hedis of hem golden
crownes/ and leytyngis & boyces & hundryngis: camen oute
of he trone/ and seuene laumpis brennyng before he trone:
he whiche ben seuene spiritis of god/ and in he sizte of he feete
as a see of glasse: [] to crystal/ and in he mydil of he feete
& in cumpas of he feete: fourre beestis ful of yzen before & by
hynde/ and he firste beest lijk to a lioun/ and he secounde beest
lijk to a calue/ and he yridde besle hauynge a face as of a
man/ and he fourthe beest: lijk to an egle sleinge/ and he fourre
beestis hadden euery of hem sire wengis: & in cumpas & wiþ-
inne: hei ben ful of yzen/ and hei hadden not resse day & nyȝt
seyinge/ holy · holy · holy · he lorde god al myȝty · hat was
& hat is [] to comynge/ and whanne he fourre beestis
zauen glorie & honoure & blesyng to he sittyng on he trone
to lyuyng into worldis of worldis: he fourre & twenty eldre
men

ye pistil

wynde) & myste & tempeste & lounre of he trumpe: & voice of
wordis/he whiche hei hat herden excusiden hem: hat he worde
schulde not be made to hem/ forsohe hei baren not hat hat
was seyde: & zif a beest touchide he hil it schulde be stonyde/
and so dredeful it was hat was seyn: moyses seyde I am aferde
& ful of tremblynge/ but & zee haue comen nyȝ to he hil of
sion & he cyte of lyuyng god heuenely Irl̄m' & he multitude
of many housande aungels & to he chirche of he firsfe men:
he whiche ven writen in heuenes & god domesman of alle'
& he spirit of iuste parfite men: & to Ihū mediatore of he
newe testament & of spryngyng of blood: better spekyng han
abel/ se hat zee forsake not he spekyng/ forsohe zif hei forla-
yng heym hat spac on erþe ascapide not: myche more we hat
turnen aweye fro hym spekyng to vs fro heuenes/ whos
voice hanne mouede he erþe: nowe forsohe he azenbieþ sey-
inge/ zit ones & I schal moue not onely he erþe: but also heu-
ene/ forsohe hat he feib zit ones: he declarib he transelacion
of moueable hingis: as of made hingis dwelle hat ben un-
mouable//

C. 13^m



And so we receyuyng he vnmouable kyngdom haue
grace by whiche serue we plesyng to god wiþ
drede & reuerence/ and forsohe oure god is fyr
wastyng/ he charite of breherhede dwelle in zou:
& nyl zee forzete hospitalite/ forsohe by his summe plesiden
to aungelis receyued he herborowe/ penke zee on he bounden
men: as zee to gedir bounden/ and of traueylyng men: as e
zoure self dwellyng in body/ honourable weddynge in alle
hingis: & vniwemmyde bed/ forsohe god schal deme fornycat-
ours & auoutrers/ he maners wiþ outen couertyse: payede
wiþ present hingis/ souely he seyde/ I schal not leeue þee
never forsake: so hat we tristely seye/ he lorde is an helper to
me: I schal not drede: what a man schal do to me/ haue zee
mynde of zoure souereyns: hat haue spoken to zou he worde
of

to ebrues.

of god/ of whom zee bholdynge he goinge oute of lyuyngē
sue he seih/ Ibc crist zistirday & to day he & into worldis
¶ Nyl zee be ledde awey wiþ dyuerse techyngis & pilgryms
(or straunge)/ forsohe it is beste for to stable he herte wiþ
grace · not wiþ metis: he whiche profitiden not to men wan-
drynge in hem/ we haue an auter of he whiche hei hat seruen
to he tabernacle of he body: haue not power for to ete/ for-
sohe of whiche beestis he blood is borne in for synne into holy
bingis bi he bischop: he bodies of hem ben brente wiþ oute he
castels · for whiche hing & Ihū hat he schulde halowe he purple
bi his blood: suffride wiþ outen he zate/ perfore go we oute
to hym wiþ oute castels · berynge his reproue (or schenschip)/
sohely we haue not here a dwellynge cytee: but we seeken a
cytee to comynge/ perfore by hym offre we an ooste of her-
yinge euermore to god: hat is to seye he fruyte of lippis
knowelechyngē to his name/ forsohe nyl zee forzete of wel
doinge (or zyuyngē) & of comunyngē/ forsohe by suche oostis
god is deseruyde// ¶ Obeye zee to zoure prouostis (or pre-
latis): & vndirleye zee to hem/ hei partately waken: as to
zildynge resounē for zoure soules: hat hei do his hing wiþ
ioye · & not sorowynge/ forsohe his hing spedih not to zou/
preye zee for vs/ sohely we tristen for we haue gode conscience
in alle hingis willynge for to lyue wel/ moreouer forsohe I
besleche zou for to do: hat I sunner be restoride to zou/ So-
hely god of pees hat ledde oute fro deade men he grete schep-
erd of scheep· in he blode of euerlastynge testament oure lorde
Ihū crist: schape (or make) zou able in al gode hing · hat zee
do he wille of hym · doinge in zou hat hing hat schal plese
bisore hym by Ihū ēs: to whom is glorie into worldis of
worldis amen ¶ fforsohe breheren I preye zou hat zee suffre
a worde of solace/ fforsohe by ful fewe hingis I haue writen
to zou/ knowe zee zoure broþer tymoþe leſte: wiþ whom zif
he schal come more hastely: I schal se zou/ Grete wel al zoure
souereynes & alle holy men/ he breheren of ytalie · gretēn zou
wel/ he grace of god wiþ zou alle Amen//

here

here bigynnes ye apocalips

C^m 1^m



Pocalips (or reuelacioune) of Ihu ēt
he whiche god zaue to hym for to make
opyn to his seruauntis: whiche sing it
bihoueh for to be made soone/ and he
signyfiede sendyng by his aungel to
his seruaunt Ioon: he whiche bare wit-
nessyng to he worde of god & wit-
nessyng of Ihu crist in hes singis:

what euer singis he s̄ze/ Blesside he hat redip & he hat herip
he wordis of his prophecies: and keip̄ ho singis hat ben writ-
ten in it (forsoþe he tyme is nyȝ/ Ioon to seuen chirchis hat
ben in asie: grace to zou & pees of hym hat is & hat was & hat
is to comynge/ and of he seuen spiritis hat ben in he s̄z̄ of
his trone & of Ihu ēt hat is a feiþful witnesse: he firste bigo-
ten of deade men & pryncipe of kyngis of erþe/ he whiche lou-
ede vs & waschide vs fro oure synnes in his blood/ and made
vs a kyngdom & prisidis to god & to his fadir/ to hym glorie &
empire into worldis of worldis Amen ¶ Lo he comeþ wiþ
cloudis & echē yȝe schal se hym & hei hat pungneden (or
prickiden) hym/ and alle he kynredis (or lynagis) of erþe:
schulen weyle hem self on hym/ zhe amen/ I am alpha & o he
bygynnynge & he ende: feiþ he lorde god hat was & hat is to
comynge al myȝty/ I Ioon zoure broþer & partener in tribu-
lacons & kyngdom & pacience in crist Ihu: was in an yle hat
is clepide pathmos: for he worde of god & witnessyng of Ihus:
I was in spirit in he sunday/ and I herde astir me a greet
voyce: as of a trumpe seyinge/ hat sing hat you seest: write
in a booc & sende to he seuen chirchis hat ben in asie/ to
epheso

ye apocalips

epheso & smyrma & targamo & tiatira & sardo & pholodelphia & laodicia/ and I turnyde hat I schulde se he voyce hat spac wiþ me/ and I turnyde siȝe seuene candilstikis of golde/ and in he mydil of seuene golden candilstikis a liche to he sone of man · cloþide wiþ a longe pristely cloþe · & bisore girde at he tetis· wiþ a golden girdel/ soþely he heed of hym & beris weren white · as whiȝt wolle · & as snowe/ and he yȝen of hym al flawme as flawme of fir · & his feet liche to drosse of golde (or latoune): as in a brennynge chymney/ and he voyce of hym: as he voyce of many watriis/ and he hadde in his riȝthande seuene sterres/ and a scharpe swerde on boþe sidis wente oute of his mouþ: & his face schyneþ as he sunne in his vertue/ and whanne I had seen hym: I fel doune at his feet as deade/ and he puttide his riȝthande on me seyinge/ nyl thou drede: I am he firste & he laste · & I am alyue · & I was deade/ and lo I am lyuyng into worldis of worldis: & I haue he keyes of dep & helle/ þerfore write thou whiche þingis thou hast seen · & whiche ben: & whiche it bihouȝt for to be done astir þes þingis/ þe mysterie (or pryuete) of seuene sterres whom thou siȝe in my riȝthalse · & he seuene golden candilstikis/ þe seuene sterres ben aungelis of seuene chirchis/ and þe seuene candilstikes: ben seuene chirchis//

Mo to he aungel of he chirche of ephesis: write C- 2^o
you/ þes þingis self he hat holdiȝ seuene sterres
in his riȝthalse: he whiche walkiȝ in he mydel of
seuene golden candilstikis/ I wote hi werkis &
trauel & hi pacience: & for you mayste not suffre euyl men/
and you hast temptide (or assayde) hem hat seyn hem self
for to be apostlis & ben not: & you hast founden hem liers·
& you hast pacience/ and you hast susteynyde for my name:
& saylidist not/ but I haue azenes pee fewe þingis: hat you
hast leste hi firste charite/ and so be you myndesful of whens
you hast fallen: & do penaunce & do hi firste werkis/ zif not
I come

pe apocalips

I come sone to þee: & I schal moue hi candilstrukke of his place: no but þou schalt do penaunce/ but þou hast his gode þinge · for þou hatidist þe dedis of nycholaytis (or folowers of nychol) þe whiche & I hatide/ he hat hab eris here: what þe spirit schal seye to þe chirchis/ to þe ouercomyng I schal ȝyue for to ete of þe tree of liff: þat is in paradise of my god ¶ And to þe aungel of chirche of smyrna: write þou/ þes þingis seis þe firste & þe laste: þat was deade & lyued/ I woot þi tribulacion & þi pouert: but þou art riche/ and þou art blasphemys of hem þat seyn hem self for to be iewes & ben not: but þei ben þe synagoge of sathanas/ drede þou no þing of þes whiche þou art to suffrynge/ lo þe deuyl is to sendyng summe of þou into prisounen: þat zee be temptide & zee schulen haue tribulacion in ten dayes/ be þou feyful unto þe deþ: & I schal ȝyue to þee a crowne of liff/ he hat hab eris here: what þe spirit schal seye to þe chirches/ he hat schal ouercome: schal not be hurte of þe secounde deþ/ ¶ And to þe aungel of þe chirche of pargame: write þou/ þes þingis seip he hat hab þe swerde scharpe on eiper syde/ I woot where þou dwelilst: where þe feet of sathanas is · & þou holdist my name & denyedist not my seip/ and in þo dayes antiphas my feyful witnessesse þat was slayne at þou: where sathanas dwellich/ But I haue azenes þee fewe þingis · for þou hast þere men holdynge þe techynge of baalam: þe whiche tauzte balac for to sende sclaundre bisore þe sones of ist: þat is to seye for to ete of sacrifices of ydolis: & for to do fornyacon: so & þou hast men holdynge þe techynge of nycholaytis/ also do þou penaunce/ ȝif not: I schal soone come to þee · & I schal siȝe wiþ hem in swerde of my mouþ/ he hat hab eris here: what þe spirit schal seye to chirchis/ to þe ouercomyng I schal ȝyue manna hidde (or aungel mete) · & I schal ȝyue to hym a whiȝt stoon · & in þe stoon a newe name writen · þe whiche no man woot: no but he hat takȝ ¶ And to þe aungel of þe chirche of tiatyras: write þou/ þes þingis seip þe sone of god: þat hab ȝzen as flaume

ye apocalips

staume of fift: & his feet lik to drosse of golde/ I haue knowe
þi werkis & seip & charite & mynsterie (or seruyce) & þi pa-
ciencie: & þi laste werkis mo þan þe former/but I haue azenes
þee a fewe þingis/ for you suffrist he womman Jezebel · he
whiche seip hit for to be a prophetesse · for to teche & de-
ceyue my seruauntis · for to do leccherie · & for to ete of þin-
gis offride to ydolis/ and I haue to hire tyme hat sche schulde
do penaunce: & sche wole not do penaunce of hir fornycatione/
lo I sende hire to a bed · & hei hat done leccherie wiþ
hire schulen be in molte tribulacon no but hei do penaunce of
here werkis/ and I schal selle hire sones in deþ and alle chirchis
schulen wite: for I am sekyng reynes & hertis/ and schal ȝyue
to eche man of zou: astir his werkis/ forsoþe I seye to zou &
oper hat ben at tiatire who euer haue not his techynge · & hat
knewen not he bizenesse of sathanas: how hei seyn I schal not
sende on zou an oper charge: neyeler hat hat zee haue holdyng
til I come/ and to hym hat schal ouercome & hat schal kepe til
into he ende my werkis: I schal ȝyue to hym power on folkis·
& he schal gouerne hem in an yren zerde · & hei schulen be
broken to gedir as a vessel of a potter/ as & I receyuede of my
fadur · & I schal ȝyue to hym a morne sterne/ he hat hab eris
here: what he sp̄it schal seye to he chirchis//

Md to he aungel of he chirche of sardis: write you C^m 3^m
yes þingis seip he hat hab he seuene spiritis of
god: & seuene sterres/ I woot þi werkis · for you
hab name hat you lyuest: & you art deade/ be you
wakynge · & conserme oper þingis hat weren to dyinge/ for-
soþe I fynde not þi werkis ful: before my god/ before haue
you mynde how you receyuedist & herdist: & kepe & do pen-
aunce/ before ȝif you schalt not wake: I schal come to bee
as a nyȝt heef · & you schalt not wite in what houre I schal
come to bee/ but thou hast a fewe names in sardis: he whiche
desoulidien not here cloches · & hei schulen walke wiþ me in
whiſt

ye apocalips

whijt hingis · for hei ben worþi/ he hat schal ouercome: schal
be cloþide wiþ whijt cloþes · & I schal not do aweye his
name of he book of liſſ · & I schal knoueleche his name
biſore my fadir · & biſore his aungels/ he hat haþ eris here:
what he spirit schal ſeþe to chirchis ¶ And to he aungel of he
chirche of philadelphie: write thou/ þes hingis ſeþ he holy &
trewe hat haþ he keye of dauid · he whiche openyþ & no man
closiþ: he closiþ & no man openyþ/ I woot hi werkis/ & I have
biſore thee adore openyde · he whiche no man may cloſe: for
þou haſt a litil vertue · & haſt kepte myworde · & denyedist not
my name/ lo I schal ȝyue to þee of he synagogue of tahanas:
he whiche ſeyn hem for to be iewis & ben not · but lizen/ lo I
ſchal make hem hat hei come & worſhip biſore hi feet · & hei
ſchulen wite for I louede þee: for þou keptist he worde of my
pacience · & I schal kepe þee fro he houre of temptacon̄ hat
is comynge into al he worlde: for to tempte men dwellynge
in erþe/ lo I come ſoone: holde hat þat þou haſt · hat no man
take hi croune/ and hym hat ſchal ouercome · I ſchal make
a piler in he temple of my god · & he ſchal no more go oute/
and I ſchal write on hym he name of my god & he name of he
cytee of my god of newe Irl̄an̄ hat comeþ doun fro heuene of
my god & my newe name/ he hat haþ eris here: what he
spirit ſchal ſeþe to chirchis ¶ And to he aungel of he chirche
of laodice: write thou/ þes hingis ſeþ amen (hat is verreyly)
he ſeþful witnesse & trewe: he whiche is he bigynnyngē of
goddis creature/ I woot hi werkis: for neþer þou art colde
neþer hoot/ I wolde þou wert colde or hoot/ but for þou art
lewe: & neþer coolde neþer hoot: I ſchal bigynne for to caſte
þee oute of my mouþ/ for þou ſeyſt hat I am riche & ful of
goodis & I haue nede of no man/ & þou wolleſt not for þou art
a wrecche & wrecchesful · & pore & blynde & nakide/ I counſeyl
þee for to bie of my golde firide & prouede hat þou be made
riche · & be cloþide wiþ white cloþes/ hat he confusiouñ of hi
nakidnesse appere not/ and anoynte þin yzen wiþ colorie:
(hat

ye apocalips

(hat is medycynal for yzen made of dyuerse erbis) · hat hou
se/ I whom I loue reproue & chastise/ yerfore sue (or loue) &
do penaunce/ lo I stonde at he dore & knocke/ zif any man
schal here my voyce & open he zate/ I schal entre to hym &
soupe wiþ hym & he wiþ me/ I schal ȝyue to hym hat schal
ouercome · for to sitte wiþ me in my trone· as & I ouercame·
& satte wiþ my fadir in his trone/ he hat hah eris here· what
he spirit schal seye to chirchis//



Stir hes hingis I size & lo a dore openyde in heuene/ C^m 4^m

and he firste voyce hat I herde· as a trumpe spek-
ynge wiþ me seyinge/ leyeze vp hidir & I schal
schewe to hee whiche hingis bishoueb for to be done
soone astir hes hingis/ anone I was in spirit/ and lo a feit
was putte in heuene· & on he feit one fittyng/ and he hat
fate was lijk to he fizte of a stone iaspis & to sardyn/ And he
reynbowe was incumpas of he feit· lijk to he fizte of sma-
tagdyn/ and incumpas of he feit fourre & twenty smale seetis/
and vpon he trones fourre & twenty eldre [] fittyng·
girde aboute wiþ whist clopes · & in he hedis of hem golden
crownes/ and leytyngis & voyses & hundryngis· camen oute
of he trone/ and seuene laumpis brennyng before he trone·
he whiche ben seuene spiritis of god/ and in he fizte of he feite
as a see of glasse· [] to crystal/ and in he mydil of he feit
& in cumpas of he feit· fourre beestis ful of yzen before & by
hynde/ and he firste beest lijk to a lioun/ and he secounde beest
lijk to a calue/ and he thridde beste hauyng a face as of a
man/ and he fourthe beest· lijk to an egle fleinge/ and he fourre
beestis hadden every of hem sixe wengiss· & in cumpas & wiþ-
inne· hei ben ful of yzen/ and hei hadden not restie day & nyȝt
seyinge/ holy · holy · holy · he lorde god al myȝty · hat was
& hat is [] to comynge/ and whanne he fourre beestis
zauen glorie & honoure & blesyng to he fittyng on he trone
to lyuyng into worldis of worldis· he fourre & twenty eldre
men

ye apocalips

men sellen dounē bisore he sittynge in trone: and worschipi-
den he lyuyng into worldis of worldis/ and hei senten here
crounes bisore he trone: seyng/ you lorde oure god art wor-
hi for to take glorie & honoure & vertue: for you madist of
nouȝt alle hingis/ and for hi wille hei weren: & ben made of
nouȝte//

C^m 5^m



¶d I size in he rizhalke of he sittynge vpon he
trone: & aboue written wiþinne & wiþoute: & feel-
ide wiþ seuene seelis/ and I size a stronge aungel
prechynge wiþ greet voyce/ who is worhi for to
open he booc: & for to vnynde he sygnetis of it/ and no man
myzte in heuene neþer in erþe: neþer vndit erþe open he booc:
ne bisholde it/ and I wepte myche: for no man is founden
worhi for to open he booc: neþer for to se it/ and one of he
eldre seyde to me/ wepe you not/ lo a lioun of he lynage of
Iuda: he root of dauid hab ouercomen for to open he booc:
and for to vnynde he seuene signetis of it ¶ And I size & lo
in he mydil of he trone: & in he mydil of he fourre beestis: &
in he mydle of he eldre: a lombe stondynge as slayne hauynge
seuene hornes & seuene yzen: he whiche ben seuene spiritis of
god: sente into eche lande/ and he came & took of he rizhande
of he sittynge in trone: he booc/ and whanne he had openyde
he booc: fourre beestis & fourre & twenty eldre sellen dounē bi-
sore he lombe: hauynge eche of hem harpis & golden fiolis ful
of saueryngis: whiche ben he preyers of seyntis/ and hei
tongen a newe songe: seyng lorde you art worhi for to take
he booc: & for to open he signetis of it/ for you were slayne &
azen bouȝtis vs to god in hi blood: of al lynage & tunge &
purple & nacioun: & madist vs to oure god kyngdom & prisiss:
& we schulen regne vpon erþe/ and I size & herde he voyce of
many aungels in cumpas of he trone: & of beestis & of eldre/
and he nowmbre of hem was a housande of housandis: sey-
inge wiþ greet voyce/ he lombe hat is slayne is worhi for to
take

ye apocalips

take vertue & dyuynpte (or godhede) & wisdom & strenghe & honoure & glorie & blesyngē & eche creature hat is in heuene & hat on erþe & vndir erþe & he see & whiche hingis ben in it: I herde alle seyinge to he littrynge in trone & to he lombe: blesyngē & honoure & glorie & power into worldis of worldis/ and he fourre beestis seyden amen/ and he fourre & twenty eldre men fallen doun into here facis: and wortschipe: den he lyuyngē into worldis of worldis//



¶D I size hat he lombe had openyde one of he seu-

C^m 6^m

ene signetis: & I herde one of he fourre beestis sey-

inge: as a voyce of hundre: come & se/ and I size:

& lo a whiȝt horse: & he hat satte on hym had a bowe/

and a croune is zouen to hym: and he wente oute ouercomyng:

hat he schulde ouercome/ and whanne he had openyde he se-

counde seale: I herde he secounde beest seyinge/ come you &

se/ and another reed horse wente oute: & it is zouen to hym

hat late on hym: hat he schulde take pees fro erþe: and hat

hei flee to gedit hem self/ and a greet swerde is zouen to hym/

And whanne he had openyde he hridde seale: I herde & he hridde

beest seyinge: come you & se/ and lo a blac horse: & he hat satte

upon hym: had a balaunce in his hande/ and I herde as a voyce

in he mydil of he fourre beestis seyinge/ a bilbre of wheet (hat

is a weyzte of two pounde): for one peny/ and þre bilbris

of barly: for one peny & hurte you not wyn & oyle ¶ And

whanne he had openyde he fourre seale: I herde he voyce of

he fourre beest seyinge/ come you & se/ and lo a paal horse:

& he name deþ to hym hat late on hym: and helle suede hym/

and power is zouen to hym on fourre parties of he erþe: for

to flee wiþ swerde & hungre & deþ: & wiþ beestis of erþe

¶ And whanne he had openyde he fishe seal: I size vndir an

auter he soules of men slayne for he worde of god: & for wit-

nessyngē hat hei hadden/ and hei crieden wiþ greet voyce

seyinge/ how longe lorde holy & trewe demest you not & ven-

ges

ye apocalips

gest oure blood: of þes þat dwellen in erþe/ and whijt stooles
for eche soule a stooł ben ȝouen to hem/ and it is seyde to
hem· þat þei schulden reste zit a litil tyme· til þe euen ser-
uauntis he hem ben fulfulde · & þe breþeren of hem þat ben
to be slayne· as & þei ¶ And I size whanne he hadde openyde
þe sixte seale· & lo a greet erþe mouynge is made/ and þe
suune is made blake as a sacke of hayre · & al þe mone is
made as blood · & þe sterres of heuene fallen doune vpon þe
erþe · as a sige tree sendip his vnripe ffigis: whanne it is
mouede of a greet wynde/ and heuene wente aweye as a booke
infooldide: & alle mounteyns & ilis ben mouede fro here places
& kyngis of erþe & prynces & tribunes · & riche · & stronge · &
eche seruaunt & freman: hidde hem in dennes & stones of
hillis/ and þei seyn to hillis & stones: falle ȝee on vs & hiȝde
ȝee vs fro þe face of þe sittynge on trone · & fro þe wray of
þe lombe: for þe greet day of here wraþe comeþ: & who schal
mowe stonde//

C^m 7^m



¶ Stir þes hingis I size fourre aungels stondynge
vpon þe fourre corners of þe erþe holdynge fourre
wyndis of þe erþe · þat þei blewen not on erþe
neher on see: neher into any tree: ¶ And I size
anoþe aungel steyzing fro þe risynge of þe sunne: hauynge a
signe of quycke god/ and he criede wiþ greet voyce to þe fourre
aungels þe whiche it is ȝouen for to noye to þe erþe & see:
seyinge nyl ȝee noye þe erþe & see: neher to trees: til we
signen (or marken) þe seruauntis of oure god in þe forehedis
of hem/ and I herde he nowmbre of markide · an hundride &
fourre & fourty housande markide: of every lynage of þe stones
of isrl/ of þe lynage of Iuda: twelue housande signyde/ of þe
lynage of ruben: twelue housande markide/ of þe lynage of
gad: twelue housande markide/ of þe lynage of aser: twelue
housande markide/ of þe lynage of neptalm: twelue hous-
ande markide/ of þe lynage of manasse: twelue housande
markide/

pe apocalips

markide/ of he lynage of symeon: twelue housande markide/
of he lynage of leuy: twelue housande markide/ of he lynage
of ysachar: twelue thousande markide/ of he lynage of zabu-
lon: twelue housande markide/ of he lynage of Joseph: twelue
housande markide/ of he lynage of beniamyn: twelue thou-
sand markide ¶ After þes þingis I size a greet cumpayne:
whom no man myȝte noumbrē of alle folkis & lynage & pu-
plis & tungis stondyng before he trone in he sizte of he lombe-
coueride (or cloþide) with white stolis: & palmes in he handis
of hem/ and hei crieden wiþ greet voyce seyng/ helhe to
oure god þat sittis on trone: & to he lombe/ and alle aungels
stoden in cumpas of he trone: & seneours (or eldre): & fourre
beestis/ and hei fallen in he sizt of he trone into here facis &
worschipiden god: seyng amen/ blesyng & clerenesse &
wisdom & doinge of þankyngis & honoure & vertue & strenghe
to oure god into worldis of worldis ¶ And one of he eldre
men answeride & seyde to me/ who ben þes þat ben coueride
(or cloþide) wiþ white stolis: & of whens camen/ and I seyde
to hym my lordi you woste/ and he seyde to me/ þes ben hei
þat camen fro greet tribulacion: & waschiden here stolis & ma-
dden hem whist: in blood of he lombe/ þersore hei ben before
he trone of god/ and seruen to hym day & nyȝt in his temple/
& he þat sittis in trone: dwelleþ on hem/ hei schulen no more
hungre & hriste: neþer sunne schal falle on hem: neþer any
heet/ for he lombe þat is in he mydil of he trone schal gouerne
hem: & schal leede hem forþe to we wellis of wattris of liȝ/
and god schal wiþe aweye eche teete fro he yȝen of hem//



¶ And whanne he hadde openyd he feueneþ seale: scilence is made in heuene as halfe an houre/ and I size feuene aungels stondyng in he sizte of god: & feuene trumpes ben ȝouen to hem/ & another aungel came & stood before he outer hauyng a golden censer/ and many encensis ben ȝouen to hym: þat he schulde ȝue
of

C^m 8^m

ye apocalips

of he preyers of alle seyntis · vpon he golden auter: þat is
before he trone/ and he smoke of encensis of he preyers of
halowis: steyzede vp of he aungelis honde before god/ and he
aungel took he censer & filde it of he fijr of he auter: & sente
it into he erþe/ and þundris & boyces & leptyngis ben made:
& greet erþe mouynge/ and he sevene aungels þat hadden
sevene trumpes: maden hem reedy þat hei schulden syngi in
trumpe/ and he firste aungel songe in trumpe: and hayle is
made & fijr mengide to gedir in blood: & it is sente into he
erþe/ and he pridde parte of erþe is brente: & he pridde parte
of trees is brente: & al grene hay (or grasse) is brente/ and
he secounde aungel songe in trumpe: & as a greet hil bren-
nyngi wiþ fijrs · is sente into he see/ and pridde parte of he
see is made blode/ and pridde parte of creature is deade þat
hadden soules (or lyues) in he see: & he pridde parte of schip-
pis perischide ¶ And he pridde aungel songe in trumpe · & a
greet sterre brennyngi as a litol bronde fel fro heuene: & it
fel into he pridde parte of fiodis: & into welles of watriis/ and
þe name of he sterre is seyde wermode/ and he pridde part of
watriis is made into wermode · & many men ben deade of he
watriis: for hei ben made bitter/ ¶ And he fourþe aungel
songe in songe in trumpe · & he pridde parte of sunne is smy-
ten: & he pridde parte of he mone: & he pridde parte of sterres:
so þat he pridde parte of hem was dirkide · & he pridde parte
of day schone not: & also of nyȝt/ and I size & herde he voyce
of an egle fleinge by mydil heuene: seyinge wiþ greet voyce/
wo · wo · to he dwellyngi in erþe: & oþer boyces & þre
aungels þat weren to syngynge in trumpe//

Cm 9-



And he fifti aungel songe in trumpe/ and I size a
sterre for to haue fallen dounie fro heuene into erþe:
& he keye of he pitte of depnesse is zoun to hym/
and he openyde he pitte of depnesse · & smoke of he
pitte steyzede vp: as he smoke of a greet fourneys/ and he
sunne

ye apocalips

sunne is dirkide & he eyre · of he smoke of he pitte · loculis
wenten oute into he erhe · & power is zouen to hem as scor-
piouns of erhe haue power / & it is comaundide to hem hat hei
schulden nor hurte hay of he erhe · neber al green hing · ne-
ber eche tree · no but onely men hat haue not he marke of god
in here forhedis / and it is zouen to hem hat hei schulden not
flee hem · but hat hei schulden be tormentide syue monehes/
and he tormentynge of hem · as he tormentynge of a scor-
pioun whanne he smytib a man / and in ho dayes men schulen
seek deþ · & hei schulen not fynde it / and hei schulen desire for
to dye · and deþ schal flee fro hem / and he likenessis of lo-
cussis · lijk to horsis made reedy into batayle / and on he hedis
of hem · as crownes lijk to golde · & he facis of hem as faces of
men / and hei had heris · as heris of wymmen · & he teeh of hem
weren as he teeh of lyouns / and hei hadden haubiriouns / as
yren haubiriouns · and he voyce of hilke wengis · as he voyce
of charis of many horsis rennyng into batayle / and hei hadden
taylis lijk of scorpioniis · & prickis weren in he taylis of hem /
and he myzte of hem for to noye men by syue monehes / and hei
hadden vpon hem a kyng · he aungel of depnese · to whom he
name by ebrue · labaddon · forsoþe bi greek · appollion · & by
latyne hauyng he name distruyer / oo wo passide · & loȝit comeþ
two woos ¶ After þes hingis & he sixte aungel songe intrumpe·
& I herde one voyce of fourre corners of he golden auter hat
is before he yzen of god · seyinge to he sixte aungel hat had a
trumpe / vnynde fourre aungels · hat ben bounden in he greet
flood eufrates / and he fourre aungels ben vnbouneden · he
whiche weren redy into houre & day & moneþ & zeer · hat hei
schulden flee he pridde parte of men / and he nowmbre of he
ooste of horsemen twenty housande siþes ten housande / I
herde he nowmbre of hem / and so I fize horsis in visioun /
and hei hat saten on hem · hadden firy haubiriouns · & Ja-
cyntynes & brymstone / and he hedis of he horsis weren as
hedis of liouns · & of he mouhe of hem fyr comeþ forþ & smoke

pe apocalips

¶ brymstone/ and þes þre plagis (or woundis). þe þridde parte
of men is slayne: of fyr & of smoke & of brymstone þat camen
oute of þe mouȝt of hem/ soþely þe power of horsis is in þe
mouȝt of hem: & in þe taylis of hem/ for whi þe tayles of hem
lyk to serpentis hauyng heidis: & in hem hei noyen/ and þe
toþer men þat ben not slayne in þes plagis/ never diden penaunce
of þe werkis of here handis: þat hei worschipiden not
denelis & symulacris/ golden: silveren: & brasen & stonien &
trenen/ þe whiche never mowne seen never here never wan-
dren/ and diden not penaunce of here mansleingis never of
venemyngeis: never of fornycacioun never of here hystis//

C. 10^m



¶ I fize anoþer stronge aungel compyng doun
fro heuene coueride (or cloþide) wiþ a cloude: & þe
reyne bowe in his heede/ and þe face of hym was
as funne: & þe feet of hym as a piler of fyr/ and he
hadde in his hande a litil booc openyde/ and he putte his riȝt-
fote on þe see: forsoþe his litte on þe erþe/ and he criede wiþ
greet boyce: as a lioun whan he roriþ/ and whanne he hadde
criede/ seueny hundris spaken here boyces/ and whanne he
seueny hundris hadde spoken here boyces/ I was to writ-
yng/ and I herde a boyce fro heuene leyning/ signe þou (or
marke) what þingis he seueny hundris spaken: & nyl þou write
hem/ and þe aungel whom I fize stondynge aboue þe see &
aboue þe erþe: listide up his hande to heuene: & swore by þe
lyuyng into worldis of worldis þat made of nouȝte heuene &
þo þingis þat ben in it: & þe see & þo þingis þat ben in it: for
tyme schal nomore be: but in þe dayes of þe boyce of þe
seueny aungel/ whanne he schal bygynne for to syng in
trumpe: þe mysterie of god schal be endide: as he euangel-
yde by his seruauntis prophetis/ and I herde a boyce fro heu-
ene estesone spekyng wiþ me & leyning/ go þou & take þe
booc openyde of þe honde of þe aungel stondynge aboue þe see
& on þe lande/ and I wente to þe aungel leyning to hym/ þat
he

ye apocalips

he schulde ȝyue to me he booc/ and he seyde to me take he
booc & deuoure it · & it schal make hi wombe sor to be bitter·
but in hi mouhe it schal be swete as honye/ and I took he
booc of he aungels honde & deuouride it· & it was in my mouh
as swete honye/ and whanne I hadde deuouride it· my wombe
was bitter/ and he seyde to me/ it bihoueh bee estesone sor to
prophecye to heben men & to puplis & to langagis & to many
kyngis//

TAD a mesure lilk to a ȝerde is ȝouen to me· & it is C 11^m
seyde to me/ rise hou & mete he temple of god & he
auter· & men worschipyng in it/forsore caste oute
he porche þat is wiþ oute forþ he temple & mete
it not sor it is ȝouen to heben men· & hei schulen desoule he
holy cytee· by fourty monehes & two/ and I schal ȝyue to my
two witnessis & hei schulen propheetie a housande dayes two
hundride & sixty hei clohides wiþ sackis/ þes ben he two olyues
& two candilstikis ȝpuynge lizt· hei stondyng in he fize of he
lorde of he erþe/ and zif any man schal wolne sor to anoys
hem· fyr schal go oute of he mouhe of hem· & schal deuoure
here enemys/ zif any man schal wolne sor to hurte hem· þus
it bihoueh hym sor to be slayne/ þes haue he power of schit-
tyng heuene· þat it rayne not in he dayes of here propheetie/
and hei haue power on watris· of turnyng hem into blood·
& sor to smyte he erþe wiþ al plage· & how ofte euer hei schu-
len wolne/ and whanne hei schulen ende here witnessyng·
þe beest þat steyzþ up of he depnesse· schal make batayle
azenes hem· & schal ouercome hem· & schal flee hem/ and he
bodyes of hem schulen ligge in he stretis of he greet cytee·
þat is clepide godly sodom & egipte· where he lorde of hem
was crucifiede/ and hei schulen flee of lynagis & of puplis &
of tungis & of heben men· þe bodyes of hem by þre dayes &
an halfe/ & þe bodyes of hem schulen not be suffride· sor to be
putte in birtels/ and men enhabityng he erþe schulen haue
ioye

ye apocalips

ioye vpon hem/ and hei schulen make merye & sende ziftis to
gedir for hes two prophetis turmentiden hem hat dwelten in
erhe/ and astir hre dayes & an halfe/ he spirit of liij of god
entriden into hem & hei stoden on here feet/ & greet drede
sel on hem hat sizen hem/ and hei herden a greet voyce fro
heuene/ seyng to hem/ steyze op hidir/ and hei steyzeden
into heuene inne a cloude/ & he enemys of hem sizen hem/
and in hat houre a greet erhe mouynge is made/ & he tenhe
part of he cytee sel/ and here ben slayne in he erhe mouynge
he names of men seuene housande/ & he toher ben sente in
drede & zauen glorie to he god of heuene ¶ ye secounde wo
wente/ & lo he pridde wo schal come sone/ and he seueneþ
aungel songe in trumpes & greet voyces ben made in heuene
seyinge/ he rewme of his worlde is made oure lordis/ & of
cristis his sone/ and hei schulen regne into worldis ys worldis
amen/ ¶ And he soure & twenty seneours (or eldre men) pat
sitten in here feetis in he sizte of he lorde/ fallen into here
faces & worshiped god seyng/ we done hankyngis to hee
lorde god almyzty/ whiche art & whiche was & whiche art to
comynge/ whiche hast taken hi greet vertue & has regnyde/
and folkis ben wrohe & hi wrayhe came/ & tyme of deade
men for to be demyde/ & for to zilde hijre to hi seruauntis &
prophetis & halowis & dredynge hi name to smale & litol/ &
distruyinge hem hat corrumpiden he erhe//

C^m 12^m



¶D he temple of god in heuene is openyde/ & he
arde of his testament is seyn in his temple/ and
leytynge ben made & voyces & erhe mouynge &
greet hayle/ & a greet token apperide in heuene/ a
womman coueride or clohide wiþ he sunne/ & he mone vndir
hire feet & in he heed of hire a crowne of twelue sterres/ and
sche hauynge in wombe/ & sche criebe berynge childe/ & is
turmentide hat sche bere childe/ and anoher token is seen in
heuene/ and lo a greet reed dragoune hauynge seuene heidis
& ten

ye apocalips

¶ ten hornes: & in he bedis of hym seuene dyademes/ and he
tayle of hym drowe he pridde parte of sterres of heuene: &
sente hem into erþe/ and he dragoune stode bisore he wom-
man þat was to berynge childe: þat whanne sche had borne
childe · he schulde deuoure hym/ and sche childe a sone male
þat was to rewlynge alle folkis in an yren zerde/ and hire
sone is rauyschide to god & to his trone/ and he womman
fleye into wildernesse: where sche hab̄ a place reedy of god:
þat sche sede hire here a housande dayes two hundride & sixty/
and a greet batayle is made in heuene: & mychael & his aun-
gels souzten wiþ he dragoune/ and he dragoune fauzte & his
aungels: & hei hadden not myȝte neþer he place of hem is
founden more in heuene/ and he ilke dragoune is caste doune:
he greet olde serpent þat is clepide he deuyl & sathanas · þat
deceyues al he worlde · is caste oute into he erþe · & his aun-
gels ben sente wiþ hym/ and I herde a greet voyce in heuene
seyinge/ nowe is made helpe · & vertue · & kyngdom of oure
god: & he power of his crist/ for he accuser of oure breþeren is
caste doune: whiche accuside hem bisore he sizte of oure god ·
day & nyȝt/ and hei ouercamen hym for he blood of he lombe ·
& for he worde of his witnessyng: & hei loueden not here
soules (or lyues): til to dep̄/ þerfore glade zee heuenes: & zee
þat dwelle in hem ¶ Wo to he erþe & see · for he fende came
doune to you hauynge greet wrappe: witynge for he hab̄ litil
tyme/ and astir þat he dragoune size for he was caste doune
into erþe: he pursuede he womman þat childe a male sone/
and two wengis of a greet egle ben zoun to he womman ·
þat sche schulde flee into deserte into hire place where sche is
sed by tyme & tymes & he halse of tymes: fro he face of he ser-
pent/ and he serpent sente oute of his mouȝ astir he wom-
man water of flood: þat he schulde make hire to be drawen of
he floode/ & he erþe helpide he womman/ and he erþe openyde
his mouȝ: & soupide he flood þat he dragoune sente of his
mouȝe/ and he dragoune is wroȝe to he womman/ and he
wente

ye apocalips

wente for to make batayle wiþ oper of hire leede þat kepten
þe maundementis of god & haue þe witnessyng of Ihsu cristi:
and he stod on þe grauel of þe see//

C^m 13^m



¶ And I size a beeste seyzinge vp of þe see · hauynge
seuene hedis & ten hornes: & on þe hornes ten dy-
ademes · & on his heedes þe names of blasphemys/
and he beeste whom I size was lijk to a pard (or
a liparde) · & his feet as þe feet of a bere: & his mouþ as þe
mouþ of a lioun/ and he dragoune zaue to þe like his vertue
& greet power/ and I size one of his hedis: as slayne into
deþ/ and he wounde of his deþ is curide: & at erþe wondride
aftir he beest/ and hei worschipeden he dragoune · þat zaue
power to he beest: & hei worschipeden he beeste seyzinge/ who
lijk to he beest · & who schal mowe fizte wiþ it: and a mouþ
spekyng greet yngis & blasphemys is zouen to it/ and power
is zouen to it: for to do in two & fourty moneþes/ and it
openyde his mouþ into blasphemys to god/ for to blasphem
his name & his tabernacle: & hem þat dwellen in heuene/ and
it is zouen to hym for to make batayle with seyntis: & for to
overcome hem/ and power is zouen to hem into al lynage &
puple & tunge & folc & alle men worschipiden it þat dwellen
in erþe: whos names ben not writen in þe booc of lufe of þe
lombe þat is slayne: fro he bigynnyngе of þe worlde/ zif any
man hab eris of herynge: here he/ he þat schal leede into
caytiste: schal gon into caytiste/ he þat schal flee in swerde:
it bihouey hym for to be slayne in swerde/ his is þe pacience
& feip of seyntis ¶ And I size another beeste seyzinge vp fro
þe erþe & hadde two hornes lijk he lombe: & he spac as þe dra-
goune/ and dide al þe power of þe former beest in his fizt/
and it made þe erþe & men dwellyngē in it for to worschip þe
freste beest · whos plage of deþ is curide/ and it dide greet
signes · þat also it made fizr for to come dounē fro heuene
into erþe · in þe fizte of alle men: and deceyueþ men dwel-
lyngē

ye apocalips

lynge in erþe · for signes þe whiche ben zouen to it for to do
in þe sizte of þe beest · seyinge to men dwellynge in erþe · þat
þei make an ymage of þe beest þat hat þe wounde of swerde
& lyuede/ and it is zouen to hym þat he schulde ȝyue a spirit
to þe ymage of þe beest · & þe ymage of þe beeste speke/ and
he schal make þat who euer schal not honoure þe ymage of þe
beest · be slayne/ and he schal make alle · smale & greet · &
riche & pore · & scremen & seruauntis · for to haue þe caretter
(or lettre) in þe right-hande or in here forhedis · þat no man
may bie or selle no but þei þat haue þe caretter or þe name or
þe nowmbre of his name/ here is wisdom/ he þat hat þe vndir-
stondynge/ acounte þe nowmbre of þe beest/ soþely þe nowm-
bre of man is · & his nowmbre is · sixe hundride & forty &
sixe//

AND I size & lo þe lombe stood on þe mounte sion ·
& wiþ hym an hundride & four & fourty housande ·
hauynge his name & þe name of his fadir · writen
in here forhedis/ and I herde a voyce fro heuene ·
as þe voyce of many wattris · & as þe voyce of greet hundre/
and þe voyce whiche I herde as if harpers harpyng in here
harpis/ and þei songen a newe songe bifore he seet of god · &
bifore þe fourre beestis & þe eldre men/ and no man myzte
seye þe songe · no but þe an hundride & fourre & fourty thou-
sande þat ben bouzt of þe erþe/ þes it ben þat ben not de-
foulide wiþ wymmen/ soþely þei ben virgyns/ þes suen þe
lombe/ whidir euer he schal gon/ þes ben bouztes of alle þe
prymacies (or firste fruytis) · to god & to þe lombe · & in þe
mouȝt of hem lesyng is not founden/ soþely þei ben wiþ ou-
ten wemme/ bifore þe trone of god ¶ And I size another aum-
gel steinge by mydde heuene · hauynge þe euerlastynge gol-
pel · þat he schulde euangelize to men fitynge on · & on
alle folc & lynage & langage & puple/ seyinge wiþ ḡo ȝyue/

C^m 14^m

ye apocalips

of his doom comeþ/ and worship þee hym hat made heuene &
erþe · he see & alle þingis hat ben in hem: & he wellis of wa-
tris// ¶ And another aungel suede sayinge he ilke greet cytee
babiloyne felde/ he whiche ȝau drynke to alle folkis · of he
wijn of wrayþe of hire fornycacioun/ and he yridde aungel
suede hem: seyngi wiþ grete voyce: zif any man schal wor-
ship he beest & he ymage of it · & take he token in his forhede ·
or in his hande: & his schal drynke of he wijn of goddis wrayþe ·
hat is meynþe wiþ cleer wijn in he cuppe of his wrayþes: &
schal be turmentide wiþ fyr & brymston in he sizte of holy aun-
gels: & bisore he sizte of he lombe/ and he smoke of hire tur-
mentis schal steyze up into worldis of worldis/ never hei haue
reste daye & nyȝte · he whiche worshipiden he beeste & his
ymage: & zif any took he carecter of his name/ his is he pa-
tience of leyntis · and whiche kepen he maundementis of hym:
& he seiþ of Ihu ¶ And I herde a voyce fro heuene seyngi to
me/ write thou/ blesseide he deade men hat dien in he lorde: fro
hens forh nowe he spirit seiþ · hat hei restis of here traueylis:
forsohe he werkis of hem suen hem ¶ And I size & lo a white
cloude · & aboue he cloude sittynge · lijk to he sone of man ·
hauynge in his hede a golden croune: & in his hande a scharpe
sickel/ and anoþer aungel wente oute of he temple cryngi wiþ
greet voyce: to he sittynge vpon he cloude/ sende hi sicle &
repe: for houre comeþ hat it be copen: for he ripe corne of erþe
driede/ and he hat satte vpon he cloude · sente his sicle into
erþe · & rape into erþe/ And anoþer aungel wente oute of he
temple hat is in heuene: hauynge & he a scharpe sicle/ and
anoþer aungel wente oute of he auter · hat had power on fyr:
& he criede wiþ greet voyce to hym hat had a scharpe sicle ·
seyngi/ sende hi scharpe sicle · & kitte of he clistris of he vyne-
zerde of erþe: for he grapis of it ben ripe/ and he aungel sente
his sicle into erþe · & kitte of he vynezerde of erþe: & sente
into he greet lake of goddis wrayþe/ and he lake is desoulide
wiþ outen he cytee: & blood wente oute of he lake · vnto
he

ye apocalips

þe bredis of horsis: by furlongis a housande & two hundide//



¶d I size another token in heuene greet & wonderfule · seuene aungels hauynge seuene þe laste plagis for þe wrayhe of god is endide in hem/ and I size as a glasen see mengide wiþ fijr · & hem hat ouercamen þe beest in his ymages & nowmbre of his name stondyng aboue þe glasen see · hauynge þe harpis of god · & syngynge þe songe of moyses seruaunt of god: & þe songe of þe lombe seyinge/ greet & wondreful ben hi werkis lorde god al myȝt· hi weyes ben iuste & trewe: lorde kyng of worldis/ lorde who schal not drede þee · & magnyfie hi name: for thou al one art piteuous (or merciful) · for alle folkis schulen come & schulen worschip in hi lizte: for hi domes ben open// ¶ And astir þes þingis I size & lo þe temple of þe tabernacle of witnessyng in heuene is openyde/ and seuene aungels hauynge þe seuene plagis wenten oute of þe temple · cloþide wiþ a stool clene & white · & bisore girde wiþ golden girdels: aboute þe bresis/ and one of þe fourre beessis zaue to þe seuene aungels · seuene golden violis ful of þe wrayhe of god: lyuyng into worldis of worldis/ and þe temple is fulfilde wiþ smoke of þe maieste of god: & of þe vertue of hym/ and no man myȝte entre into þe temple: til þe seuene plagis of þe seuene aungels weren endide//



¶d I herde a greet voyce fro heuene: seyinge to þe seuene aungels/ go ȝee & schede oute þe seuene ypolis of goddis wrayhe: in to erþe/ and þe firsle aungel wente & schedde oute his viole into erþe: & a wounde seerse & werste is made into alle þat haddeþ he carete (or marke) of þe beest: & into hem þat worschiperen he beest & his ymages/ and þe secounde aungel schedde oute his viole into þe see: & blood is made as of a deade þing · & eche soule (or liȝt)

ye apocalips

& brymstone/and hes þre plagis (or woundis): he þridde parte
of men is slayne: of fyr & of smoke & of brymstone hat camen
oute of he mouȝt of hem/ soþely he power of horsis is in he
mouȝt of hem: & in he taylis of hem/ for whi he tayles of hem
liȝt to serpentis hauyng hedis: & in hem hei noyen/ and he
toher men hat ben not slayne in hes plagis: neþer diden pena-
unce of he werkis of here handis: hat hei worschipiden not
deuelis & symulacris: golden: glueren: & brasen & stonen &
trenen: he whiche neþer mowne seen never here neþer wan-
dren/ and diden not penaunce of here mansleingis neþer of
venemyngis: neþer of fornycacioun neþer of here þistis//

C. 10th



ND I size another stronge aungel comynge dounes
fro heuene coueride (or cloþide) wiþ a cloude: & he
reyne bowe in his heede/ and he face of hym was
as sunne: & he feet of hym as a piler of fyr/ and he
hadde in his hande a litil booc openyde/ and he putte his rist-
fote on he see: forsoþe his listre on he erþe/ and he criede wiþ
greet voþce: as a lioun whan he roþþ/ and whanne he hadde
criede: seuene þundris spaken here voyces/ and whanne he
seuene þundris hadde spoken here voyces: I was to wri-
tinge/ and I herde a voyce fro heuene leyinge/ signe þou (or
marke) what þingis he seuene þundris spaken: & nyl þou write
hem/ and he aungel whom I size stondyng aboue he see &
aboue he erþe: liltide vp his hande to heuene: & swore by he
lyuyng into worldis of worldis hat made of nouȝte heuene &
þo þingis hat ben in it: & he see & þo þingis hat ben in it: for
tyme schal nomore be: but in he dayes of he voyce of he
seueneyþ aungel: whanne he schal bygynne for to syng in
trumpe: he mysterie of god schal be endide: as he euangeli-
ȝide by his seruauntis prophetis/ and I herde a voyce fro heu-
ene estesone spekyngi wiþ me & seyngi/ go þou & take he
booc openyde of he honde of he aungel stondyng aboue he see
& on he lande/ and I wente to he aungel seyngi to hym: hat
he

ye apocalips

he schulde ȝyue to me he booc/ and he leyde to me take he
booc & deuoure it · & it schal make hi wombe for to be bitter/
but in hi mouhe it schal be swete as honye/ and I took he
booc of he aungels honde & deuouride it · & it was in my mouh
as swete honye/ and whanne I hadde deuouride it · my wombe
was bitter/ and he leyde to me/ it bishouþ hee estesone for to
prophecye to heven men & to puplis & to langagis & to many
kyngis//

And a mesure lilk to a zerde is ȝouen to me: & it is C- 11-
seyde to me/ rise þou & mete he temple of god & he
auter: & men worschippyng in it/ forsoþe caste oute
he porche þat is wiþ oute forþ he temple & mete
it not for it is ȝouen to heven men & hei schulen desoule he
holy cytee: by fourty moneþes & two/ and I schal ȝyue to my
two witnessis & hei schulen prophecie a housande dayes two
hundride & sixty hei cloþide wiþ sackis/ þes ben he two olyues
& two candillistikis ȝyungre lizt · hei stondyng in he sizte of he
lorde of he erþe/ and zif any man schal wolne for to anoye
hem: fyr schal go oute of he mouhe of hem: & schal deuoure
here enemys/ zif any man schal wolne for to hurte hem: þus
it bishouþ hym for to be slayne/ þes haue he power of schit-
tyng heuene: þat it rayne not in he dayes of here prophecie/
and hei haue power on wattris · of turnyng hem into blood ·
& for to smyte he erþe wiþ al plage · & how ofte euer hei schu-
len wolne/ and whanne hei schulen ende here witnessyng:
þe beest þat steyzþ vp of he depnesse · schal make batayle
azenes hem · & schal ouercome hem · & schal flee hem/ and he
bodyes of hem schulen ligge in he stretis of he greet cytee:
þat is clepide gosly sodom & egipte: where he lorde of hem
was crucifiede/ and hei schulen flee of lynagis & of puplis &
of tungis & of heven men · he bodyes of hem by þre dayes &
an halfe/ & he bodyes of hem schulen not be suffride: for to be
putte in viriels/ and men enhabitynge he erþe schulen haue
ioye

ye apocalips

ioye vpon hem/ and hei schulen make merye & sende ziftis to
gedir for hes two prophetis tormentiden hem hat dwelten in
erhe/ and astir hre dayes & an halfe/ he spirit of ihs of god
entriden into hem & hei stoden on here feet/ & greet drede
sel on hem hat sizen hem/ and hei herden a greet voyce fro
heuene/ seyinge to hem/ steyze vp hidir/ and hei steyzeden
into heuene inne a cloude/ & he enemys of hem sizen hem/
and in hat houre a greet erhe mouynge is made/ & he tenhe
part of he cytee sel/ and here ben slayne in he erhe mouynge
he names of men seuene housande/ & he toher ben sente in
drede & zauen glorie to he god of heuene ¶ ye secounde wo
wente/ & lo he pridde wo schal come sone/ and he seueneþ
aungel songe in trumper/ & greet boyces ben made in heuene
seyinge/ he rewme of his worlde is made oure lordis/ & of
christis his sone/ and hei schulen regne into worldis ys worldis
amen/ ¶ And he fourte & twenty seneours (or eldre men) hat
sitten in here feetis in he sizte of he lorde/ fallen into here
faces & worschipe de god seyinge/ we done pankyngis to hee
lorde god almyzty/ whiche art & whiche was & whiche art to
comyng/ whiche hast taken hi greet vertue & has regnyde/
and folkis ben wrothe & hi wrayhe came/ & tyme of deade
men for to be demyde/ & for to zilde hijre to hi seruauntis &
prophetis & halowis & dredyng hi name to smale & litil/ &
distruyinge hem hat corrumpiden he erhe//

C^m 12^m



¶D he templē of god in heuene is openyde/ & he
arke of his testament is seyn in his temple/ and
leytynge ben made/ & voyces & erhe mouynge &
greet hayle/ & a greet token apperide in heuene/ a
womman coueride or clopide wiþ he sunne/ & he mone vndir
hire feet/ & in he heed of hire a crowne of twelue sterres/ and
sche hauynge in wombe/ & sche criede berynge childe/ & is
tormentide hat sche bere childe/ and anoþer token is seen in
heuene/ and lo a greet reed dragoune hauynge seuene heedis
& ten

ye apocalips

¶ ten hornes: & in he hedis of hym seuene dyademes/ and he tayle of hym drowe he yridde parte of sterres of heuene: & sente hem into erhe/ and he dragoune stode bifore he womman hat was to berynge childe: hat whanne sche had borne childe · he schulde deuoure hym/ and sche childide a sone male hat was to rewlynge alle folkis in an yren zerde/ and hir sone is taupschide to god & to his trone/ and he womman fleye into wildernes: where sche hab a place reedy of god: hat sche fede hirre here a housande dayes two hundride & fifty/ and a greet batayle is made in heuene: & mychael & his aungels souzten wiþ he dragoune/ and he dragoune fauȝte & his aungels: & hei hadden not myȝte neber he place of hem is founden more in heuene/ and he ilke dragoune is caste doune· he greet olde serpent hat is clepide he deuyl & satanas · hat deceyues al he worlde · is caste oute into he erhe · & his aungels ben sente wiþ hym/ and I herde a greet voyce in heuene sepinge/ nowe is made helpe · & vertue · & kyngdom of oure god: & he power of his crist/ for he accuser of oure breheren is caste doune· whiche accuside hem bifore he fizte of oure god · day & nyȝt/ and hei ouercamen hym for he blood of he lombe · & for he worde of his witnessyng: & hei loueden not here soules (or lyues): til to deþ/ perfore glade zee heuenes: & zee hat dwelle in hem ¶ Wo to he erhe & see · for he fende came doune to zou hauyngre greet wrappe: witynge for he hab litil tyme/ and astir hat he dragoune size for he was caste doune into erhe: he pursuede he womman hat childide a male sone/ and two wengis of a greet egle ben zounen to he womman · hat sche schulde flee into deserfe into hire place where sche is fed by tyme & tymes & he halfe of tymes: fro he face of he serpent/ and he serpent sente oute of his mouȝ astir he womman water of flood: hat he schulde make hire to be drawnen of he flode/ & he erhe helpide he womman/ and he erhe openyde his mouȝ: & soupide he flood hat he dragoune sente of his mouȝe/ and he dragoune is wroȝe to he womman/ and he wente

ye apocalips

wente for to make batayle wiþ oþer of hir leede þat kepten
þe maundementis of god & haue þe witnessyng of Ihesu cristi:
and he stood on þe grauel of þe see//

C. 13^m



¶ And I size a beeste sey়inge vp of þe see · hauyng
seuene hedis & ten hornes: & on þe hornes ten dy-
ademis · & on his heedes þe names of blasphemys/
and he beeste whom I size was lisk to a parde (or
a liparde) · & his feet as þe feet of a bere: & his mouþ as þe
mouþ of a lioun/ and he dragoune zaue to he ilke his vertue
& greet power/ and I size one of his hedis: as slayne into
deþ/ and he wounde of his deþ is curide: & at erþe wondride
astir he beest/ and þei worschipeden he dragoune · þat zaue
power to he beest: & þei worschipeden he beeste sey়inge/ who
lisk to he beest · & who schal mowe fizte wiþ it/ and a mouþ
spekyng greet yngis & blasphemys is zauen to it/ and power
is zauen to it: for to do in two & fourty moneþes/ and it
openyde his mouþ into blasphemys to god/ for to blasphem
his name & his tabernacle: & hem þat dwellen in heuene/ and
it is zauen to hym for to make batayle with seyntis: & for to
overcome hem/ and power is zauen to hem into al lynage &
puple & tunge & folc & alle men worschipiden it þat dwellen
in erþe: whos names ben not writhen in þe booc of liff of he
lombe þat is slayne: fro þe bigynnyng of he worlde/ zif any
man hab eris of herynge: here he/ he þat schal leede into
caytisfe: schal gon into caytisfe/ he þat schal flee in swerde:
it bihouey hym for to be slayne in swerde/ his is þe pacience
& feiþ of seyntis ¶ And I size another beeste sey়inge vp fro
þe erþe & hadde two hornes lisk he lombe: & he spac as he dra-
goune/ and dide al he power of he former beest in his fizt/
and it made he erþe & men dwellynge in it for to worschip he
firſte beest · whos plague of deþ is curide/ and it dide greet
signes · þat also it made firſt come doune fro heuene
into erþe · in he fizte of all deceyuer in dwel-
linge

ye apocalips

lynge in erhe· for signes he whiche ben zounen to it for to do
in he sixte of he beest· seyinge to men dwellynge in erhe· hat
hei make an ymage of he beest hat hab he wounde of swerde
& lyuedē/ and it is zounen to hym hat he schulde zyue a spirit
to he ymage of he beest· & he ymage of he beeste speke/ and
he schal make hat who euer schal not honoure he ymage of he
beest· he slayne/ and he schal make alle · smale & greet · &
riche & pore · & fremen & seruauntis · for to haue he caretter
(or lettre) in he right·hande or in here forhedis· hat no man
may bie or selle no but hei hat haue he caretter or he name or
he nowmbre of his name/ here is wisdom/ he hat hab vndir-
stondynge/ acounte he nowmbre of he beest/ souely he nowm-
bre of man is· & his nowmbre is· sixe hundride & sixty &
sixe//

AND I size & lo he lombe stood on he mounte sion·
& wiþ hym an hundride & four & fourty housande·
hauynge his name & he name of his fadir· written
in here forhedis/ and I herde a voyce fro heuene·
as he voyce of many watriis· & as he voyce of greet hundre/
and he voyce whiche I herdes as if harpers harpyng in here
harpis/ and hei songen a newe songe bisore he feet of god · &
bisore he loure beestis & he eldre men/ and no man myzte
seye he songes no but he an hundride & fourte & fourty hou-
sande hat ben bouȝt of he erhe/ þes it ben hat ben not de-
foulide wiþ wymmen· souely hei ben virgyns/ þes suen he
lombe· whidir euer he schal gon/ þes ben bouȝte of alle he
prymacies (or firste fruytis) · to god & to he lombe· & in he
mouȝt of hem lesyng is not founden/ souely hei ben wiþ ou-
ten wermme· bisore he trone of god ¶ And I size another aun-
gel steinge by mydde heuene · hauynge he everlastynge gos-
pel· hat he schulde euangelize to men sittynge on erhe · & on
alle folc & lynage & langage & puple· seyinge wiþ greet voyce/
dredre zee he lorde · & zyue zee to hym honoure· for he houre
of

C^m 14^m

ye apocalips

of his doom comeþ/ and worship ȝee hym þat made heuene &
erþe · þe see & alle þingis þat ben in hem: & þe wellis of wa-
tris// ¶ And anoþer aungel suede sayinge he ilke greet cytee
babiloyne felde/ þe whiche ȝauȝ drynke to alle folkis · of þe
wijn of wrabhe of hire fornycacioun/ and he hridde aungel
suede hem: seyinge wiþ grete voyce: ȝif any man schal wor-
schip he beest & þe ymage of it · & take þe token in his forhede
or in his hande: & his schal drynke of þe wijn of goddis wrabhe
þat is meynte wiþ cleer wijn in þe cuppe of his wrabbe: &
schal be tormentide wiþ fyr & brymston in þe sizte of holy aun-
gels: & bisore þe sizte of þe lombe/ and þe smoke of hire tur-
mentis schal steyze up into worldis of worldis/ never þei haue
reste daye & nyȝte · þe whiche worshipiden he beeste & his
ymage: & ȝif any took þe caretter of his name/ his is þe pa-
tience of seyntis · and whiche kepen he maundementis of hym:
& þe seip of Ihu ¶ And I herde a voyce fro heuene seyinge to
me/ write þou/ blesseide þe deade men þat dien in þe lordes: fro
hens forþ nowe þe spirit seip · þat þei reste of here traueylys:
forsoþe þe werkis of hem suen hem ¶ And I size & lo a white
cloude · & aboue þe cloude sittynge · lijk to þe lone of man·
hauynge in his hede a golden croune: & in his hande a scharpe
sickel/ and anoþer aungel wente oute of þe temple cryinge wiþ
greet voyce: to þe sittynge upon þe cloude/ sende hi sicle &
repe· for houre comeþ þat it be ropen: for þe ripe corne of erþe
driede/ and he þat satte upon þe cloude · sente his sicle into
erþe · & rape into erþe/ And anoþer aungel wente oute of þe
temple þat is in heuene: hauynge & he a scharpe sicle/ and
anoþer aungel wente oute of þe auter · þat had power on fyr:
& he criede wiþ greet voyce to bym þat had a scharpe sicle:
seyinge/ sende hi scharpe sicle · & kitte of þe clistris of þe vyne-
zerde of erþe: for þe grapis of it ben ripe/ and þe aungel sente
his sicle into erþe · & kitte of þe vynezerde of erþe: & sente
into þe greet lake of goddis wrabhe/ and þe lake is desoulide
wiþ outen þe cytee: & blood wente oute of þe lake · unto
þe

ye apocalips

þe bridels of horlis: by furlongis a housande & two hundrede//



¶d I size anoþer token in heuene greet & wondreful · seuene aungels hauyng feuene þe laste plagis for þe wrabhe of god is endide in hem/ and I size as a glasen see mengide wiþ fift · & hem hat ouercamen þe beest in his ymage: & nowmbre of his name stondyng aboue þe glasen see · hauyng þe harpis of god · & syngynge þe songe of moyses seruaunt of god: & þe songe of þe lombe seyinge/ greet & wondreful ben hi werkis lorde god al myȝt· hi weyes ben iuste & trewe: lorde kyng of worldis/ lorde who schal not drede þee · & magnyfie hi name/ for pou al one art piteuous (or merciful) · for alle folkis schulen come & schulen worschip in hi sizte: for hi domes ben open// ¶ And astir þes þingis I size & lo þe temple of þe tabernacle of witnessyng in heuene is openyde/ and seuene aungels hauyng þe seuene plagis wenten oute of þe temple · cloþide wiþ a stool clene & white · & before girde wiþ golden girdels: aboute þe bresis/ and one of þe foure beestis zaue to þe seuene aungels · seuene golden violis ful of þe wrabhe of god: lyuyng into worldis of worldis/ and þe temple is fulfulde wiþ smoke of þe maiestie of god: & of þe vertue of hym/ and no man myȝte entre into þe temple: til þe seuene plagis of þe seuene aungels weren endide//



¶d I herde a greet voyce fro heuene: seyinge to þe seuene aungels/ go ȝee & schede oute þe seuene byolis of goddis wrabhe: in to erþe/ and þe firsle aungel wente & schedde oute his viole into erþe: & a wounde feirse & werste is made into alle þat hadden he carette (or marke) of þe beest: & into hem hat worschiperen þe beest & his ymage/ and þe secounde aungel schedde oute his viole into þe see: & blood is made as of a deade þing · & eche soule (or liȝt)

ye apocalips

lijf) lyuynge is deade in he see/ & he hridde sched oute his viole
on he floodis & on he welles of wattris: & blood is made/ and
I herde he aungel of wattris seyinge/ Juste art thou lorde • hat
art & hat waste holy • hat demest hes hingis: for hei schdden
oute he blood of halowis & prophetis: & thou hast zouen hem
blood for to drynke/ forsohe hei ben worhi/ and I herde ano-
ther aungel seyinge/ zhe lorde god al myzty: trewe & iuste hi
domes/ and he fourthe aungel sched oute his viole into he
sunne: & it is zouen to hym for to turmente men wiþ heet &
fijr/ and men swaleden wiþ greet heet • & blasfemyden he
name of god hauyng power on hes plagis • neber hei diden
penaunce: hat hei schulden zyue glorie to hym/ and he fiftie
aungel sched oute his viole on he seet of he beest • & his kyng-
dom is made dirke/ and hei eten to gedir here tungis for so-
rowe • & hei blasfemeden god of heuene for sorowis & here
woundis: & hei diden not penaunce of here werkis ¶ And he
sixte aungel sched oute his viole into he ilke greet flood eu-
frates • & driede he water of it: hat weye were rediede to kyn-
gis fro he sunne rysyng/ and I sige pre vnclene spiritis into
maner of froggis • for to go oute of he mouþ of he dragoune •
& of he mouþ of he beest: & of he mouþ of he falste prophete/
sohely hei ben he spiritis of deuelis makyng signes: & hei gon
forþ to kyngis of al erþe • for to gedir hem into batayle to he
greet day of al myzty god/ lo I come as a nyȝt þeef/ blesdde
he hat wakij & kepij his clothes • hat he wandre not nakide: &
hei seen his silþehede/ and he gedir hem into a place: hat is
clepide in ebrewe hermagedon ¶ And he seueneth aungel sched
oute his viole into he eyre • & a greet voyce wente oute of heu-
ene fro he trone: seyinge/ it is done/ and leytyngis ben made
& voyces & þundris • & greet erþe mouyng is made: whiche
maner never was • siþ men weren upon erþe: suche erþe
mouyng so greet/ and he greet cytee is broken into pre par-
ties: & he cytees of heþen men fallen doun/ and greet babi-
loyne came into mynde • bisore god • for to zyue to it he cuppe
of

ye apocalips

of wyn of indignacioune of his wraþþe/ and eche yle fleye
aweye: also hillis ben not founden/ and greet heyle as a talent
came doun fro heuene into men/ and men blasphemeden god
for he plage of hayl: for it is made wondirly greet//

C^m 17^m
Tnd one of he seuene aungels came þat had seuene
violis: & spac wiþ me seyng/ come hou I schal
schewe to þee he dampnacioune of he greet hoore
þat sittis on manye watriis: wiþ whiche kyngis of
erþe diden fornycacioun: & þei þat dwellen in erþe ben ful
drunken of he wijn of hire lecherie/ and he took me aweye into
deserte/ in spirit/ and I size a womman sittynge on a reed
beest ful of names of blasphemys: hauynge seuene hedis & ten
hornes/ and he womman was enuyrounyde wiþ purpur &
cockyn (þat is reed) & engoldide wiþ golde & wiþ precious
ston & perles: hauynge a golden cuppe in hire hande ful of
abhomynacioun: & vnclenesse of hire fornycacion/ and in he
forhede of hire a name writen: mysterie/ babiloyne he greet
modir of fornycacionis: & of abhomynacons of erþe/ and I size
a womman drunken of he blood of seyntis: & of he blood of
martiris of Ihesu/ and whanne I size hire I wondride wiþ
greet wondrynge: & he aungel seyde to me/ whi wondrist thou
I schal seye to þee he sacrament of he womman & of he beest
þat beris hire: þat þat had seuene hedis & ten hornes/ he beest
whom thou size: was & is not/ and sche is he steyzinge up fro
depnesse: & sche schal go into perischynge/ and men dwellynge
in erþe schulen wondre · whos names ben not writen in he
booc of liſt fro makyng of he worlde: seinge he beest þat was
& is not/ and his is witte þat had wiſdome/ he seuene hedis
ben seuene hillis on whom he womman sittis: & ben seuene
kyngis/ fyue haue fallen doun: one is · & anoþer comey not
zit/ and whanne he schal come: it bihouey hym for to dwelle
a schorte tyme/ and he beest þat was & is not · & sche is he
eyȝþe · & is of he seuene · & schal go into perischynge/ and he
ten

ye apocalips

ten hornes whom you hast seen: ben ten kynges: þat zit hane
not taken kyngdom: but þei schulen take power as kyngis:
one houre astir þe beest/ þes hane one counseyl: & schulen bi-
take here vertue & power to þe beest/ þes schulen fizte wiþ þe
lombe: & þe lombe schal ouercome hem: for he is lord of
lordis & kyng of kyngis: & þei þat ben wiþ hym: clepide &
choslen & feiþful/ and he seyde to me/ þe wattris þat you hast
seen where þe hoore sittip: ben puple folkis & tungis/ and þe
ten hornes þat you hast seen in þe beest: þes schulen hate þe
fornycarie womman: & schulen make hire desolate (or dis-
coumfortide) & nakid: & schulen ete þe fley sche of hire & schu-
len brenne hire to gedit wiþ fift/ sohely god zaue into þe
hertis of hem þat þei do þat þat is plesaunt to hym: þat þei
ȝyue here kyngdom to þe beest: & he wordis of god ben endide/
and þe womman whom you hast leyn: is þe grete cytee þat
hav kyngdom vpon kyngis of erþe//

C^m 18^m



And astir þes þingis I size another aungel comynge
doun fro heuene: hauynge greet power: & þe erþe
is liztenyde of his glorie: & cryinge wiþ stronge
voyce seyinge/ greet babiloyne fel doun: & is
made þe habitacioun of deuylis: & þe kepynge of eche vnclene
spirit: & þe kepynge of eche vnclene soule & hateful: for alle
folkis drunken of þe wrayþe of þe fornycacioun of hire/ and
kyngis of erþe & marchauntis of erþe diden fornycacioun wiþ
hire/ and þei ben made ryche: of þe vertue of þe delices of
hire/ and I herde another voyce of heuene seyinge/ my puple
go ȝee oute of it: & be ȝee not parceners of þe trespassis of it:
& ȝee schul not receyue of þe plagis of it: for þe synnes of it
camen into heuene: & þe lorde hadde mynde of þe wickidnesse
of it/ ȝilde ȝee to it/ as & sche ȝildide to zou: & double ȝee dou-
ble þingis astir hire werkis/ in þe drynke þat sche medelide to
zou: menge ȝee double to hire/ how myche sche glorifiede hire
self & was in delices: so myche turmente ȝyue ȝee to hire &
weypynge.

ye apocalips

wepynge · for in hire herte sche seih / I sitte a queen and I am
not a widowe · & I schal not se weppynge / and perfore in one
day hire plagis schulen come · deþ & mournyng & hungre / and
sche schal be brent in fyr · for god is stronge þat schal deme
hire / and he kyngis of erþe schulen wepe & weyle hem on
hire · he whiche diden fornycacon wiþ hire & lyueden in de-
lices · whanne hei schulen se he smoke of brennyng of hire/
stondyng [] for drede of turmentis of hire · seyinge / wo · wo ·
wo · he ilke grete cytee babloyne · & he ilke stronge cytee · for
in one houre hi doom comeþ / and marchauntis of erþe schulen
wepe vpon hire & mourne · for no man schal bye more he
marchaundise of hem / he marchaundis of golde & siluer &
precious stoon & margarite (or peerle) & bijs & purpur & silke
& cockyn · & eche tree thyme · & alle vessells of yuer · & alle ves-
sells of precious stoon · & of brasse & yren & marble & canel &
amome (þat is swete sauertyng tree) · & of odoramentis &
oynementis & encense · & of wijn & oyle & floure & whete · & of
iumentis (or werke beestis) & scheep & horsis & cartis · & of
seruauntis & of soulis (or lyues) of men / and þin applis he de-
siris of hi liif wenten aweye fro hee · & alle fatte þingis & ful
cleer perischiden fro hee / and marchaundis of þes men schulen
no more synde ho þingis / hei þat ben made ryche of hire/
schulen stonde fer for drede of turmentis of hire · weppynge &
mournyng & seyinge / wo · wo · he ilke greet cytee þat was
cloþide wiþ bijs & purpur & cocke · & was goldide wiþ golde &
precious stoon & margaritis · for in one houre so many richessis
ben destitute / and eche gouernour · & alle þat schippen into
place & maryners & þat wirchen in he see · stoden fer & crieden
seinge he place of brennyng of hire · seyinge / what like to his
grete cytee / and hei sente poudre vpon here hedis · & crieden
wepynge & mournyng & seyinge / wo · wo · he ilke greet cytee
in whom alle þat haue schippis in he see · ben made riche of
pryces of it · for in one houre it is desolate / heuene & holy
apostlis & prophetes glade ȝee on it · for god þat demyde ȝoure
doom

ye apocalips

doom of it/ and one stronge aungel took up a stoon as a grete
mylnestone: & sente into þe see seyngē/ in þis birre þe ilke
grete cytee · babiloyne schal be sente: & now ouer schal not be
founden/ and þe voyce of herpers · & of men of musik · & syng-
yng wiþ pipe & trumpe: schal no more be herde in it/ and
eche crafty man & eche crafte: schal not be founden in it/ and
þe voyce of mylnestone schal no more be herde in þee: & þe
lizte of lanterne schal no more schyne in þee/ and þe voyce of
þe housbonde & of wiſe schal not zit more be herde in þee: for
þi marchundis weren prynces of erþe/ for in þi venemouse
vedis alle folkis erreden: & þe blood of prophetis & leyntis is
founden in it: & of alle men hat ben slayne in erþe//

Cm 19^m

Aſtir þes þingis I herde a greet voyce of many
trumpis in heuene: seyngē alleluya · heryngē &
glorie & vertue is to oure god· for trewe & iuste ben
þe domes of hym · þe whiche demyden of a greet
hoore· hat corrumpide þe erþe in hire lecherie · & demyde (or
vengide) þe blood of his seruauntis of þe handis of hire/ and
este þei seyden alleluya (hat is herie zee þe lorde) · & þe smoke
of it seyzede vp: into worldis of worldis/ and þe fourte &
twenty eldre men & þe fourte beestis fallen doun & worshipe-
den god sittynge upon trone · seyngē amen alleluya/ and a
voyce wente oute of þe trone seyngē/ to oure god seye zee alle
þe seruauntis of hym · heryngē: & zee hat dreden god · smale
& grete/ and I herde a voyce as of a grete trumpe · & as þe
voyce of grete þundris · seyngē alleluya · for oure god al
myzty hab regnyde/ enioye we & glade we wiþ oute forþ: &
zyue we glorie to hym · for þe weddyngis of þe lombe camen:
hat sche couer hire wiþ white bijs schynynge/ forsoþe bijsen
ben þe iustifyingis of leyntis ¶ And he seyde to me/ write
þou/ blesſide þei hat ben clepide to þe soper of weddyngis of þe
lombe/ and he seyde to me/ þe wordis of god ben trewe/ and

I fel

pe apocalips

I fel dounē bifore his feet · hat I schulde worschip hym/ and
he seyde to me/ se hat thou do not/ I am þin euen seruaunt &
of hi breheren hauynge he witnessyng of Ihū/ worschip thou
god/ forsoþe he witnessyng of Ihū/ is spirit of prophecye/
¶ And I size heuene openyde: & lo a whijt horse · & he hat
satte vpon hym was clepide feiþful & soþfast: & wiþ riztwel-
nesse he demeh & fiztiþ/ forsoþe he yzen of hym as flaume of
fijr · & in his hede diademes hauynge a name writen: whiche
no man knewe no but he/ and he was cloþide in cloþe spreynte
wiþ blood: & he name of hym was clepide he worde of god/
and he oostis (or cumpanyes) hat ben in heuene · sueden hym
in whijt horsis: cloþide wiþ biſen white & clene/ and a
swerde scharpe on eche syde camen forþ of his mouȝ · hat in
it he smyte folkis: & he schal reule hem in an yren zerde/ and
he tredih (or desouliþ) he pressure of wijn of wodenesse: of al
myȝty god/ and he hab writen in his clooþ & hemme: kyng of
kyngis & lorde of lordis/ ¶ And I size an aungel stondyng
in he sunne: & he crieðe wiþ greet voyce seyinge to alle briddis
hat flouen by he mydel of heuene/ come zee & be zee gaderide
to gadir to he grete soper of god: hat zee ete he fleyſchis of
kyngis · & he fleyſchis of tribunes · & fleyſchis of stronge men ·
& fleyſchis of horsis & of he sittyng in hem · & he fleyſchis of
alle fremen & seruauntis: & of smale & of grete/ and I size he
beest & kyngis of erþe · & he oostis of hem gederide to make
batayle wiþ hym hat satte on he horse & wiþ his oostis/ and he
beest is cauzte & wiþ hire he false prophete hat made signes
bifore hire · in whiche he deceyuyde hem hat token he carette
of he beest: & hat worschipeden he ymage of it/ þes two ben
sente quycke into he pool of fijr: brennyng in brymston/ and
he oper ben slayne in swerde of he sittyng on he horse hat
comeh forþ of he mouȝ of hym: & alle briddis ben fulſide: wiþ
he fleyſche of hem//

And

ye apocalips

C^m 20^m



¶d I lize an aungel comynge doun fro heuene ·
hauyng he keye of depnesse · & a grete cheyne in
his hande / and he cauzte he dragoune he olde ser-
pent hat is he deuyl & sathanas & he bonde hym
by a housande zeeris / and he sente hym into he depnesse · &
closide & signyde (or feelide) on hym · hat he deceyue no more
folkis til a housande zeeris ben fulfilde / astir hes hingis it bi-
houed hym for to be vnbouneden a litil tyme / and I lize seetis
& hei saten on hem · & doom is zounen to hem / and he soulis of
bihedide men for he witnessyng of Ihū & for he worde of
god / and hem hat worschipeden not he beest · neyer he ymage
of it · neyer token he carette of it in forhedis or in here hondis /
and hei lyueden & regnyden wiþ crist a housande zeeris / he
oper of deade men lyueden not · til a housande zeeris ben en-
dide / his is he firsste azen rysyng / blesside & holy he hat hab
parte in he firsste azen rysyng / in hes he secounde deh hab not
power · but hei schulen be prislis of god & of crist & hei schulen
regne wiþ hym a housande zeeris / and whan a housande
zeeris schulen be endide · sathanas schulen be vnbouneden of
his prisoun / and he schal go oute & he schal deceyue folkis hat
ben on fourre corners of he erhe · gog & magog / and he schal
gadir hem into batayle / whos nowmbre is as he grauel of he
see / and hei steyzedon vp on he brodenesse of erhe · & enuy-
rounden he castels of seyntis · & he louede cytee · & fift came
doun of god fro heuene & deuouride hem / and he deuyl hat
deceyued hem · is sente into he pool of fift & brymston · where
he beest & false prophete schulen be turmentide day & nyȝt into
worldis of worldis amen / and I lize a greet white trone & he
sittynge on it · fro whos lizt erhe fleye & heuene · & place is not
founden of hem / and I lize deade men grete & smale sond-
ynge in he lizte of he trone · & bookis ben openyde & another
booc is openyde · hat is he booc of liȝf / and deade men ben
demyde of hes hingis hat weren written in he bookis · astir he
werkis

ye apocalips

werkis of hem/ and he see zaue his deade men hat weren in it/
and deþ & helle zauen here deade men · hat weren in hem/
and it is demyde of alle: vp he werkis of hem/ and helle & deþ
ben sente into he pool of fijr/ his is he secounde deþ/ and he
hat is not founden written in he booc of lijs: is sente into he
pool of fijr//

And I size newe heuene & newe erþe/ forsoþe he C^m 21^m
firste heuene & he firste erþe wenten aweye: &
nowe is not he see/ and I loon size he holy cytee
Irlm̄ newe comynge doun fro heuene of god ·
made redy as a wiſ ournyde to hire housbonde/ and I herde
& greet voyce of he trone: seyng/ lo he tabernacle of god
wiþ men · & he schal dwelle wiþ hem/ and hei schulen be his
purple: & he god wiþ hem schal be here god/ and god schal wiþ
aweye eche teer: fro yzen of seyntis/ and deþ schal no more
be · neþer mournyng neþer crynge · neþer sorowe schal be
ouer: he whiche firste þingis wenten aweye/ and he seyde þat
satte in he trone/ lo I make alle þingis newe/ and he seyde to
me write thou · for þes wordis ben molte feiþful & trewe/ and
he seyde to me/ it is done/ I am alpha & o: he bygynnyng &
ende/ I schal ȝyue frely to pristynge: of he welle of quycke
water/ he þat schal ouercome: schal welde þes þingis/ and I
schal be god to hym · & he schal be sone to me/ forsoþe to prouide
men & vnbileueful & curside · & manquellers · & fornycatours ·
& to men doinge venym · (or sleinge by venym) & worschipers
of ydolis · & to alle liers: he parte of hem schal be in he pool
brennyng wiþ fijr & brymston · þat is he secounde deþ ¶ And
one came of he seuene aungels hauynge vyolis ful of seuene he
laste plagis: & he spac wiþ me seyng/ come thou I schal schewe
to thee he spouse: wiſ of he lombe/ and he took me vp in spirit:
into a greet hil & hize/ and he schewide to me he holy cytee
Irlm̄ · comynge doun fro heuene of god: hauynge he clerete
of god/ and he lizt of it lijk to a precious stoon: as to he stoon

ye apocalips

Jaspis · as cristal/ and it had a wal greet & hize: hauyng
twelue zatis/ and in he zatis of it · twelue aungels/ and
names writen in · hat ben he names of he twelue lynagis: of
he sones of Isri/fro he este pre zatis · & fro he norþe pre zatis ·
& fro he souþe pre zatis · & fro he weste pre zatis/ and he wal
of he cytee hauyng twelue foudementis: & in hem he names
of he twelue apostlis · & of he lombe/ and he hat spac wiþ me
had a golden mesure of a reed: hat he schulde mete he cytee ·
& he zatis of it & he wal/ and he cytee is putte in sware: and
he lenghe of it is so myche: how myche & he breed/ and he
mate he cytee of he reed: by furlongis twelue housandis/ and
he heyzhe & lenghe & breed of it ben even/ and he mate he
wallis of it an hundride & foure & fourty cubitis: by mesure
of man hat is of aungel/ and he bildyng of he wal was of
stoon iaspis/ soþely he cytee itself was of clene golde: lîk to
clene glasse/ and he foudementis of he wal of he cytee: our-
nyde wiþ al precious stoon/ he firste foudement · Jaspis · he
secounde saphyrus/ he yridde: calcedonyus/ he fourþe: sma-
ragdus/ he fiftþe: sardonyx/ he sixte: sardyne/ he seueneyh:
crisolitus/ he eyþþe: berillis/ he nynþe: topasypus/ he tenþe:
crisopassus/ he elleueneyh: Iacyntus/ he twelueþe: amatistus/
and twelue zatis twelue margaritis ben by eche/ and eche
zatis weren of eche margaritis/ and he stretis of he cytee clene
golde: as glasse ful schyngnge/ and I size no temple in it/ for-
soþe he lorde god al myȝty is temple of it & he lombe/ and he
cytee hab no nede of sunne neþer mone: hat hei schyne in it/
for whi he clerete of god schal lyȝten it: & he lombe is he lan-
terne of it: & folkis schulen walke in liȝte of it/ and he kyngis
of erþe schulen bryngre to: here glorie & honoure into it/ and
he zatis of it schulen not be cloûde by day · soþely nyȝt schal
not be here/ and hei schulen bryngre to: he glorie & honoure of
folkis into it/ neþer any þing defoultide · schal entre into it · &
doinge abhomynacioun & leefyng: no but hei pat ben writen
in he booc of liȝt of he lombe//

And

pe apocalips

C^m 22^m

And he schewide to me a flode of quycke water· schynnge as crystal· comynge forhe of he seet of god/ and of he lombe/ in he mydel of he strete of it· & on eche syde of he flode· he tree of lyl bryngynge forh twelue fruytis· by eche monehes zildynge his fruyte· & he leeues of he tree to helpe of folkis/ and eche curside hing schal no more be· but he seetis of god & of he lombe schulen be in it· & he seruauntis of hym schulen serue to hym/ and hei schulen se his face· & his name in here forchedis/ and nyȝt schal no more be· & hei schulen not haue nedē to he lizte of lanterne neher to lizte of sunne· for he lorde god schal lizten hem· & hei schulen regne into worldis of worldis/ and he leyde to me/ hes wordis ben moste feyful & trewe/ and he lorde god of spiritis of prophetis sente his aungels for to schewe to his seruauntis· what hingis it bihouey for to be done sone/ and lo I come swifstely/ blesside be he þat kepiþ he wordis of prophecye of his booc/ and I loon þat herde & size hes hingis· & aftir þat I hadde herde & seyn· I fel dounē þat I schulde worschip bisore he feet of he aungel· þat schewide to me hes hingis/ and he leyde to me/ se þat thou do not/ forsohe I am þin euen seruaunt & of hi breþeren prophetis· & of hem þat kepen he wordis of prophecye of his booc/ worschip þou god/ and he leyde to me/ signe (or seele) þou not/ he wordis of prophecye of his booc/ forsohe he tyme is nyȝ/ he þat noyȝþ· noyȝe zit/ and he þat is in filbes· ware foul zit/ and he þat is iuster/ be he zit iustisiede/ and he holy be he halowide zit/ lo I come sone· & my mede wiþ me for to zilde to eche man aftir his werkis/ I am alpha & o · he firste & he laste · bygynnynge & ende/blesside hei þat waschen here stolis in blood of he lombe· & he power of hem be in he booc of lyl· & by zatis entre into he cytee// ¶ fforsohe wiþ oute forh houndis & venym doers (or prisoners) & unchaste men· & manquellers· & seruyng to ydolis· & eche þat louey & doiy leesynge/ I Ihc sente myn aungel

ye apocalips

aungel for to witnesse to zow hes hingis/ I am he
root & kynde of dauyd a schynynge morne sterre/ and he hou-
bonde & he spouse (or wiſf) seyn: come thou/ and he hat herib:
ſeih: come thou/ and he hat hristib: come/ and he hat wole:
take frely he water of liſf) forſoþe I witnesse to eche man her-
ynge he wordis of prophecie of his booc/ zif any man ſchal
putte to to hes: god ſchal putte to vpon hym: he plagis written
in he booc/ and zif any man ſchal do aweye of he wordis of he
booc of his prophecie: and ſchal take aweye he parte of hym
fro he booc of liſf · & fro he holy cytee · & fro hes hingis hat ben
written in his booc/ he ſeih hat berib witnēſſyngē of hes hingis:
zbe amen/ I come foone amen/ come thou lorde Ihū/ he grace
of oure lorde Ihū ēſt: wiþ thou alle amen///

here endiþ he apocalips
Blesside be he holy trinite Amē



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